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THE WORKS

OF THE

RIGHT REVEREND JOSEPH HALL, D. D.

BISHOP OF EXETER AND AFTERWARDS OF NORWICH.

A NEW EDITION,

REVISED AND CORRECTED, WITH SOME ADDITIONS,

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A PARAPHRASE

UPON

THE HARD TEXTS

OF

THE WHOLE DIVINE SCRIPTURE.

HOSEA.

I. 2. "The beginning of the word of the Lord by Hosea. And the Lord said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, *departing* from the Lord."]—When God first revealed his will to Hosea, and gave to him his first charge, the Lord said unto him, Thy very person and thine actions are prophetical, and thou therein shalt carry a type of the relation betwixt me and the Church of Israel: go therefore; and, for a resemblance of my respects to sinful Israel, take unto thee a wife that hath therefore been noted for unchastity, howsoever now reclaimed; and beget children of that wife, which was once blemished with known fornication: for such is the state of Israel towards me; the land hath been notorious for her spiritual whoredoms, departing from the Lord to abominable idols.

3. "So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son."]—So, in obedience to the command of God, and for a sign to Israel, the prophet went and took to wife Gomer, the daughter of Diblaim, a woman formerly noted for incontinency; which conceived, and bare him a son.

4. "And the Lord said unto him, Call his name Jezreel; for yet a little *while*, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel."]—And the Lord said unto the prophet Hosea, Call his name Jezreel; for ere long I will avenge upon the posterity of Jehu the blood which he in his cruelty and ambition shed in

Jezreel: which slaughter, however, in my just judgment, it were deservedly executed, yet, as it was the act of treachery and undue affectation of dominion in the chief agents therein, shall be accordingly punished; for Zacharias, the son of Jeroboam, the last of that line, shall, after six months' reign, lose both his life and his kingdom by the hand of Shallum; and with him the posterity of Jehu shall be extinguished.

5. "And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel."]—And from that day I will cause the state of Israel to impair and sink more and more; till at the last I shall cause the kingdom thereof to cease by the hand of Shalmaneser, king of the Assyrians, and shall utterly overthrow all the strength of Israel in the valley of Jezreel.

6. "And she conceived again, and bare a daughter. And *God* said unto him, Call her name Lo-ruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away."]—Now Israel, thus wasted, shall be as it were changed to the condition of a weak and womanish remnant: for the signification whereof, the prophet's once infamous wife conceived again, and bare a daughter; and God said unto him, Call her name Lo-ruhamah, Not obtaining mercy; for Israel, being thus given over by me, shall receive no further mercy from me, but I will utterly leave them to spoil and dispersion, neither shall they be any more a kingdom.

7. "But I will have mercy upon the house of Judah, and will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen."]—But as for the house of Judah, I will have mercy upon them, and repair their kingdom; not by any force of arms, nor by the power of any warlike assistance, but by my own effectual inclination of the heart of Cyrus, the king of Persia, whose favour shall reestablish them in their country.

8. "Now when she had weaned Lo-ruhamah, she conceived, and bare a son."]—Now, when she had weaned Lo-ruhamah, and God had for some years expected the amendment of his people Israel, Gomer conceived, and bare a son.

9. "Then said *God*, Call his name Lo-ammi: for ye *are* not my people, and I will not be your *God*."]—Then said God, Call his name, Not my people; for I had before cast off Israel from being a kingdom: now I will cast them off from being at all any people of mine; I will not own them for mine any more.

10. "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people, *there* it shall be said unto them, *Ye are* the sons of the living God."]—Yet, for all this, know that I will make good that promise which I made to Abraham concerning the number of his seed, no less innumerable than the sand of the sea; for to my spiritual Israel, which are the true seed of the promise, shall this word be surely fulfilled: they shall be happily increased; and of them, whereas there was no face of a Church, no appearance of a people of God, now it shall be clearly manifest that they are a chosen generation, and a peculiar people unto me.

11. "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great *shall be* the day of Jezreel."]—Then shall my Church be gathered out of all coasts; and out of both Israel and Judah, out of Jews and Gentiles, shall mine elect be called by the voice of the Gospel; and shall submit themselves to one head, Christ Jesus; and shall be gathered into one Jerusalem, which is above, the mother of us all: O how great and glorious shall that day be, wherein, being delivered from the servitude and captivity of sin, they shall be adopted for the sons of God and heirs of glory!

II. 1. "Say ye unto your brethren, Ammi; and to your sisters, Ruhamah."]—Ye prophets of God, say ye unto those few of Israel which are as yet mine, and those to whom I have yet showed mercy in withholding them from the wickedness of their fellows, say thus.

2, 3. "Plead with your mother, plead: for she *is* not my wife, neither *am* I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts; lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst."]—Lay before the face of this Church of Israel, your common mother, boldly and freely, her notorious sins; and enforce them against her: let her know that this demeanour of hers is not such as is fit for my wife; neither will I be to her as an husband: charge and advise her to repent of all her wickedness; to put away all those her spiritual fornications wherewith she hath defiled herself; lest I strip her naked of all

those blessings wherewith I have endowed her, and leave her in that forlorn state wherein she was ere I chose her for my Church; lest I give her up to utter desolation and barrenness, leaving her destitute of all hope and comfort.

4. "And I will not have mercy upon her children; for they *be* the children of whoredoms."]—As for those several persons which appertain unto her, and are as it were the sons of her womb, I will not have mercy upon them in forbearing their punishment; for they are bred and born in the practice of gross idolatry.

5. "For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, that give *me* my bread and my water, my wool and my flax, mine oil and my drink."]—For their mother the Church of Israel hath given herself over to spiritual fornications; and hath said, I will follow the fashions of the Egyptians and Assyrians, to whose league and friendship I have betaken myself, and from whose bountiful gods I have received my maintenance.

6. "Therefore, behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths."]—Therefore, behold, I will take a course to prevent thy gadding after these thy adulterous mates: I will set an hedge of thorns in thy way, restraining thee by mine afflicting hand; yea, I will wall up her passage by the siege of an enemy.

7. "And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find *them:* then shall she say, I will go and return to my first husband; for then *was it* better with me than now."]—I will frustrate all her hopes and desires; so as, howsoever she be affected to her idols and her heathenish confederates, yet she shall not be able to make any use of them: then when she is throughly crossed and humbled by my afflictions, she shall begin to entertain penitent thoughts; and shall say within herself, I will return to my God whom I have offended; for it was better with me while I kept me to his sincere and holy service than it is now.

8. "For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, *which* they prepared for Baal."]—For while she took these lewd courses, she had not the grace to consider that it was I, her God, to whom she was beholden for all those blessings which she enjoyed; even for her wine and oil; yea, for that very silver and gold which she wickedly bestowed upon her idols.

9. "Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax *given* to cover her nakedness."]—And because she would not acknowledge this, therefore I will bereave her of those my blessings; and will take away from her my corn and my wine, wherewith she was wont to be fed and refreshed, even in that season when she makes most account of enjoying it; and will take back my wool and my flax wherewith I clothed her, that she may learn to know whence she received these benefits.

10. "And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of mine hand."]—And now, I will make her unthankfulness and vain confidence openly known to the world; and convince her of it before her professed confederates, and none of them shall be able to deliver her out of my afflicting hand.

11. "I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts."]—I will take from her all her solemn rejoicings, in abridging her of her feast days, and new moons and sabbaths, wherein she was wont to make public professions of mirth.

13. "And I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgat me, saith the LORD."]—And I will then call her to account for those festivities of Baalim wherein she did idolatrously burn incense to those her false gods; and set out herself in her best dresses, for the honour of her idols, and the pleasure of her heathenish confederates; and forgat me, saith the Lord.

14. "Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her."]—Therefore, behold, I will take all courses to reclaim her; I will earnestly solicit her with all wholesome counsel, and will bring her into captivity; and will therein yet speak comfortably to her, sustaining her in the midst of her grievous adversity.

15. "And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt."]—And in her return from thence I will give her those vineyards which she had deservedly lost; and will readmit her into that valley of Achor which is on this side Jordan, as her entrance into that hoped and promised land of her inherit-

ance; and there she shall rejoice and sing, and live cheerfully, as she did in her first possession of it, when she came out of the land of Egypt.

16. "And it shall be at that day, saith the LORD, *that* thou shalt call me Ishi; and shalt call me no more Baali."]—And in that day thou shalt call me Ishi, My Husband, and shalt no more call me Baali, My Lord: which name, howsoever I mislike not in itself, yet, because it carries with it the sound and remembrance of your former idol, I will not abide to be put upon me.

17. "For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name."]—For I do so hate and detest those your idols, as that I will not endure the very mention of their names, but damn them to perpetual forgetfulness.

18. "And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely."]—And in that day will I ordain and give charge to all creatures, that they shall be helpful unto them, and forbear any annoyance of them; even to the beasts of the field and fowls of the air, and to the creeping things upon earth: and I will pacify all enemies; and prevent all those wars that may be in danger to be raised against them, and will cause them to dwell safely and peaceably.

19. "And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies."]—And I will renew my everlasting covenant with thee: I will be thy God; thou shalt be my people: I will be thy Husband and Saviour; thou shalt be my Church and Spouse, inseparably united unto me; to whom I will graciously communicate my perfect righteousness; and whom I will embrace in my just acceptation, in lovingkindness and in mercies.

20. "I will even betroth thee unto me in faithfulness: and thou shalt know the LORD."]—I will even marry thee unto myself, in all faithful plighting of our mutual troth one to another; and thou shalt find that I am and will be a gracious Lord unto thee.

21, 22. "And it shall come to pass in that day, I will hear, saith the LORD, I will hear the heavens, and they shall hear the

earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel."]—And it shall come to pass in that day, saith the Lord, that all creatures shall receive a command from me to contribute their several blessings to my people; as if the heaven and the earth and the wine and oil, and my people Israel, did join all together, both to sue for and to confer those benefits unto my Church which their several natures and condition can and do yield unto them.

23. "And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to *them which were* not my people, Thou *art* my people; and they shall say, *Thou art* my God."]—And I will so multiply my Church in the earth, as if I had sown it with men; and I will so alter the estate of things, as that my mercy shall magnify itself upon that people, both of Jews and Gentiles, that had not obtained mercy; and I will say to them which were not my people, I have chosen thee to be my people; and they shall say again, in a blessed restipulation, Thou art my God.

III. 1. "Then said the LORD unto me, Go yet, love a woman beloved of *her* friend, yet an adulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons of wine."]—Then said the Lord, Go, and by this act that I do now enjoin thee, show to Israel their sin, and their shame and punishment: go then, and make profession of love to a woman beloved of her friend, yet an adulteress; and bring her home to thee, and make it known that thou dost it in a type of that love which the Lord beareth towards the adulterous nation of Israel, who idolatrously looks after other gods, and gives herself to intemperate courses.

2. "So I bought her to me for fifteen *pieces* of silver, and *for* an homer of barley, and an half homer of barley."]—So I went, according to the command of God, and for no great price I procured such a woman, beloved of her friend, though otherwise infamous; and proclaimed her a type of Israel.

3. "And I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for *another* man; so *will* I also *be* for thee."]—And for that purpose I said unto her, Thou shalt continue as a widow in my house, mourning for many days; and shalt not be permitted to play the harlot, neither will I suffer thee to have the liberty of conversing with any other man.

Neither will I come to thee to converse with thee:

The following words are וְגַם־אֲנִי אֵלַיִךְ—*et etiam ego ad te;* the negative particle (וְלֹא) being here to be understood to be repeated; so as the words seem to run, *Neither will I be to thee.*

4. "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and *without* teraphim."]—For the children of Israel, who have been guilty of these spiritual fornications, shall, for a just punishment of their uncleanness, be left desolate for many years; for, from the time of their deportation into captivity, till the restoration of my spiritual kingdom by the Messiah, shall be six hundred and fourscore years; in which time they shall be without a king, without a prince, without a sacrifice, and, in short, without any face, either of a church or commonwealth; yea, even of so much as a church miserably depraved by those superstitions and corrupt services which are now in use amongst them.

5. "Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days."]—Afterward, when the Son of God shall be manifested in the flesh, the children of Israel, together with all my whole Church, shall return, and submit themselves to the worship of the true God, and of the Messiah, the true Son and Successor of David: and shall be holily and religiously affected to God and his service in the days of the Gospel.

IV. 2. "They break out, and blood toucheth blood."]—They break out into horrible outrages; and murders are so frequent, as that one overtakes another, without any distance or intermission of bloodshed.

4. "Yet let no man strive, nor reprove another: for thy people *are* as they that strive with the priest."]—Yet let no man trouble himself, and lose his labour, in reproving those sins which he sees committed; for thy people are obstinately bent to continue in their wickedness: they are such as will be ready to brawl and quarrel with the messengers of God that shall endeavour to reclaim them.

5. "Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother."]—Therefore will I bring swift judgment upon thee: thou shalt

speedily fall, and thy prophets with thee; for if thou fallest in the day thy prophets shall not be long after thee, they shall fall in the night; and I will destroy the very church and kingdom whereto thou appertainest.

6. "My people are destroyed for lack of knowledge."]—My people are destroyed for lack of the true knowledge of me their God, and of my law, &c.

8. "They eat up the sin of my people, and they set their heart on their iniquity."]—They make a gain of the sins of my people, and feed themselves fat with their sacrifices; willingly giving way to their sins for the benefit of their oblations; and being well pleased with their gainful iniquities.

9. "And there shall be, like people, like priest: and I will punish them for their ways."]—So as they shall be all too like to each other, wicked people and wicked priests: the people's sins deserved to be punished with such priests, and such priests have helped to make the people thus wicked, &c.

10. For they shall eat, and not have enough: they shall commit whoredom, and shall not increase: because they have left off to take heed to the LORD."]—They shall eat, and yet not find the benefit of their sustenance, in an increase of strength, or satisfaction of appetite: they shall spend their bodies in the acts of their lust and shall have no increase of issue; for that they cast off all care of God's service, and their obedience to him.

11. "Whoredom and wine and new wine take away the heart."]—They are so besotted with their whoredoms and drunkenness, that they have lost all the sense of whatsoever grace and goodness, and are utterly bereft of all care of God or themselves.

12. "My people ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused *them* to err, and they have gone a whoring from under their God."]—My people are so sottish as to go unto their wooden images for either counsel or prediction of future events: a piece of a stick is their god and their oracle; for this gross idolatrous disposition, whereto they have long inclined, hath drawn them into these foul enormities, and hath drawn them a whoring from under their only true God.

14. "I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: therefore the people *that* doth not understand shall

fall."]—I will not so far favour you as to punish your daughters or your wives when they play the harlot: while I respected you, and took keep of you, I was ready to correct you for your misdeeds; but now, I have given up the care of you, and will not chastise that in your children and wives which ye, that are the parents and husbands, are willingly guilty of; for ye yourselves go aside with your harlots, and spend the good cheer of your sacrifices upon whores; therefore, as I before denounced the sentence, the people, both one and other, that do not understand nor seek after God, shall perish.

15. "Though thou, Israel, play the harlot, *yet* let not Judah offend; and come not ye unto Gilgal, neither go ye up to Beth-aven, nor swear, The LORD liveth."]—But though Israel, or the Ten Tribes, be thus miscarried with idolatry, yet let not the infectious example of their sin so far prevail as that Judah and Benjamin should be tainted therewith: go not ye, O men of Judah, so far as Gilgal, the utmost bounds of your region on this side Jordan, upon any idolatrous pilgrimage; neither go ye up to the golden calf of Beth-el, yea, of Beth-aven rather, the house of vanity; neither do ye, in your solemn oaths, apply my name to your idols, as to say of them, The Lord liveth.

16. "For Israel slideth back as a backsliding heifer: now the LORD will feed them as a lamb in a large place."]—For Israel is slidden back from her profession; as some wild and stubborn heifer draws back to pull his neck out of the yoke: and now, the Lord will lay them open to judgment, as if some silly lamb, in a large pasture, should be exposed to the violence of some devouring beast.

17. "Ephraim *is* joined to idols: let him alone."]—Ephraim, or the Ten Tribes of Israel, have given themselves over to idolatry: meddle not thou with them, O Judah: if Israel will needs offend, let him sin without thee.

18. "Their drink is sour: they have committed whoredom continually: her rulers *with* shame do love, Give ye."]—Their intemperance is odious: they have committed whoredom continually: her rulers are all for bribes, and are not ashamed to say, Give.

19. "The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices."]—But they shall be miserably dispersed: the wind of God's judgments is ready to carry them away upon the wings thereof into fearful desolation; and

they shall rue the time that they yielded themselves over to those their idolatrous sacrifices.

V. 1. "And give ye ear, O house of the king; for judgment *is* toward you, because ye have been a snare on Mizpah, and a net spread upon Tabor."]—And give ye ear, O house of the king of Israel, for judgment is towards you; because, when as my people were, according to my command, to go up to sacrifice at Jerusalem, ye procured wait to be laid for them both at Mizpah and at mount Tabor, as a fowler would lay nets and snares for birds, to intercept them in their way and to draw them back to your own idolatrous altars.

2. "And the revolters are profound to make slaughter, though I *have been* a rebuker of them all."]—And the revolted Israelites are profound and subtle in their plots, to draw the slaughter of the sacrifices to the place of their own choosing; though I have not forborne my vehement rebukes of them all.

3. "I know Ephraim, and Israel is not hid from me," &c.]—I know Ephraim, the chief of those Ten Tribes; and the rest, which make up the kingdom of Israel, are not hid from me, &c.

5. "Judah also shall fall with them."]—Judah also, since he would not be warned to avoid the sins of Israel, shall partake of their judgments, as well as of their iniquity.

6. "They shall go with their flocks and with their herds to seek the LORD; but they shall not find *him.*"]—They shall go with whole flocks and herds of their sacrifices to seek the Lord, to appease his wrath, and recover his favour; but they shall not find grace and acceptation at his hands, &c.

7. "They have dealt treacherously against the LORD: for they have begotten strange children: now shall a month devour them with their portions."]—They have dealt treacherously against the Lord; for they have trained up their children in heathenish idolatry: now therefore, in a very short space, shall they and their land be devoured by the enemy.

8. "Blow ye the cornet in Gibeah, *and* the trumpet in Ramah: cry aloud *at* Beth-aven, after thee, O Benjamin."]—Make speedy preparation therefore for the war: blow the cornet in Gibeah, the utmost border of Judah; and blow the trumpet in Ramah, the utmost border of Israel: cry aloud at Beth-aven, that is betwixt both; and do thou, O Benjamin, consider what thou hast to do when the enemy is at thy back.

9. "Ephraim shall be desolate in the day of rebuke: among

the tribes of Israel have I made known that which shall surely be."]—Even that leading tribe of Ephraim shall be desolate in the day of my vengeance: I have signified unto the tribes of Israel what they shall surely find, how incredulous soever they may be for the present.

10. "The princes of Judah were like them that remove the bound: *therefore* I will pour out my wrath upon them like water."]—The princes of Judah were lawless in their carriage, as men that resolved not to regard those bounds and limits which my law hath set unto them in their callings; therefore I will abundantly pour out my wrath upon them.

11. "Ephraim *is* oppressed *and* broken in judgment, because he willingly walked after the commandment."]—Ephraim is oppressed by the Assyrian, and gone to wrack; because he willingly walked after the commandment of their wicked and idolatrous governors.

12. "Therefore *will* I *be* unto Ephraim as a moth, and to the house of Judah as rottenness."]—Therefore will I consume Ephraim, as a moth eateth a garment; and will consume Judah, as a worm (or rottenness) consumeth wood: so will I decay them, by an insensible yet certain judgment.

13. "When Ephraim saw his sickness, and Judah *saw* his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound."]—When Israel saw the danger wherein he was, he made means to the Assyrian for help; and when Ahaz, the king of Judah, was in distress, he sends to Tiglath Pileser, that should stand out for him; but all in vain: neither shall any aid of mortal man be able to cure you of those wounds which the hand of my justice shall inflict upon you.

15. "I will go *and* return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early."]—I will go, saith the Lord, and will withdraw myself from them; not giving them any testimony of my grace or presence till they shall be humbled in the sense of their sins, and seek to recover my favour in their affliction: and if any means can possibly prevail with them, it must be this; in their affliction they will seek me instantly.

VI. 1. "Come, and let us return unto the LORD."]—And, in their seeking after me, they shall exhort and excite one another to repentance; Come, and let us return, &c.

2. "After two days will he revive us."]—After a very short space of our afflictions he will be gracious unto us, and so cheer and restore us as if he had given us a new life, &c.

3. "Then shall we know, *if* we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter *and* former rain unto the earth."]—Then shall we attain to the perfect knowledge of the Lord, if we do carefully and constantly persist in using those good means that he hath appointed: he shall then so reveal himself to us, as the sun shows himself to the world in his morning rising, by degrees ascending to his full height; and he shall come to us, not at once, but as the rain that falls down by drops, even as the rain of the autumn and spring, that descends sweetly in soft and gentle showers.

4. "O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness *is* as a morning cloud, and as the early dew it goeth away."]—O Israel and Judah, what course should I take with you? I have neglected no means of your good; yet there is no hold to be taken of you: some profession you make, but it is altogether fickle and inconstant: your appearing goodness vanishes away like as a morning cloud, or an early dew in summer.

5. "Therefore have I hewed *them* by the prophets; I have slain them by the words of my mouth: and thy judgments *are as* the light *that* goeth forth."]—Therefore I have wrought upon them by my prophets, denouncing judgment against them: I have, as it were, smitten them dead by the terrible threats of my punishments; and I have given them such means of information as have been no less clear than the light itself that goeth forth upon the world.

6. "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings."]—For it was true inward goodness and mercy that I required of them, and not the outward formalities of sacrifice; and the true knowledge of God was that which I called for, more than their burnt offerings.

7. "But they like men have transgressed the covenant."]—But they like the right sons of Adam have transgressed the covenant that I made with them, &c.

8. "Gilead *is* a city of them that work iniquity, *and is* polluted with blood."]—Even Gilead itself, a city of the priests, is a society of notoriously wicked men; and is full of murders.

11. "Also, O Judah, he hath set an harvest for thee, when I returned the captivity of my people."]—Also, O Judah, corrupted Israel hath prepared an harvest of revenge for thee, in sowing the seeds of idolatry in thee; upon occasion of that captivity, whereinto thy brethren of Israel led thee, under Pekah, the son of Remaliah, from which I procured and wrought thy deliverance.

VII. 1. "When I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria: for they commit falsehood."]—When I would have healed those Ten Tribes of Israel, by the medicines applied by my prophets, then did the iniquity of Ephraim, which was the chief of them, and the wickedness of Samaria, the chief city of Israel, break out most outrageously, &c.

3. "They make the king glad with their wickedness, and the princes with their lies."]—They are readily obsequious to their governors in all their wicked commands, and do gladly soothe them up with their lies and flatteries.

4. "They *are* all adulterers, as an oven heated by the baker, *who* ceaseth from raising after he hath kneaded the dough, until it be leavened."]—They are all adulterers, burning with filthy lust, as hot as an oven heated by the baker; who forbears meddling any further with that flame, while the dough that he hath kneaded be sufficiently leavened; in which space the heat of the oven grows to the height.

5. "In the day of our king the princes have made *him* sick with bottles of wine; he stretched out his hand with scorners."]—In the day of the solemnity of our king there hath been excess of surfeit and drunkenness, whereinto the princes have not stuck to draw in their sovereign himself; so as he hath been miscarried to consort with them in their wicked debauchedness.

6. "For they have made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire."]—They have given up their heart to beastly concupiscences, wherewith they have burned like an oven, while they lie in wait for an opportunity of fulfilling those wicked lusts; even like an oven which the baker hath overnight filled with kindled wood, and awaking in the morning finds flaming with a strong fire.

7. "They are all hot as an oven, and have devoured their judges; all their kings are fallen: *there is* none among them that

calleth unto me."]—They have burned with unclean and with malicious desires and affections, and have made away with many of their governors: all their late kings have come to an untimely end; and, indeed, there was none of them that had any piety or goodness, or that cared to call upon me.

8. "Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned."]—For Ephraim, he hath mixed himself with heathens, and is a professed associate with them: Ephraim is grown irresolute in his religion; like a cake that is half dough and half baked, so is he, half Israelite, half Pagan.

9. "Strangers have devoured his strength, and he knoweth *it* not: yea, gray hairs are here and there upon him, yet he knoweth not."]—God hath sent foreign enemies to spoil and waste his country, and to carry away his substance, yet he is not sensible of this Divine hand; yea, that part of his cake which is not turned is grown musty and hoary, and worthy to be cast out, yet he perceiveth it not.

11. "Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria."]—Ephraim is like a silly dove; going on without wit, without heed, into that net which is spread for him: they call to Egypt, they go to Assyria for help, whereas these will be their bane.

12. "When they shall go, I will spread my net upon them; I will bring them down as the fowls of the heaven; I will chastise them, as their congregation hath heard."]—I will be as a fowler to this silly dove of Ephraim: I will spread my net upon them, and catch them in their own devices: I will fetch them into the compass of my judgments, as the fowls of heaven are caught in a snare: I will chastise them in the same manner that my prophets have forewarned them.

13. "Woe unto them! for they have fled from me: destruction unto them! because they have transgressed against me: though I have redeemed them, yet they have spoken lies against me."]—Woe be unto them! for they have forsaken me, and have vainly sought help of impotent strangers: destruction will fall upon them, because they have willingly transgressed against me: though I have done much for them, and delivered them from their enemies, yet they have falsely and injuriously imputed these benefits to their Egyptians and Assyrians, and not to me.

14. "And they have not cried unto me with their heart, when they howled upon their beds: they assemble themselves for corn

and wine, *and* they rebel against me."]—And though they have made show of some great repentance and humiliation, howling and crying upon the beds of their distress, yet they have not with their hearts unfeignedly sought unto me: they can meet together to consult how to prevent or remedy their dearth, but they nevertheless rebel against me who do justly send it.

15. "Though I have bound *and* strengthened their arms, yet do they imagine mischief against me."]—And though I have deserved well of them in strengthening their hands against their enemies, and giving them many victories, yet do they requite me with imagining mischief against me, distrusting my power or will to save them.

16. "They return, *but* not to the most High: they are like a deceitful bow."]—They turn to their idols, instead of the most High God: they turn aside like a broken bow, shooting out their arrows at a wrong mark, &c.

VIII. 1. "*Set* the trumpet to thy mouth. *He shall come* as an eagle against the house of the LORD."]—Call the people to war. The Assyrian enemy shall come like an eagle against the professed Church of God, the people of Israel, &c.

2. "Israel shall cry unto me, My God, we know thee."]—Israel shall feignedly cry unto me, and challenge favour from me; and say, My God, we make profession of thy name.

4. "They have set up kings, but not by me: they have made princes, and I knew *it* not: of their silver and their gold have they made them idols, that they may be cut off."]—They have set up kings, but ever since their defection I have had no hand in the appointment of them; for they have not been of the seed of David, which I have chosen, but men of their own designing: and as they have made princes, so they have made gods to themselves; for of their silver and gold have they made them idols, as if they had aimed at nothing else but their own destruction.

5. "Thy calf, O Samaria, hath cast *thee* off; mine anger is kindled against them: how long *will it be* ere they attain to innocency?"]—O Samaria, the chief city of Israel, the calf which thou hast made and worshipped, hath failed thee, and left thee miserable: mine anger is justly kindled against those idolaters: how long will it be ere they bethink themselves of their wicked ways and attain to their former innocency?

6. "For from Israel *was* it also: the workman made it; there-

fore it *is* not God: but the calf of Samaria shall be broken in pieces."]—The Israelites did not receive it from the Gentiles, but they themselves made it; and since it was of their making, it cannot be God; no, it is nothing but mere metal, and shall be used accordingly, for it shall be broken in pieces.

7. "For they have sown the wind, and they shall reap the whirlwind: it hath no stalk: the bud shall yield no meal: if so be it yield, the strangers shall swallow it up."]—And as for them, they shall even reap as they have sown; they have sown the wind, and they shall reap the whirlwind: they have trusted to vanity, and they shall receive loss and disappointment: a famine shall come upon them; the grain that they have sown shall yield no stalk; or if it have a stalk, yet that stalk shall yield no ear; or if an ear, yet that ear shall yield no substance of meal; or if it do yield any, the strangers their enemies shall swallow it up.

8. "Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein *is* no pleasure."]—Israel is now swallowed up of their heathenish enemies: now shall they be to the Gentiles as broken vessels that are put to base uses.

9. "For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath hired lovers."]—For they are gone up to Assyria to seek for help, like a wild ass that wanders alone by himself in a dry desert to seek that water which he cannot find; Israel hath sent out to solicit and hire confederates.

10. "Yea, though they have hired among the nations, now will I gather them, and they shall sorrow a little for the burden of the king of princes."]—But though they have hired abettors among the nations, yet will I fetch them up together to a common destruction; and they shall now sorrow too late for the charge of that tribute that was raised upon them to pay to the great king of Assyria.

11. "Because Ephraim hath made many altars to sin, altars shall be unto him to sin."]—Because Israel hath set up many altars in Dan and Beth-el and other high places, to sin in their idolatrous devotions, those altars of theirs shall be unto them both an occasion of their sinning and a motive of my just judgments.

12. "I have written to him the great things of my law, *but* they were counted as a strange thing."]—I have given unto them my royal law, and have left it recorded for them, that it might be a perpetual direction to them; but they have slighted it, as if it were a thing that concerned them not.

13. They sacrifice flesh *for* the sacrifices of mine offerings, and eat *it; but* the LORD accepteth them not; now will he remember their iniquity, and visit their sins: they shall return to Egypt."] —They have made fair shows of religious services; they have presented me with their sacrifices, and have eaten the flesh of them accordingly; but the Lord regardeth not these outward formalities: now he will rather remember their iniquity, and take account of their sins: they shall return to an Egyptian captivity.

14. "For Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof."]— For Israel hath forgotten his Maker, and, contrary to his commandment, buildeth temples to their idols; and Judah, contrary to the command of the same God, hath multiplied fenced cities, as trusting in his own strength: but I will send the Assyrian as a fire upon the cities of Israel, and the Chaldean into the cities of Judah, and they shall consume and waste the palaces thereof.

IX. 1. "Rejoice not, O Israel, for joy, as *other* people: for thou hast gone a whoring from thy God, thou hast loved a reward upon every cornfloor."]—Thou hast no reason, O Israel, to rejoice as other people; because thou hast provoked thy God by thine abominable idolatries: thou hast loved to give an oblation to thy gods in every cornfloor of that wheat the plenty whereof thou hast ascribed to the bounty of thine idols.

2. "The floor and the winepress shall not feed them, and the new wine shall fail in her."]—And now, because they have thus abused these blessings of God, it shall be just with God to withdraw them: I will send famine and enemies upon them, so as their corn and wine shall fail them, neither shall they reap their expected comfort therefrom.

3. "They shall not dwell in the LORD's land; but Ephraim shall return to Egypt, and they shall eat unclean *things* in Assyria."]—They shall not dwell in this land of Israel which God hath chosen; but Ephraim shall return to a miserable captivity in Egypt, and shall be forced to eat unclean and forbidden meats in the land of Assyria whither they shall be carried.

4. "Their sacrifices *shall be* unto them as the bread of mourners; all that eat thereof shall be polluted: for their bread for their soul shall not come into the house of the LORD."]— Their sacrifices shall be utterly unpleasing unto him; even like

such as are offered by the sad heart and hand of a professed mourner, which cannot but displease that God who requires cheerfulness in those that approach to his altar: all that eat thereof shall be polluted; for God hath ordained that their feasts for the dead, being ever attended with sorrow, shall not be used in the house of the Lord.

5. "What will ye do in the solemn day, and in the day of the feast of the LORD?"]—What will ye do, O ye Israelites, when ye are once driven into your captivity? what will ye do in the solemn feast days, which God hath appointed to be cheerfully celebrated?

6. "For, lo, they are gone because of destruction: Egypt shall gather them up, Memphis shall bury them: the pleasant *places* for their silver, nettles shall possess them: thorns *shall be* in their tabernacles."]—For, lo, they shall be cast out of the holy land, and lie open to destruction: Egypt shall take them up, and make them sure enough for returning; Memphis shall be their burial-place: those pleasant closets and cabinets wherein they had wont to hide their treasures and jewels shall be overgrown with nettles: their neat tabernacles shall be covered with thorns and briars.

7. "The prophet *is* a fool, the spiritual man *is* mad, for the multitude of thine iniquity, and the great hatred."]—Ye shall know, O Israelites, that those your false prophets, which have said, Peace, peace, are but fools; and those your spiritual guides, that have misled you, no better than madmen; whom yet God hath justly sent amongst you, as a punishment of your iniquity and of your hating to be reformed.

8. "The watchman of Ephraim *was* with my God: *but* the prophet *is* a snare of a fowler in all his ways, *and* hatred in the house of his God."]—Ye falsely imagined that these prophets of Ephraim were sent of God, and had familiar acquaintance with him; but ye shall find your prophets to be but as a snare of the fowler laid in your ways to entrap you, and such as have procured the hatred of your God against you.

9. "They have deeply corrupted *themselves*, as in the days of Gibeah."]—They have deeply corrupted themselves, as in the days of Gibeah of Benjamin, when the shameful outrages of the wicked inhabitants were abated by the strength of their tribe, &c.

10. "I found Israel like grapes in the wilderness; I saw your fathers as the firstripe in the fig tree at her first time: *but* they

went to Baal-peor, and separated themselves unto *that* shame; and *their* abominations were according as they loved."]—Israel was no less pleasing to me at the first than ripe grapes would be to a thirsty traveller in a dry wilderness: I esteemed your forefathers, those fruitful patriarchs, as the most choice and firstripe figs; but their sinful progeny fell off and degenerated to idolatry, applying themselves to the worship of Baal-peor, and separating themselves to that shameful idol; and chose to themselves several abominable deities, according as they were affected to the parties that worshipped them.

11. *As for* Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception."]—As for Ephraim, their glory, which is in their strength and number, shall fly away like a bird; since their children shall be slain even from their very birth, yea, even from their conception, by their cruel enemies.

12. "Though they bring up their children, yet will I bereave them, *that there shall* not *be* a man *left:* yea, woe also to them when I depart from them!"]—And though they do live to be brought up to man's estate, yet will I then so bereave them that there shall not be a man left amongst them: yea, they cannot but expect and feel all manner of miseries when I remove my presence and protection from them.

13. "Ephraim, as I saw Tyrus, *is* planted in a pleasant place: but Ephraim shall bring forth his children to the murderer."]—Ephraim, or Israel, is like unto Tyrus, and next in glory thereunto: it finds itself planted in a rich and goodly and no less fortified place, and is thereupon puffed up with a foolish self-confidence: but Ephraim shall find himself deceived: his hopes shall fail him; his children shall fall under the hand of a murdering enemy.

14. "Give them, O Lord: what wilt thou give? give them a miscarrying womb and dry breasts."]—Give them, O Lord: what shall I entreat thee to give them? even that which they would think to be a judgment, miscarrying wombs and dry breasts; that they may never bring forth or nourish up children to idolatry or slaughter.

15. "All their wickedness *is* in Gilgal: for there I hated them: for the wickedness of their doings I will drive them out of mine house, I will love them no more: all their princes *are* revolters."]—Their old wickedness cleaves unto them still; even

that which they bewrayed in their ancient incircumcision, and in their humorous desire of the change of their government and challenge of a king: even there I began to take displeasure against them for their wickedness, which still so continues that I am resolved to drive them out of that good land of mine: I will love them no more; for all their princes are revolters, both from their rightful king and from my true religion.

X. 1. "Israel *is* an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly images."]—Israel is a vine indeed, but a fruitless one; or if he bear fruit, it is to himself, for the advancing of his own profit and pleasure: as his wealth and abundance increaseth, so doth his idolatry: look, how much he is pampered with his store, so much more doth he spend upon his goodly images.

2. "Their heart is divided; now shall they be found faulty: he shall break down their altars."]—Their heart is divided in the choice of their gods; now shall the jealous God find out their guiltiness: he shall, in his just indignation, break down their altars, &c.

3. "For now they shall say, We have no king, because we feared not the LORD; what then should a king do to us?"]—For now they shall say, We are left destitute and helpless: we have no king to defend us; because we feared not the Lord who was wont to be our King, therefore he hath given us up, and what then can a king do for us?

4. "They have spoken words, swearing falsely in making a covenant: thus judgment springeth up as hemlock in the furrows of the field."]—They have made no conscience of their oaths and covenants; but have broken them at pleasure: yea, even judgment itself, which should be sincere and sacred, is grown miserably depraved and hateful to my people; yea, no less deadly than the hemlock of the furrows is to the taste.

5. "The inhabitants of Samaria shall fear because of the calves of Beth-aven: for the people thereof shall mourn over it."]—The inhabitants of Samaria shall justly fear because those calves which they worshipped in Beth-aven are already destroyed; for the people thereof shall mourn, expecting, as they well may, the same measure, &c.

6. "It shall be also carried unto Assyria *for* a present to king Jareb: Ephraim shall receive shame, and Israel shall be ashamed

of his own counsel."]—The nobles of Samaria shall be carried to Assyria as a present to that great king: Ephraim shall receive shame by his projects, and Israel shall too late be ashamed of his vain and wicked plots.

7. "*As for* Samaria, her king is cut off as the foam upon the water."]—As for Hoshea the king of Samaria, he shall be cut off, and blown away into captivity, and shall vanish and sink as a bubble or foam in the water.

8. "The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us."]—The high places also of Beth-el (or Beth-aven rather), wherein Israel hath so palpably sinned, shall be utterly destroyed, and laid so waste, that the thorn and the thistle shall come up on their very altars; and the inhabitants shall be so terrified with the sword of the enemy, that they shall wish themselves under ground, and speak to the hills and mountains to fall upon them, and shelter them from that fury.

9. "O Israel, thou hast sinned from the days of Gibeah: there they stood: the battle in Gibeah against the children of iniquity did not overtake them."]—O Israel, thou hast sinned ever since that foul offence that was done in Gibeah of Benjamin: thou hast continued and aggravated their sin; yet thou hast not been taken down for it: here was no war moved by the rest of the tribes, as was in Gibeah, against those children of iniquity which did that shameful act upon the Levite's concubine:

10. "*It is* in my desire that I should chastise them; and the people shall be gathered against them, when they shall bind themselves in their two furrows."]—But this shall be no advantage to them; for it is my purpose to take their punishment into mine own hands: I will cause the Assyrians to be gathered together against them, when I shall correct them for their two calves in Dan and Beth-el; betwixt the worship thereof and my service they have halted, as an ox that passeth betwixt two furrows.

11. "And Ephraim *is as* an heifer *that is* taught, *and* loveth to tread out *the corn;* but I passed over upon her fair neck: I will make Ephraim to ride; Judah shall plow, *and* Jacob shall break his clods."]—Ephraim is as a delicate young heifer, that loves to tread out the corn when it is in the floor, but cannot abide to draw the plough or harrow: he loves to enjoy blessings, but not to earn and work them out; but I did put my hand upon the

fair neck of Ephraim, and find this heifer fit enough for the yoke: I will put all my people to those services they are fit for; if need be, I will put Ephraim to the saddle, Judah to the plough, Israel to the harrow.

12. "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for *it is* time to seek the LORD, till he come and rain righteousness upon you."]—Give yourselves to all holy and conscionable endeavours: sow to yourselves in holiness and righteousness, and reap mercy and lovingkindness from the Lord; break up the fallow grounds of your hearts by a true and serious repentance: for it is time for you to turn to the Lord, and to seek to recover his favour; so far as that he may rain upon you the showers of his grace and mercy, whereby ye may appear righteous in his sight.

13. "Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies."]—But, alas! contrarily, ye have ploughed up deep furrows of wickedness, and have reaped a large crop of iniquity; ye have fed yourselves with the lying hopes of your vain self-confidence, &c.

14, 15. "As Shalman spoiled Beth-arbel in the day of battle: the mother was dashed in pieces upon *her* children. So shall Beth-el do unto you because of your great wickedness: in a morning shall the king of Israel utterly be cut off."]—As Shalmaneser spoiled Beth-arbel, amongst other the cities which he conquered, wherein he was so cruel as to dash the mother and children one against another; so shall the idolatry wrought in Beth-el bring the like destruction upon you, because of your great wickedness; in one morning shall the king of Israel be utterly cut off; there shall no long time need for the accomplishment of this judgment.

XI. 1. "When Israel *was* a child, then I loved him, and called my son out of Egypt."]—When Israel was but newly entered into league and covenant with me, then I loved him; and called that son of my love out of the bondage of Egypt by the hands of Moses and Aaron.

2. "*As* they called them, so they went from them: they sacrificed unto Baalim."]—As those their holy leaders and their ensuing successors called them, so they perversely turned their backs upon them, and sacrificed to Baalim, &c.

3. "I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them."]—I did with Ephraim,

as mothers or nurses do by their little infants: I taught him to go; holding him by the arm, while he moved his feet; but they considered not the great favours that I did them, and did neither answer nor acknowledge my mercies.

4. "I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them."]—I drew them unto me by the strong persuasions of reason; and with bonds of love: and I did to them as a kind husbandman to his well-respected team; I took off the yoke from them, and I laid meat unto them; I withdrew their burdens, and refreshed them with mercies.

5. "He shall not return into the land of Egypt, but the Assyrian shall be his king, because they refused to return."]—He shall not go any more into the land of Egypt to seek aid; but the Assyrian shall surprise him and be his king, because they refused to return to me.

7. "And my people are bent to backsliding from me: though they called them to the most High, none at all would exalt *him*."]—My people Israel are bent to backsliding from me; although my prophets called unto them, and persuaded them to turn unto the most High, yet they would not obey, nor be won to exalt and glorify their God.

8. "How shall I give thee up, Ephraim? *how* shall I deliver thee, Israel? how shall I make thee as Admah? *how* shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together."]—O Ephraim, how shall I carry myself towards thee? If I should regard thee according to thy demerits, I should give thee up, O Israel, to my fearfullest judgments; but how can I endure to deal thus with thee? how can I make thee a sad spectacle of my wrath, like those five cities of Sodom, which were consumed with fire from heaven? Surely it goes against my heart, to think thus to proceed with thee; I cannot but revoke that dreadful sentence which I was ready to pass against thee.

9. "I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I *am* God, and not man; the Holy One in the midst of thee: and I will not enter into the city."]—For I am a gracious and immutable God, and not a man, subject either to passion or change: I that am the Holy One of Israel am yet still in the midst of thee by my favour, and thy (howsoever impured) worship; and I will not turn to thee in the extremity of my wrath to consume thee.

10. "They shall walk after the LORD: he shall roar like a lion: when he shall roar, then the children shall tremble from the west."]—Those of my Church whom I shall choose, from both Jews and Gentiles, shall walk holily and obediently in the ways of God; he shall send forth the strong and mighty voice of his Gospel, and shall call all his elect ones; and when he shall powerfully speak unto their hearts, his children shall awfully submit themselves to him, even from the utmost ends of the world.

11. "They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the LORD."]—They shall come with an awful reverence unto God, and shall hasten their address unto him; upon the wings of their holy desire out of all lands, even out of Egypt and Assyria, and all those parts where they have been most distressed; and I will establish them in my Church, saith the Lord.

12. "Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful with the saints."]—In the mean time, Ephraim makes a profession of my name, but false and counterfeit; and the house of Israel serves me, but in hypocrisy; as being full of idolatry and infection: but Judah as yet had not swerved from God, but continued faithful, as the true children of those holy patriarchs.

XII. 1. "Ephraim feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt."]—Ephraim pleaseth himself with following vain and idle hopes; he daily adds to his own disappointment and desolation; they project how to make themselves strong by their leagues with the Assyrians; and they send of their most precious presents to insinuate with the Egyptians.

2. "The LORD hath also a controversy with Judah, and will punish Jacob according to his ways; according to his doings will he recompense him."]—Neither is Judah altogether free; God hath just quarrels against this better part of the posterity of Jacob, and will proceed against them according to their doings.

7. "*He is* a merchant, the balances of deceit *are* in his hand."]—Israel is a crafty, deceitful merchant; he makes use of false balances, and loves to oppress his brethren.

8. "And Ephraim said, Yet I am become rich, I have found

me out substance: *in* all my labours they shall find none iniquity in me that *were* sin."]—And Ephraim said, Yet I am become exceeding rich: I have prospered wondrously in the increase of my substance; and yet I have so carried the matter, that in all my labours and contracts no man can accuse me of iniquity, or say, Herein thou hast sinned.

9. "And I *that am* the LORD thy God from the land of Egypt will yet make thee to dwell in tabernacles, as in the days of the solemn feasts."]—And I, that am the Lord thy God, and have so approved myself ever since I brought thee out of the land of Egypt, do yet offer, in my longsuffering, to continue thy peaceable habitation, and to give thee opportunity of celebrating thy feast of tabernacles as thou wert wont.

10. "I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets."]—I have also sent my prophets unto thee, and have by them declared my will and purposes towards thee, and have given them visions and revelations concerning thee, and have used all clear and familiar means of thine instruction by them.

11. "*Is there* iniquity *in* Gilead? surely they are vanity: they sacrifice bullocks in Gilgal; yea, their altars *are* as heaps in the furrows of the fields."]—Do ye think there was more iniquity in the Gileadites, that are already carried away captive, than in you? Surely the rest of Israel is in the same case: they all lie open to the same judgment: they sacrifice to their idols in Gilgal also; yea, their altars are as frequent every where as the clods are in the furrows of the fields.

12. "And Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept *sheep*."]—I have not deserved this at their hands: I have been always graciously ready to preserve them: I protected Jacob when he fled into the country of Syria, where Israel your father served Laban for a wife, and for a wife kept the sheep of that hard father-in-law.

14. "Ephraim provoked *him* to anger most bitterly: therefore shall he leave his blood upon him, and his reproach shall his Lord return unto him."]—Notwithstanding all the mercies of God, both late and ancient, Ephraim provoked him to anger most grievously; therefore shall God lay upon him the punishment of his own sin; and that reproach, which his wickedness hath cast upon God, will God justly return upon Ephraim.

XIII. 1. "When Ephraim spake trembling, he exalted himself

in Israel; but when he offended in Baal, he died."]—Ephraim was once very awful to the rest of his fellows, so as while he spoke the other tribes were ready to tremble; but when he once fell to his idolatry, in worshipping Baal, he lost his reputation, and no reckoning was made of him.

2. "They say of them, Let the men that sacrifice kiss the calves."]—They say to them, Let those that would sacrifice to God do honour to those calves of Dan and Beth-el, in which God is worshipped.

5. "I did know thee in the wilderness."]—I did not only bring thee out of the land of Egypt, but I bestowed many favours upon thee in the wilderness, &c.

6. "According to their pasture, so were they filled; they were filled, and their heart was exalted."]—According to the height of their feed, so was their pamperedness and pride: they were no sooner filled than their heart was exalted, &c.

9. "O Israel, thou hast destroyed thyself; but in me *is* thine help."]—O Israel, I have not been wanting to thee in my favours and blessings: thou canst not tax me of any defect of mercy; but thou wouldest not hearken to me, but wouldest needs procure thine own destruction: so as thy misery and undoing is thine own; all the hope and remainder of thine help and salvation is in and from me.

10. "I will be thy king: where *is any other* that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes?"]—I will be thy king: in vain hast thou trusted to any other; thou hast found it to thy sorrow: where is there any other in all thy cities that can deliver thee? where are those judges of thine, those great rulers, of whom thou saidst, Give me a king and princes? what were they? what are they able to do for thee?

11. "I gave thee a king in mine anger, and took *him* away in my wrath."]—Thou seest how I gave thee thy first king, Saul, in mine anger; and now take away thy last king, Hoshea, in my wrath.

12. "The iniquity of Ephraim *is* bound up; his sin *is* hid."]—Let no man be offended that I took not a sudden revenge on Ephraim; I have bundled up all his sins together, and trussed up his iniquities, for a meet day of punishment.

13. "The sorrows of a travailing woman shall come upon him: he *is* an unwise son; for he should not stay long in *the place of*

the breaking forth of children."]—His calamities shall come upon him, as the pains of childbirth upon a woman: it is his fault and his misery that he sticks so long in the birth: were Ephraim wise, he would make his peace with God; that he might by his mercy be delivered fully from those miserable straits wherein he is.

14. "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes."]—Let them repent, and I will deliver them from all their distresses; yea, even from death itself, and from the power of the grave; O death, I will vanquish and consume thee; O grave, I will destroy thee for ever, and will never repent me of that victory.

15. "Though he be fruitful among *his* brethren, an east wind shall come, the wind of the LORD shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels."]—But now, as the case stands with Ephraim, though he be fruitful among his brethren, yet I will fetch the Assyrian upon him, who, like an east wind from the wilderness, shall blast him, and utterly dash all his hopes, and carry away all his treasures, &c.

XIV. 2. "Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive *us* graciously: so will we render the calves of our lips."]—Go unto him with humble submission, and turn to the Lord, and say, O God, forgive all our iniquity, and receive us to mercy: so will we offer up unto thee the sacrifices of our thanksgivings.

3. "Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye *are* our gods: for in thee the fatherless findeth mercy."]—We will no more trust to the king of Assyria to save us: we will no more trust to our own munition and warlike preparation, neither will we any more make idols of the works of our own hands; for now we find and profess that thou only art that God in whom the fatherless and distressed can and shall find redress and mercy.

5. "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon."]—I will be comfortable and refreshing unto Israel, even as the dew is to the mown grass: so as he shall grow up in beauty as the lily, and in strength and height as the cedar in Lebanon.

7. "They that dwell under his shadow shall return; they shall revive *as* the corn, and grow as the vine: the scent thereof *shall be* as the wine of Lebanon."]—They that dwell under the shadow of my Church shall there find comfort and rest: they shall grow up fruitfully, as the corn in a well tilled field; and sprout forth as the most generous vine, to the great joy and contentment of themselves and others.

8. "I *am* like a green fir tree. From me is thy fruit found."]—I shall be to thee as a tall and shady fir tree; and whatsoever fruit thou yieldest, it shall be of my giving: thou shalt be beholden to me for it.

JOEL.

I. 4. "That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten."]—The famine wherewith I have plagued Israel is very grievous; which I have caused through the strange increase of noisome worms in the land, all which have as it were agreed to waste all the fruits of the earth: for that which the palmerworm hath left the locust hath consumed; and if the locust hath left any thing the cankerworm shall devour it, &c.; every one of these shall come after other in a succession of spoil; and all of them shall destroy the fruits of the land.

5. "Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth."]—Even ye drunkards, which are wont to be most insensible of judgments, shall now have reason to howl and mourn; because the hope of your new wine is utterly cut off, even when it was ready to fall into your mouths: your vintage is forestalled by these consuming vermin in the very height of your present expectation.

6. "For a nation is come up upon my land, strong, and without number, whose teeth *are* the teeth of a lion."] - For there are infinite troops of noisome vermin come upon my land, strong and numberless, which shall so devour the fruit thereof, as if they had the teeth of lions, &c.

7. "The branches thereof are made white."]—The branches thereof appear white, by reason that the bark is eaten off from the boughs.

8. "Lament like a virgin girded with sackcloth for the hus-

band of her youth."]—O distressed Judea, do thou mourn and lament for this plague of famine, as a virgin girded with sackcloth mourneth for the death of her betrothed husband.

9. "The meat offering and the drink offering is cut off from the house of the LORD; the priests, the LORD's ministers, mourn."]—The earth yieldeth not so much as wherewith to make a meat offering or drink offering unto the Lord; the corn and wine and oil is so utterly consumed: so as the priests, the Lord's ministers, have just cause to mourn.

So also verses 10–13.

15. "Alas for the day! for the day of the LORD *is* at hand, and as a destruction from the Almighty shall it come."]—Alas, wretched men that we are, we do already endure much misery from the afflicting hand of God! but yet more is coming: O, woe to us! how shall we be able to abide the extremity of those his plagues, which are at hand?

19. "O LORD, to thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field."]—O Lord, to thee will I cry, who only art able to redress this woful estate of ours: for the scorching drought hath devoured all the herbage of the wilderness, and the fiery beams have burnt up all the trees of the field.

So also verse 20.

II. 1. "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for *it is* nigh at hand;"]—O ye Priests and Levites of the Lord, call ye the people together in Zion: give warning to all the inhabitants of Judea, of that sad and fearful day of revenge, which the Lord denounceth against them, for it is nigh at hand.

2. "A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, *even* to the years of many generations."]—A day of heaviness and sorrow, a day of utter disco fort, such a one as is quite overspread with horror and darkness, like a gloomy morning which hides the light of the sun from all beholders: for a world of noisome creatures, in strong and mighty bands, is come upon your land to devour it; such as the like hath never been, never shall be in succeeding generations.

3. "A fire devoureth before them; and behind them a flame burneth: the land *is* as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them."]—In the forepart of their troops they devour all before them like a fire, and behind them all looks as if the flames had burnt it up; where they have not yet been, the land looks richly, and plentifully, and pleasantly, like to the garden of Eden; but where they have passed, it looks like a desolate wilderness, all is consumed, nothing can escape them.

4. "The appearance of them *is* as the appearance of horses; and as horsemen, so shall they run."]—Their appearance shall be terrible to the people, like to the appearance of horses armed for the wars; and they shall hastily overrun the land, as if they were horsemen that ran in their full speed.

5. "Like the noise of chariots on the tops of mountains shall they leap."]—The noise which they shall make in their swarms and motions shall be like to the noise of chariots on the tops of mountains, &c.

7. "They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks."]—There shall be no place free from their assault and annoyance: they shall creep up the walls of the cities, as valiant men are wont to scale them in a siege; they shall march on in those ways which God hath appointed them, as if they were men trained to the wars.

So also verse 9.

8. "And *when* they fall upon the sword, they shall not be wounded."]—They shall be such enemies, as the sword cannot be able to destroy; and such, as if they do fall upon the sword, yet their lightness shall deliver them from hurt.

10. "The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining."]—They shall come upon you in such number as shall amaze and affright the world; and shall, by their infinite and thick swarms, obscure the very light of the sun and moon and stars.

11. "And the LORD shall utter his voice before his army: for his camp *is* very great: for *he is* strong that executeth his word: for the day of the LORD *is* great and very terrible; and who can abide it?"]—And the Lord shall, as the great General of these his forces, encourage and stir them up to this their execution;

whereto they shall be enabled by him, both in their number and power to perform it.

13. "And rend your heart, and not your garments, and turn unto the LORD your God."]—Do not rest in an outward ceremony of sorrow, viz. in the rending of your garments, but see that ye humble your hearts and souls before God, &c.

14. "Who knoweth *if* he will return and repent, and leave a blessing behind him; *even* a meat offering and a drink offering unto the LORD your God?"]—Who knoweth whether your humiliation may not yet prevail with him, and cause him to deject and take off his judgments, and instead thereof to bestow a blessing of plenty upon us; so as there may be both matter and occasion of the sacrifices of our thanksgiving unto the Lord?

16. "Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet."]—Let all sorts and degrees and ages be assembled together for a solemn humiliation; both the ancient, and the children, and sucklings: let all be afflicted with a general abstinence; and let the bridegroom and the bride forbear the pleasures of their new-made marriage, and shut up their wedding with mourning.

17. "Let the priests, the ministers of the LORD, weep between the porch and the altar."]—Let the priests, the ministers of the Lord, weep and mourn even in that place where all sorrow and lamentation was wont to be interdicted, between the porch and the altar, &c.

18. "Then will the LORD be jealous for his land, and pity his people."]—Then will the Lord be graciously affected towards his people; and in a merciful compassion of them will call off those evils which they groan under.

20. "But I will remove far off from you the northern *army*, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things."]—But I will remove far off from you this mighty army of noisome creatures, which came upon you from the northern coasts; and will drive them into the dry and barren wilderness which lies towards the south; yea, I will disperse them into the four winds, so as the forepart or vanguard of them shall fly to the east sea; and the hinder part,

or the rear, shall be carried to the west sea: and the stink of this vermin where it shall fall shall be exceeding offensive and contagious, &c.

22. "Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring."]—Be comforted again, O ye beasts of the field; for now that this plague is removed, the grass of your pastures begins to spring again, &c.

23. "And he will cause to come down for you the rain, the former rain, and the latter rain in the first *month*."]—And he will cause the rain to descend upon the earth in all fit seasons: both the former rain, which is in autumn, after your seed is cast into the earth; and the latter rain, which is in the spring, in March or April, for the filling of the ear.

28. "And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."]—Neither will I content myself with the abundance of my temporal blessings conferred upon you, but I will pour upon you my spiritual gifts also; and will, in the days of the Gospel, give you plentiful revelations; filling your sons and daughters, your young men and old, with a large measure of the true saving knowledge of me and my Name; as also enriching them with miraculous graces and abilities, by the descending of my Spirit upon them; enduing them with power of tongues and with the gifts of prophecy.

So also verse 29.

30. "And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke."]—And after those times, both before the destruction of Jerusalem, and before the last judgment, I will show wonders and fearful signs, both in heaven and in earth: the heavens shall seem red and fiery and vaporous.

31. "The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come."]—The sun shall lose his light, and shall seem utterly darkened, the moon shall be turned into the colour of blood, before that great and terrible day of the Lord come.

32. "And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call."]—Neither is there any way or means to escape the terribleness of this judgment, but by

believing in the Lord Christ, and calling upon his name; for in the Church of God shall only salvation be had, and deliverance from the wrath to come; which salvation shall lie open both to the believers of the Gentiles and to the remnant of those Jews whom the Lord shall call.

III. 1, 2. "For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and *for* my heritage Israel, whom they have scattered among the nations, and parted my land."]—For, behold, in those days of my Gospel, wherein I shall restore my Church, and deliver it from the spiritual captivity wherein it hath lien distressed, I will gather all nations, and will bring them into the face of my Church; and argue there with them, for the wrongs they have offered to my chosen servants, whom they have persecuted in their several nations, and made havock of mine inheritance.

3. "And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink."]—And they have scornfully and proudly tyrannized over my people, and have cast lots upon them, as some slight commodities for sale or exchange; and have given a boy for the price of their lust to an harlot, and sold a girl only for a cup of wine to drink.

4. "Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompense? and if ye recompense me, swiftly *and* speedily will I return your recompense upon your own head."]—And for you, O ye neighbour nations of Tyre and Zidon, and all the coast of Palestine, what can ye have to plead for yourselves with me? Are ye able to make me amends for the wrongs ye have done me? or do ye think thus to recompense unto me the hard measure which you may pretend to have received from me? Surely if you think thus to recompense me with injuries to my servants, I shall speedily return unto you the due recompense of your sins upon your own heads.

10. "Beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I *am* strong."]—Turn the instruments of your husbandry into weapons of wars, and let those that are weak and fearful pull up their spirits and rouse up their courage.

11. "Thy mighty ones."]—Thy saints and angels.

12. "Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about."]—Let the heathen be stirred up by my summons, and come together into the valley of judgment, which is in the face of my Church: there will I show myself a just and unpartial retributor of all the wrongs of the heathen round about.

13. "Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness *is* great."]—Put ye in execution those judgments which I have awarded to the enemies of my Church; for the time of my vengeance is now fully come: their wickedness is come to the height.

14. "Multitudes, multitudes in the valley of decision: for the day of the LORD *is* near in the valley of decision."]—O what multitudes, what infinite multitudes of wicked sinners shall then and there be adjudged to torments in that place of the great and last judgment! for that great day of the Lord is near at hand; the terror whereof shall be unspeakable in that dreadful place of judicature.

15. "The sun and the moon shall be darkened," &c.]—See chapter ii. 31.

16. "The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD *will be* the hope of his people, and the strength of the children of Israel."]—Christ the Lord shall pass a most fearful sentence of judgment from heaven upon the ungodly; which shall be so terrible, that even the heavens and the earth shall shake therewith: but the Lord will be a gracious and merciful Redeemer and Comforter to his chosen ones, in the midst of all those terrors.

17. "So shall ye know that I *am* the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more."]—So shall ye mine elect know that I am the Lord your God, who dwell in the highest heaven figured by Zion in earth: then shall my saints be gathered into that celestial Jerusalem which is above, into which no unclean thing can or shall enter.

18. "And it shall come to pass in that day, *that* the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley

of Shittim."]—And it shall come to pass in those last times, wherein the Gospel shall be published, that God shall give plenty of spiritual nourishment unto his Church; so as every part thereof shall abound with effectual help and means of salvation; and from thence shall flow forth those waters of life which shall water and refresh the souls of all that pertain to the election of God.

19. "Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed innocent blood in their land."]—As for those of Egypt and Edom, and all other the professed enemies of his Church, they shall be confounded and brought to nought; for the violences which they have offered to God's children, and for the innocent blood which they have shed in their cruel persecutions.

20. "But Judah shall dwell for ever, and Jerusalem from generation to generation."]—But the elect of God shall dwell for ever in his holy habitation; and after their translation from the Church militant on earth, shall reign everlastingly in the glory of heaven.

21. "For I will cleanse their blood *that* I have not cleansed: for the LORD dwelleth in Zion."]—For I will cleanse and purge away the sins of those mine elect which I had not before done away; and will deliver the chosen of the Gentiles from those iniquities wherewith they were polluted: which done, and the number of the elect being fully made up, the Lord shall dwell everlastingly with them in his heavenly Zion.

AMOS.

I. 1. "The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake."]—The words of Amos, who was one of the herdmen of Tekoa in the land of Judah, which he received from God, concerning the ten tribes of Israel especially; in the days of Uzziah, king of Judah, who was noted for his presumption in daring to offer incense in the temple; and in the days of Jeroboam, the son of Joash king of Israel, two years before that famous earthquake which fell out in the days of Uzziah.

2. "And he said, The LORD will roar from Zion, and utter his

voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither."]—And he said, The Lord, who hath hitherto kept himself silent, and exercised his patient longsuffering, shall now show himself terrible to the world: his judgments shall no less affright the people than the roaring of a lion shall terrify the beasts of the field; so as his drought shall scorch the pastures, and cause the fruitfullest grounds to wither.

3. "Thus saith the LORD; For three transgressions of Damascus, and for four, I will not turn away *the punishment* thereof; because they have threshed Gilead with threshing instruments of iron:"]—Thus saith the Lord; For the manifold transgressions of Damascus, I will surely punish that wicked city and people because they have grievously oppressed Israel, and especially the nearest border thereof, which is Gilead.

4. "But I will send a fire into the house of Hazael, which shall devour the palaces of Ben-hadad."]—But I will send a destruction upon the house of Hazael, the king thereof; which shall not rest in his person, but shall waste and devour the palaces of his son Ben-hadad; and this will I cause to be done by the hands of the king of Assyria.

5. "I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the house of Eden: and the people of Syria shall go into captivity unto Kir, saith the LORD."]—By whose power I will break down the forts of Damascus, and cut off the inhabitants of the borders of Syria, and slay Rezin their king from his palace of pleasure; and the people of Syria shall go into captivity into Kir. As 2 Kings xvi.

6. "Thus saith the LORD; For three transgressions of Gaza, and for four, I will not turn away *the punishment* thereof: because they carried away captive the whole captivity, to deliver *them* up to Edom:"]—For the many and great offences of the Philistines, and particularly of their city Gaza, I will be sure to inflict punishment upon them; because they carried away my people into an absolute and remediless captivity to the Edomites.

7. "But I will send a fire on the wall of Gaza."]—I will therefore plague them accordingly; for I will send the sword and the fire of the enemy upon all the land of the Philistines, and specially upon the walls of Gaza, &c.

8. "And I will cut off the inhabitant from Ashdod, and him

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that holdeth the sceptre from Ashkelon, and I will turn mine hand against Ekron: and the remnant of the Philistines shall perish, saith the Lord God."]—And I will cut off the inhabitants of all the several cities thereof; and the king of that people will I cut off from his royal palace, and I will set myself against all the strong holds, and shall utterly extinguish the remainder of the Philistines, saith the Lord.

9. "And remembered not the brotherly covenant."]—And remembered not that friendly league and covenant that was betwixt Hiram their king and Solomon.

11. "Thus saith the Lord; For three transgressions of Edom, and for four, I will not turn away *the punishment* thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever:"]—Because he hath been ever too forward to pursue the posterity of Jacob, brother to their ancestor Esau, in an hostile fashion, without all pity; and would not admit of any reconciliation, but hath still raged incessantly against those of his own blood.

12. "But I will send a fire upon Teman, which shall devour the palaces of Bozrah."]—But I will send Nebuchadnezzar into his country to waste and spoil it; who shall destroy the city and region of Teman, and raze the palaces of Bozrah.

13. "Because they have ripped up the women with child of Gilead, that they might enlarge their border."]—Because they used extreme cruelty towards Israel, ripping up the women with child; that there might be no posterity left of them to inherit those parts which they had now taken in to enlarge their own borders.

14. "But I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind."]—But I will bring upon them Nebuchadnezzar, who shall invade their country, and set a fire on their chief city Rabbah; and shall come upon them with great fierceness and fury, like a tempestuous whirlwind, and shall utterly destroy all before him.

II. 1. "Because he burned the bones of the king of Edom into lime."]—Because he so hated the Israelites, as that when the Edomites joined themselves to the aid of Israel, Moab, for extreme despite thereof, burnt the very bones of the king of Edom's son to ashes, in way of sacrifice to his gods.

2. "But I will send a fire upon Moab, and it shall devour the palaces of Kirioth: and Moab shall die with tumult, with shouting, *and* with the sound of the trumpet."]—There will I send Nebuchadnezzar, as a fire upon Moab, which shall utterly destroy the chief city Kirioth; and Moab shall die in much horror, in the midst of the tumults and shrieks of war.

6. "Because they sold the righteous for silver, and the poor for a pair of shoes."]—For that upon every base and worthless bribe they have yielded so far to be corrupted as to sell justice, and to betray innocence, and to undo the poor and helpless.

7. "That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father will go in unto the *same* maid, to profane my holy name."]—All their desire is after this unprofitable dust of the earth, silver and gold; which they eagerly affect to gain, even by trampling on the heads of the poor; and those that are meek spirited do they tyrannize over, and proudly oppress: and so are they given over to their filthy and incestuous lust, as that the father and the son shame not to defile themselves with one and the same strumpet, to the great profanation and dishonour of my Name, which they have professed.

8. "And they lay *themselves* down upon clothes laid to pledge by every altar, and they drink the wine of the condemned *in* the house of their god."]—In their feasts which they make to their idols they lay themselves down upon the carpets which are laid to pawn for the need of their brethren; wherein their idolatry is not less odious than their cruelty; for thus do they before every altar; and in the same feasts they drink that wine which is bought with the fines and mulcts of those whom they have unjustly condemned; even in the house of their idols.

9. "Yet destroyed I the Amorite before them, whose height *was* like the height of the cedars, and he *was* strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath."]—Yet I had deserved better things of them; for I destroyed the Amorites before them, which were tall and mighty giants, above the ordinary proportion of strength or stature; yet I utterly rooted them out, for the sake of my people, and left no remnant of that race for their annoyance.

12. "But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophesy not."]—But ye, contrary

to my law, gave the Nazarites wine to drink, that ye might corrupt them; and enjoined silence to my prophets, whom I sent to tell you of your sins and my judgments.

13. "Behold, I am pressed under you, as a cart is pressed *that is* full of sheaves."]—Behold, I am even overlaid with your wickedness: it is with me as with a cart that is overpressed with a load of sheaves, which goes heavily, and is ready to break under the burden.

III. 2. "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities."]—You only have I chosen out from all other nations for my peculiar people, and have bestowed much cost and care upon you: therefore, since you have abused my mercies and rebelled against me, ye shall be sure to be punished.

3. "Can two walk together, except they be agreed?"]—Ye did walk holily with me, and then I walked graciously with you; but now, since we are fallen out by reason of your great iniquities, it is not to be expected we should hold together any longer in those fair correspondences which were between us.

4. "Will a lion roar in the forest, when he hath no prey? will a young lion cry out of his den, if he have taken nothing?"]—Will the lion roar in the forest when he hath no prey? or the young lion in his den when he hath taken nothing? no more will the Lord denounce or inflict his fearful judgments upon a people but where there is just matter of their sins to be avenged.

5. "Can a bird fall in a snare upon the earth, where no gin *is* for him? shall *one* take up a snare from the earth, and have taken nothing at all?"]—Ye are as the bird; God's judgments are as the gin or snare: ye cannot fall into the snare or gin of my judgments if your sins had not cast you thereinto: the snare is not wont to be taken up if it have caught nothing; neither shall the judgments be removed till they have effected that which they were sent for.

6. "Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the Lord hath not done *it?*"]—Shall a trumpet be blown in the city to summon the inhabitants to the walls, when as the people find no cause of the fear of an enemy? no more would God by his prophets denounce these imminent judgments if there were not just cause to expect and fear their speedy execution; and who shall or can execute

them but the just and powerful hand of God? can there be any evil of punishment in the city, yea in the world, which is not of his sending, his inflicting?

8. "The lion hath roared, who will not fear? the Lord GOD hath spoken, who can but prophesy?"]—The Lord, like a dreadful and strong lion, hath roared out these menaces of judgments; who can choose but fear? The Lord hath committed his word of reproof and threatening to his prophets; who can then hold his peace, and forbear to publish it?

9. "Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the oppressed in the midst thereof."]—Ye, O my prophets, publish this in the very palaces of the Philistines and of the Egyptians; and call to those heathenish nations to be witnesses and judges of the heinous sins of my people: wish them to assemble themselves into the midst of Israel, and to take view of the great oppressions and tumultuous disorders that are amongst them.

10. "Who store up violence and robbery in their palaces."]—Who store up in their houses those treasures which they have gotten together by rapine and violence.

11. "Therefore thus saith the Lord GOD; An adversary *there shall be* even round about the land;"]—Therefore thus saith the Lord; A mighty adversary, even the Assyrian, shall come and invade thy land, and shall spoil and waste it round about, &c.

12. "Thus saith the LORD; As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus *in* a couch."]—As the shepherd, when a lion hath been devouring amongst his flock, finds left some mangled remnants of a leg or an ear, which he carries home, to show the spoil that hath been done by that fierce beast, so shall it be with Israel; of all the body of Samaria, there shall be some one or two left undevoured, for proof of that general slaughter and captivity; and those two perhaps sick and feeble persons which were not able to stir out of their beds or couches: and thus shall it be both with Samaria and Damascus.

14. "That in the day that I shall visit the transgressions of Israel upon him I will also visit the altars of Beth-el: and the horns of the altar shall be cut off, and fall to the ground."]—In

the day that I shall punish Israel, and call him to account for his many sins, I will reckon with him for his idolatries in Dan and Beth-el; and for those altars, which he hath erected there; and will cause those miserected altars to be beaten down to the ground.

15. "And I will smite the winter house with the summer house; and the houses of ivory shall perish, and the great houses shall have an end, saith the LORD."]—And the stately houses of their kings, both their warm winter houses and their pleasant summer houses, and their curious and beautiful houses of ivory, shall be utterly demolished and perish.

IV. 1. "Hear this word, ye kine of Bashan, that *are* in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink."]—Hear this, O ye great and rich men of Samaria, that feed full and carelessly, like the kine in the fat pastures of Bashan: ye, who oppress the poor, and crush the needy; and say to your princes and judges, Set deep fines, and condemn freely, that we may feast upon the offences of the people.

2. "That he will take you away with hooks, and your posterity with fishhooks."]—That he will, by the power of the Assyrian, snatch you away out of your country, as the fish is caught up out of the water by the hook of the angler.

3. "And ye shall go out at the breaches, every *cow at that which is* before her; and ye shall cast *them* into the palace, saith the LORD."]—And ye shall go forth of your cities, as an herd of cattle out of a close, every cow through that gap of the hedge which lies before her; so shall ye pass through the next breaches which are made in your walls, and shall cast away whatsoever is dear and precious to you in your forsaken palaces.

4. "Come to Beth-el, and transgress; at Gilgal multiply transgression; and bring your sacrifices every morning, *and* your tithes after three years."]—Go ye up now, O ye foolish Israelites, to your Beth-el, if you please, and sin your fill: go up to Gilgal, and glut yourselves with the full scope of your iniquities: bring those your morning sacrifices, which are due unto God, bring and offer them to your idols; and that which the law of God requires of you for the maintenance of his Levites, viz. to lay aside the tithes every third year for sacred use, do ye that to the priests of your idols.

So also ver. 5.

6. "And I also have given you cleanness of teeth in all your

cities, and want of bread in all your places: yet have ye not returned unto me, saith the LORD."]—Also, I have desired to reclaim you by afflictions, and therefore have sent want and scarcity amongst you in all your cities, &c.

10. "I have sent among you the pestilence after the manner of Egypt."]—I have sent unto you a very noisome and deadly pestilence, such a one as I sent upon the land of Egypt, &c.

11. "I have overthrown *some* of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the LORD."]—I have overthrown some of your cities by the fire of the Assyrians, as Sodom and Gomorrah were destroyed with fire from heaven; and ye of Samaria were left out of the common destruction, as a brand taken out of the fire: yet all this hath not moved you to return unto me, saith the Lord.

12. "Therefore thus will I do unto thee, O Israel: *and* because I will do this unto thee, prepare to meet thy God, O Israel."]—Therefore, since thou hast slighted all these judgments and mercies, I am resolved to execute upon thee the severest of all my vengeances; and, since thou hearest I have taken up this determination to proceed against thee, therefore prepare thyself, O Israel, to meet thy God with unfeigned humiliation and repentance.

13. "For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what *is* his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The LORD, the God of hosts, *is* his name."]—For well thou knowest, it is no hoping to resist the power of the Almighty: it is He that formeth the mountains, and infuseth the spirit into man, and knoweth and declareth the thoughts of man's heart before he conceives them: it is He that can cloud the brighest day at pleasure, and can bring down the highest and strongest fortifications upon earth: he is the Lord of hosts; all things are at his command.

V. 2. "The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; *there is* none to raise her up."]—That Israelitish commonwealth, which was as a virgin untouched, is now fallen under the yoke of bondage; and so fallen, as that she shall no more rise: so is she forsaken, as that there is none to raise her up again.

3. "The city that went out *by* a thousand shall leave an hun-

dred."]—For so few shall be left alive after the hard and long sieges of the Assyrians, that in those cities of Israel, whereout a thousand able men had wont to go forth to war, there now shall be left but an hundred, &c.

5. "But seek not Beth-el, nor enter into Gilgal, and pass not to Beer-sheba:"]—But go not up to the calves of Beth-el, nor to the high places and idolatrous altars of Gilgal and Beer-sheba: for &c.

6. "Lest he break out like fire in the house of Joseph."]—Lest he send the enemy upon you, which, like a consuming fire, shall devour the royal tribe of Ephraim, the posterity of Joseph, &c.

7. "Ye who turn judgment to wormwood."]—Ye who corrupt judgment, and make it grievous and hateful to my people, &c.

8. "*Seek him* that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD *is* his name."]—Seek ye him who maketh the great frame of the heaven, and all the glorious stars therein; who turneth the blackest night into a clear morning, and causeth the brightest day to end in a dark night; who causeth the waters of the sea to overswell their banks, and to drown the face of the earth: the Lord is his name.

10. "They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly."]—They hate him that judgeth uprightly, and that doth freely and unpartially rebuke the wicked man upon the bench of justice; and they abhor him that speaketh justly.

11. "Forasmuch therefore as your treading *is* upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them."]—Forasmuch therefore as ye do grievously oppress the poor, and extort from him costly gifts; howsoever ye have, by your bribes and exactions, built unto yourselves houses of hewn stone, yet ye shall not dwell in them, &c.

13. "Therefore the prudent shall keep silence in that time; for it *is* an evil time."]—Therefore those that are prudent, when they shall see these foretold calamities to fall upon Israel, shall lay their hands upon their mouths, in an humble silence, and acknowledge the justice of God in these events; for the times shall be very grievous and miserable.

14. "Seek good, and not evil, that ye may live."]—Wherefore,

that ye may avoid these plagues, frame yourselves to all holy and good ways, and avoid those wicked courses of the rest of Israel: so shall ye live, &c.

16. "And they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing."]—And husbandmen shall have their part in the common sorrow, for so much as their corn shall be wasted and devoured; and those whose trade and practice is to make common lamentation shall now mourn in earnest without an hire.

18. "Woe unto you that desire the day of the LORD! to what end *is* it for you? the day of the LORD *is* darkness, and not light."]—Woe to those amongst you that mock at the tidings of this sad day of the Lord, and scornfully ask why it doth not come, and when it will come! they shall find that it will come smally to their comfort: they shall find it is not a day for mirth or pleasure, but for heaviness and sorrow.

19. "As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him."]—It shall be with you as with a man who flying from a lion meets in his way with a bear, and to escape both, flies into an house, and laying his hand upon the wall to get over is bitten by a serpent; so shall you, shunning one danger, fall into another.

23. "Take thou away from me the noise of thy songs;"]—Do not think to please me with the musical harmony of your formal devotions, while I hear and abhor the discordous noise of your sins, &c.

24. "But let judgment run down as waters, and righteousness as a mighty stream."]—No, notwithstanding all these your outward services, I will cause my judgments to gush out upon you as waters; and my righteous vengeance as a mighty stream shall bear you over.

25. "Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?"]—Have ye not whole forty years together in the wilderness bewrayed your averseness from me, and your inclination to idolatry? was it to me that in this while ye offered your sacrifices, O ye house of Israel?

26. "But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves."]—No, howsoever ye pretended to bear my taber-

nacle, yet indeed ye did your services and oblations to your god Moloch, and the other images of those planetary gods whom ye worshipped.

VI. 1. "Woe to them *that are* at ease in Zion, and trust in the mountain of Samaria, *which are* named chief of the nations, to whom the house of Israel came!"]—Woe to those that live securely and pleasurably in Zion, and that trust to the impregnable situation of the city of Samaria, the mountains whereof are held the strongest forts of that nation whereto the house of Israel resorts!

2. "Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines: *be they* better than these kingdoms? or their border greater than your border?"]—Look ye unto the most famous and best traded cities and countries round about you; look to Calneh, that wealthy city of Assyria; look to the great city Antiochia; then take view of Gath, the well known city of the Philistines; and compare your blessings with theirs, and tell me whether these kingdoms be richer and stronger and larger than yours: yet these shall ye shortly see brought down.

3. "Ye that put far away the evil day, and cause the seat of violence to come near."]—Yet ye are careless and confident, and put away from you all fear of danger; and thereupon grow outrageous and cruel, insomuch as ye strike into others a fear of your violence and oppression.

4. "That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall."]—Ye give up yourselves to pride and ease and delicacy; stretching yourselves upon your soft couches and beds of ivory, and pamper yourselves with the daintiest fare.

5. "That chant to the sound of the viol, *and* invent to themselves instruments of music, like David."]—They make themselves merry with the most pleasant music, and devise instruments of melody for their vain and wanton mirth, such as David invented for the praising and cheerful service of God.

6. "That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph."]—That let themselves loose to all intemperance and carnal pleasure, pouring in wine out of their large bowls, and

anointing themselves with the most precious and fragrant ointments; but in the mean time they are not sensible of the miserable condition of God's wrongfully oppressed servants.

7. "Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed."]—Therefore since ye are the prime offenders, and as it were leaders of these sins, ye shall be the first in the punishment thereof, even in that woful captivity which shall shortly ensue, and then there shall be an end of these your riotous and wanton pleasures.

8. "I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein."]—I abhor this proud excess of my people of Israel, and hate those their palaces which they have built in blood and oppression; and therefore I will deliver up Samaria and all that is therein to the hands of the Assyrians.

10. "And a man's uncle shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that *is* by the sides of the house, *Is there* yet *any* with thee? and he shall say, No. Then shall he say, Hold thy tongue: for we may not make mention of the name of the LORD."]—And a man shall not have a brother or a son left to do him the last offices of his burial; but if his uncle or kinsman shall undertake to bring out his corpse, he that is the overseer of these funeral rites of burning the dead, joining with him in that work, shall say to that one which is left alive in the house, Is there any more remaining of the whole number of the family? and he shall say, No. Then shall the other answer again, Rest thou humbly and silently in the just pleasure of the Almighty: this is his work: as for us, our sins have been so grievous, that in the conscience thereof it is not for us to call upon the name of the Lord for a release or mitigation of his judgment.

11. "For, behold, the LORD commandeth, and he will smite the great house with breaches, and the little house with clefts."]—For, behold, the Lord, whom we have provoked, commandeth these executions from the hands of the Assyrians, and will by their arm smite both the small and the great.

12. "Shall horses run upon the rock? will *one* plow *there* with oxen? for ye have turned judgment into gall, and the fruit of righteousness into hemlock:"]—Is it possible that horses should run upon the steep and craggy cliffs? or can it be that the hus-

bandman should draw his plough through those hard rocks? so impossible is it that ye Israelites should continue to prosper while ye remain thus sinful; for ye have corrupted judgment and justice, and made it hateful and deadly to the innocent:

13. "Ye which rejoice in a thing of nought, which say, Have we not taken to us horns by our own strength?"]—Ye which rejoice in your own strength, which is vain and nothing worth, and say, in the pride of your heart, Have we not made ourselves strong and impregnable by our wit and power?

14. "But, behold, I will raise up against you a nation, O house of Israel, saith the LORD the God of hosts; and they shall afflict you from the entering in of Hamath unto the river of the wilderness."]—But, behold, I will raise up against you, O house of Israel, a mighty nation, even that of Assyria; and they shall plague you, even from the one end of your country to the other; from Hamath, which is in the borders of the north, to Sihor the river of the wilderness, to the south.

VII. 1. "Thus hath the Lord GOD showed unto me; and, behold, he formed grasshoppers in the beginning of the shooting up of the latter growth; and, lo, *it was* the latter growth after the king's mowings."]—Thus hath the Lord God showed me the judgment which he is about to bring upon the land; even that extreme famine which he shall cause through the abundance of locusts and other noisome worms which he will send upon the earth: early therefore in the shooting up of the grass, after the first mowing thereof for the king's use, which is wont to be sooner than the common math, he formed store of those hurtful vermin, and sent them upon the land.

2. "Then I said, O Lord GOD, forgive, I beseech thee: by whom shall Jacob arise? for he *is* small."]—Then I, seeing the proceedings of this famine, said, O Lord God, forgive us I beseech thee: if thou go on thus to plague us, who shall be left alive to continue the name and generation of thy people? for even now, as it is, the number of thy people is but small.

3. "The LORD repented for this: It shall not be, saith the LORD."]—The Lord thereupon ceased from this plague; and did as it were say, No, it shall not proceed; Israel shall not be quite wasted.

4. "Thus hath the Lord GOD showed unto me: and, behold, the Lord GOD called to contend by fire, and it devoured the great deep, and did eat up a part."]—The Lord God foreshowed me

the judgment that he meant to bring upon Israel by the sword of Tiglath Pileser, king of Assyria; represented by a fire which should devour up the deep, and did eat up a part; signifying, that the fury and force of this king of Asshur should utterly swallow up the kingdom of Syria first, and afterwards that part of Israel which is beyond Jordan.

8. "Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more."]—As I have built up Israel by line and level, so will I also now make an exquisite destruction of it, and will lay it level with the ground; and I will not any more pardon and pass by their wickedness.

10. "Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words."]—Amos hath conspired against thee in Beth-el, where is the greatest confluence of thy subjects. The words of his prophecy are intolerable; for he dishearteneth the people, and works in them a mean and dishonourable opinion of thy government, and despair of their own safety.

12. "Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there:"]—And Amaziah said to Amos, What makest thou here, O thou prophet, out of thine own country: go thy ways home: take this friendly and private counsel from me; retire home closely to thy own country of Judah, and there maintain thyself, and there bestow thy pains and admonitions.

13. "But prophesy not again any more at Beth-el: for it *is* the king's chapel, and it *is* the king's court."]—But venture not any more to vent thy prophecies in Beth-el; for thou knowest the condition of this place: it is both the king's sanctuary, for his devotion; and the king's court, for state: meddle not any more with prophesying here, lest thou provoke the king's anger against thee.

14. "Then answered Amos, and said to Amaziah, I *was* no prophet, neither *was* I a prophet's son; but I *was* an herdman, and a gatherer of sycamore fruit."]—I was no prophet by my breeding and institution: I never was trained up to any such vocation; but was by my profession an herdman, and spent my time amongst my cattle; and, in that solitary life, contented myself with such wild diet as the sycamore did afford me.

15. "And the LORD took me as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel."] And

even then, when I little thought of any such matter, it pleased the Lord to take me from that homely employment, and enjoined me this task of prophesying.

16. "And drop not *thy word* against the house of Isaac."]—Do not let fall the menaces of judgment upon the chosen people of God.

17. "Therefore thus saith the LORD; Thou shalt die in a polluted land."]—Because thou hast forbidden me to prophesy, thus saith the Lord, &c., Thou shalt die in the land of Assyria, which is polluted by detestable idolatries, &c.

VIII. 2. "And I said, A basket of summer fruit. Then said the LORD unto me, The end is come upon my people of Israel; I will not again pass by them any more."]—And I said, A basket of summer fruit. Then said the Lord unto me, I have heretofore gathered and plucked off some of thy fruits, that is, thy people; but now I come to thee with a basket, to gather all that grows upon Israel; and will so make an end of this gathering, that there shall be no more of this kind left for hereafter.

3. "And the songs of the temples shall be howlings in that day, saith the Lord GOD."]—Instead of the songs and music of the temples of Beth-el and other high places, there shall be nothing but howlings and shriekings of those that are slain, &c.

5. "Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?"]—Saying, When shall we have done with these solemn feasts, wherein we are not allowed to buy and sell? Would to God these new moons and sabbaths were once past, that we might sell our corn at an high rate; making the measure of the wheat small, and the weights, wherein the silver is weighed, great and heavy; and falsifying the balances by deceit.

6. "That we may buy the poor for silver, and the needy for a pair of shoes; *yea,* and sell the refuse of the wheat?"]—That we may cause the poor to sell themselves to our servitude for a little silver, as being not able to sustain themselves; and that we may buy the needy for a pair of shoes, even for the basest necessaries: yea, and that by this means we may put off, at an unreasonable rate, the very refuse and offal of the wheat.

8. "And it shall rise up wholly as a flood; and it shall be cast out and drowned, as *by* the flood of Egypt."]—And the judgment of God shall rise up, and overflow the land as a flood; and the

whole country shall be overspread and drowned therewith, as the plains are wont to be by the inundations of the river Nilus.

9. "And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day."]—Your sorrow shall be so extreme in that day, and that day shall be to you so black and gloomy, as if the sun were gone down at noon-day, and as if darkness had covered the earth in the clearest day.

10. "And I will make it as the mourning of an only *son*."]—Such a mourning will I cause amongst you as when a mother mourns for her only son, &c.

11. "Not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."]—Not a famine of material bread, &c., but a spiritual famine of the word of God, which is only able to feed and save your souls.

12. "And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find *it*."]—And they shall wander from the sea of Galilee to the Mediterranean sea, and from the north across unto the east, to seek the word of the Lord at the mouth of his prophets, and shall not find it.

14. "They that swear by the sin of Samaria, and say, Thy God, O Dan, liveth; and, The manner of Beer-sheba liveth; even they shall fall, and never rise up again."]—Those idolatrous Israelites, that swear by the molten images of Samaria, and say, As the god which is worshipped in Dan, and the author of the religion of Beer-sheba liveth, even they shall fall into utter perdition, and never rise again.

IX. 1. "I saw the Lord standing upon the altar: and he said, Smite the lintel of the door, that the posts may shake: and cut them in the head, all of them; and I will slay the last of them with the sword."]—In my vision I saw the Lord, having left the temple, to stand upon the altar without: and he commanded his angel, saying, Smite thou the lintel of the door of the temple, so vehemently, that the posts thereof may shake; in signification of that main stroke which I will give the rulers of Israel: for I will cut them in the head, or principal men, every one of them; and as for the posts, which are the inferiors, I will slay them with the sword of the Assyrians, &c.

2. "Though they dig into hell, thence shall mine hand take them."]—Neither shall they ever be able by any power or policy

to escape my judgments: though they should dig into hell, there shall my hand find them, &c.

3. "Thence will I command the serpent, and he shall bite them."]—There will I command my leviathan to swallow them up, &c.

5. "And it shall rise up wholly like a flood," &c.]—See chapter viii. verse 8.

6. "*It is* he that buildeth his stories in the heaven, and hath founded his troop in the earth; he that calleth for the waters of the sea."]—It is he that hath built and preserved the several contignations of his orbs in the heavens; and hath made provision of those infinite armies of his creatures to execute his revenges upon earth: it is he, that by his command, lets loose the waters of the sea, &c.

7. "*Are* ye not as children of the Ethiopians unto me, O children of Israel? saith the LORD. Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir?"]—Is there any reason in you, O ye children of Israel, why I should respect you more than the very Ethiopians? why should I make any difference betwixt you and very Philistines? If you say I brought up Israel out of Egypt, so also did I bring the Philistines out of Caphtor, and the Syrians from Cyrene, where they were captived.

9. "Yet shall not the least grain fall upon the earth."]—Yet shall not the least grain escape unsifted by falling to the earth without agitation: every Israelite shall be tossed up and down, and dispersed in this captivity; no one shall be free.

11. "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old."]—In that day will I raise up my evangelical Church, which is the tabernacle of the true and glorious Son of David, the Messias of the world; even upon the ruins of the Jewish Church: which I will repair, and so make up the breaches thereof, as that both Jews and Gentiles shall make up one Church; which shall be made as spiritually complete as ever the temple was materially of old.

12. "That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this."]—That the bounds thereof may be extended over all the earth, even to the remotest heathen, which shall then be called by my name, saith the Lord that doeth this.

13. "Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt."]—Behold, I will continue such plentiful increase of my blessings under the Gospel, that one shall overtake another in a perpetual succession: as it is in a rich and fruitful soil, that the harvest is no sooner in, than the plough is put into the ground for another crop; and the vintage is no sooner done, than the seed is sown for a new harvest; thus shall it be with my Church, where one blessing endeth, another shall begin: then even the driest and barrenest hearts shall yield excellent fruits of grace in very great abundance.

15. "And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God."]—I will settle my Church upon earth, never to be rooted out by the violence of men; never to be prevailed against by the gates of hell; saith the Lord God.

OBADIAH.

1. "We have heard a rumour from the LORD, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle."]—We, that are the prophets of God, have heard the Lord declaring his purpose concerning Edom; and sending his angel to stir up the Chaldees against him, saying, Arise ye, and I shall assist you, to make war against the Edomites.

2. "Behold, I have made thee small among the heathen: thou art greatly despised."]—Behold, though thou art but an handful in respect of the rest of the heathen round about thee, and art but meanly thought of for thy power.

3. "The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation *is* high; that saith in his heart, Who shall bring me down to the ground?"—Yet thou art foolishly lifted up in the pride of thine own heart, and deceivest thyself with a false confidence in thine impregnable situation: thou dwellest aloft in the clefts of the rocks, which thou thinkest inaccessible, and sayest in thine heart, Who shall be able to bring me down?

4. "Though thou exalt *thyself* as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD."]—But know, that though thy forts and castles were

as high as the eagle can build her nest or fly, yea though thou couldst build as high as the stars, this should not avail thee: thence will I fetch thee down, saith the Lord.

5. "If thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grape gatherers came to thee, would they not leave *some* grapes?"]—How art thou, contrary to thy expectation, utterly cut off, O Edom, without all remainders of hope of recovery! If thieves, if robbers by night come to steal from thee, they would only take their booty, so much as they can think enough to serve their turn, and leave the rest; if the grape gatherers come to pull the clusters from thy vine, they would leave some grapes for the gleaners that shall come after.

6. "How are *the things* of Esau searched out! *how* are his hidden things sought up!"]—But as for thine enemies, the Chaldees, they shall ransack and rifle all the things of Edom; and shall search out all thine hidden commodities, and carry them away at once.

7. "All the men of thy confederacy have brought thee *even* to the border: the men that were at peace with thee have deceived thee, *and* prevailed against thee; *they that eat* thy bread have laid a wound under thee: *there is* none understanding in him."]—All those of thy confederacy, to whom thou trustedst, even the Moabites and Ammonites, which were in league with thee, have deceived thee, and have driven thee out of thy own seat, even to the utmost borders of thy country; thine entire associates have craftily drawn thee into that inconvenience which thou canst not avoid nor remedy, and for all thy pretence of wisdom, thou hast no understanding of this plot laid for thy ruin.

9. "And thy mighty *men*, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter."]—As thy wise men, so thy valiant soldiers, even those of Teman, which are most famous for skill and courage, shall be utterly cut off, that there may be none left alive in all the mount of Esau.

11. "In the day that thou stoodest on the other side, in the day that the strangers carried away captive."]—In the day of battle thou stoodest opposite to thy brethren, the issue of Jacob, and wert willing enough that the enemies should carry them away captive, &c.

13. "Thou shouldest not have entered into the gate of my

people in the day of their calamity."]—Thou shouldest not have entered into the gates of the cities of Israel, my people, in the day of their calamity, to help to spoil and sack them, &c.

16. " For as ye have drunk upon my holy mountain, *so* shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been."]—For as ye my people, which dwell and worship upon mine holy mountain, have drunk up the cup of my bitter affliction; so shall all the heathen pledge you continually of the same cup: yea, they shall drink it to the very dregs, and shall swallow it down; and they shall be so cut off as if they had never been.

17. " But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions."]—But in the end, upon mount Zion shall be an happy restoration of my people; there shall be holy service performed to my name in the reedified temple, and the sons of Jacob shall be restored to their old possessions.

18. " And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be *any* remaining of the house of Esau; for the LORD hath spoken *it*."]—And I will make the house of Jacob, both Judah and Ephraim, to be as a fire, while the posterity of Esau is as stubble; so as the fire of Israel shall consume the stubble of Esau, till there be none left of that accursed generation.

19. " And *they of* the south shall possess the mount of Esau; and *they of* the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin *shall possess* Gilead."]—And they of the south, which are the tribe of Judah, shall possess the mountainous country of Edom; and they of Benjamin, which are of the plain, shall possess the cities of the Philistines; and the rest of Israel shall return to and recover their ancient bounds of inheritance, with much enlargement: in a figure of the spiritual extending of the borders of my Church, under the Gospel, over all the coasts of the earth.

20. " And the captivity of this host of the children of Israel *shall possess* that of the Canaanites, *even* unto Zarephath; and the captivity of Jerusalem, which *is* in Sepharad, shall possess the cities of the south."]—And the host of those Israelites, which shall be returned from their captivity, shall possess the land of

the Canaanites, even to the utmost bounds thereof, which is Sarepta, as they formerly enjoyed it; and the returned captives of Judah, which are in Sepharad, the remotest part of Babylon, shall possess those cities of the south, which are their ancient limits.

21. "And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD's."]—And God shall, from time to time, raise up mighty and gracious deliverers of his people, in that his royal and holy hill of Zion, which shall repress the rage of his enemies, and pull down the pride of Edom; and God shall challenge to himself the right and protection of his kingdom of Israel.

JONAH.

I. 2. "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me."]—Arise, go to Nineveh, the great city of the Assyrians, and denounce my judgments against it; for their wickedness is grown to that height, that I can no longer forbear it.

3. "But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof."]—But Jonah, fearing that the mercy of God in sparing the city would leave him suspected of a false prediction, bent his course another way; and, going down to Joppa, and finding a ship ready bound for her passage into the Mediterranan sea, he put himself into her, and paid the fare thereof, &c.

10. "Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the LORD, because he had told them."]—Then, when Jonah had told the men both his nation and his religion, and his profession, and his heinous sin in fleeing from the charge that God had laid upon him, they were exceedingly afraid; as being stricken, both with the sense of their own danger and of compassion towards a person of such quality, who had so freely confessed himself and his offence.

16. "Then the men feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows."]—Then the men were struck with an awful fear of the power and majesty of that God, whereof they saw such proof before their eyes: the sight whereof, being added to the religious sermon of Jonah, wrought so with

them, that, disclaiming all their idol-gods, they offered a sacrifice to the only true God, and made vows to him, which they would carefully perform upon their return, to worship him in Jerusalem.

II. 1. "Then Jonah prayed unto the LORD his God out of the fish's belly."]—Then Jonah spent that time of the three days, wherein he was thus wofully imprisoned in the belly of the whale, in his earnest prayers unto God, and in his humble and hearty confessions of his great sin against his God.

2. "And said, I cried by reason of my affliction,"&c.]—And after, when he was by the power of God delivered from that death, he uttered and penned this song of thanksgiving for so wonderful a mercy, &c.

Ibid. "Out of the belly of hell cried I, *and* thou heardest my voice."]—Out of that place of unspeakable horror, wherein I was for the time buried, as in the belly of a living and moving grave, I then failed not to cry unto thee, and thou heardest me.

3. "For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me."]—It was not the act of the mariners, Lord, it was thy just act, to cast me into the deep; there I was, by thine appointment, in the midst of many seas; for so did that fearful monster carry me from one sea to another; and the floods compassed me about.

4. "Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple."]—Then said I, Lord, I am justly cast out of thy sight into this place of horror; yet, since thou still givest me life and being, I will trust in thy mighty power and infinite mercy, that thou hast reserved me for some further service to thee in thy Church.

6. "I went down to the bottoms of the mountains; the earth with her bars *was* about me for ever."]—I went down, in the maw of that vast and dreadful beast, to the bottom of the sea, even to the lowest foundations of the mountains; the earth, with all her rocks and hills, was over my head, beyond all natural possibility of recovery, &c.

8. "They that observe lying vanities forsake their own mercy."]—Those foolish men that worship vain idols, which are nothing but lies and falsehood, forsake all the benefit of thy merciful protection and deliverance. But I, &c.

10. "And the LORD spake unto the fish, and it vomited out Jonah upon the dry *land*."]—And the Lord commanded the whale, and it accordingly did cast up Jonah upon the dry land.

III. 4. "And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown."]—And when Jonah had spent one day in his preaching, and had gone through one third part of the city, crying and saying, There are but yet forty days to come ere Nineveh, except it repent, shall be destroyed.

5. "So the people of Nineveh believed God, and proclaimed a fast."]—The people of Nineveh believed that word of God delivered to them by his prophet, &c.

7. "Let them not feed, nor drink water."]—Let not the very beasts feed nor drink water, that the men may be the more moved with that woful moan which those dumb creatures must needs make in their extremity.

10. "And God repented," &c.]—See Amos vii. 3.

IV. 4. "Then said the Lord, Doest thou well to be angry?"]—Dost thou think this is a just cause for thee to be moved with anger, for that I have spared the Ninevites?

9. "I do well to be angry, *even* unto death."]—And he said, in much weakness and rash passion, I do well to be angry; and think that I have just cause to be so fretted with this which thou hast done, as to wish, in the bitterness of my soul, to be rid of my life.

10, 11. "Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night: and should not I spare Nineveh, that great city, wherein are more than six-score thousand persons that cannot discern between their right hand and their left hand; and *also* much cattle?"]—Then said the Lord, I have done this purposely to show thee thine own error and weakness: thou hadst pity on a sorry plant, which cost thee no labour, which received no life from thee, which suddenly came up and suddenly vanished: and should not I spare Nineveh, that great city, wherein are sixscore thousand infants that have not lived to offend, and much cattle which are not capable of offence? How much are these better than the senseless plants of the earth! and these are the work of my hands, and have cost me much care and regard, and such as require time and leisure for their perfection; bethink thyself therefore, how just reason I have to be angry at thy unmercifulness, which art angry at my forbearance of Nineveh.

MICAH.

I. 3. "For, behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth."]—The Lord will in a terrible sort manifest his power from heaven, and, as in the height of his fury, coming down from above, will trample upon the loftiest tops of the mountains.

4. "And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, *and* as waters *that are* poured down a steep place."]—In such manner, as that the great mountains shall as it were melt and dissolve under his feet; and the deep valleys shall be cleft asunder and severed from the hills: the mountains, I say, shall melt like wax; and the valleys shall run from the hills, as waters that are poured out from a steep place run down from the place where they are poured. In short, all the whole earth shall be exceedingly moved and affected with the dreadful presence of God descending to punish the wickednesses of his people.

5. "For the transgression of Jacob *is* all this, and for the sins of the house of Israel. What is the transgression of Jacob? *is it* not Samaria? and what *are* the high places of Judah? *are they* not Jerusalem?"]—And all these judgments shall be for the idolatries of Israel and Judah: What then, or who, is the author of this great sin of Israel? Is it not the mother city Samaria, whose princes have erected and maintained those golden calves? And who is the author of those offensive high places of Judah? Is not Jerusalem, and those her kings that have set them up and countenanced them?

6. "Therefore I will make Samaria as an heap of the field, *and* as plantings of a vineyard: and I will pour down the stones thereof into the valley."]—Therefore I will raze and pull down Samaria, by the hands of the Assyrians; and make that high built city as an heap of stones laid together carelessly in the field, or as those hillocks of earth which are cast up for the planting of a vineyard: and I will cause the goodly stones of their stately palaces to be tumbled down into the valley, &c.

7. "And all the hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered *it* of the hire of an harlot, and they shall return to the hire of an harlot."]—And all those costly ornaments and presents, that were brought to their idols as the hire of their spiritual fornication,

shall be burnt with fire &c.: as they have imagined foolishly that they have received their wealth as the reward of their idol-service, which they have borrowed of the heathen, so shall they know that it shall go back again the same way; for the Assyrians, who shall carry it away, shall impute it to their gods as a reward of their idolatry,

8. "Therefore I will wail and howl, I will go stripped and naked: I will make a wailing like the dragons, and mourning as the owls."]—Therefore, since these great evils are coming upon my nation, I, for my part, will spend my time in mourning and bitter lamentation: I will lay down my prophet's weed, and go up and down heavily and forlornly.

9. "For her wound *is* incurable; for it is come unto Judah; he is come unto the gate of my people, *even* to Jerusalem."]—This destruction by the hand of the Assyrians is uncurable; for it is passed from Samaria, and is come forward to Judah, and is now drawing on towards the very gates of Jerusalem.

10. "Declare ye *it* not at Gath, weep ye not at all: in the house of Aphrah roll thyself in the dust."]—Let no man tell the news of this calamity at Gath, the city of the Philistines, lest they rejoice and triumph in our misery: O, let no man there bemoan our sorrows; and ye inhabitants of Aphrah, (a city of Benjamin,) roll yourselves in the dust, for the miserable desolation that is coming upon you.

11. "Pass ye away, thou inhabitant of Saphir, having thy shame naked: the inhabitant of Zaanan came not forth in the mourning of Beth-ezel; he shall receive of you his standing."]—Pass ye away in a woful captivity, O ye inhabitants of the beautiful city of Saphir, pass along in your shame and nakedness: the inhabitants of Zaanan stood upon their guard, and came not forth as yielding to the enemy, upon the sad taking in of Beth-ezel; the enemy shall therefore receive of you, O Zaanites, the full recompense of that long siege to which ye have put him.

12. "For the inhabitant of Maroth waited carefully for good: but evil came down from the LORD unto the gate of Jerusalem."]—The inhabitants of Maroth shall be much grieved for the failing and disappointment of their hopes; they made account to have escaped this misery, but evil came down upon them from the Lord, and shall not stay there, but shall proceed on, till it come to the very gates of Jerusalem.

13. "O thou inhabitant of Lachish, bind the chariot to the

swift beast: she *is* the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee."]—As for you, O ye inhabitants of Lachish, make all possible speed to escape by flight: put your swiftest beasts into your chariots, and drive away hastily; taking the advantage of your remoteness: try if you can thus avoid the judgment, who were the authors of sin to the rest of Judah, next after the revolt of the Ten Tribes to their molten calves. Lachish was the first of the tribe of Judah, that both received and diffused the infection to the daughter of Zion: the idolatries of Israel were first found in thee, O Lachish.

14. "Therefore shalt thou give presents to Moresheth-gath: the houses of Achzib *shall be* a lie to the kings of Israel."]—Therefore shalt thou be fain to give vain presents unto the Philistines, to help thee: thou shalt have recourse to those false and lying succours, which have been ever deceitful to the kings of Judah, and so shall be still unto thee.

15. "Yet will I bring an heir unto thee, O inhabitant of Mareshah: he shall come unto Adullam the glory of Israel."]—As for thee, O Mareshah, which hast thy name from inheritance, I will bring such an heir to thee for thy land as thou shalt never be able to dispossess, even the enemy which shall seize thee for ever: and he that is the Glory and God of Israel shall execute his justice upon Judah, even as far as Adullam, the utmost coast thereof.

16. "Make thee bald, and poll thee for thy delicate children; enlarge thy baldness as the eagle; for they are gone into captivity from thee."]—Make thee bald, O land of Israel, in token of extreme mourning; and cut off thine hair, in sorrow for thy delicate children, which are slain and captived; yea, enlarge thy baldness, the sign of thy grief, as the eagle, which moults with age, being left without feathers till her renovation: so do thou leave thyself without hair, or comfort for thy children, for they are gone into captivity from thee.

II. 3. "An evil, from which ye shall not remove your necks; neither shall ye go haughtily: for this time *is* evil."]—An evil which shall press you so heavily, that you shall neither be able to remove your necks from under it, nor lift them up in an haughty carriage; for it is a time of exceeding great affliction.

4. "We be utterly spoiled: he hath changed the portion of my people: how hath he removed *it* from me! turning away he

hath divided our fields."]—We be utterly spoiled; he hath altered the property of the land and the condition of the people; for he hath put Assyrians into the possessions of Israel, and hath removed Israel into Assyria; yea rather, instead of returning to us in mercy, and restoring our land, he hath divided our fields to our enemies.

5. " Therefore thou shalt have none that shall cast a cord by lot in the congregation of the LORD."]—Therefore, when this judgment shall be effected, there shall none remain of you who shall have any lot or inheritance in the land of Israel.

6. " Prophesy ye not, *say they to them that* prophesy: they shall not prophesy to them, *that* they shall not take shame."]—Yet they are ready to say unto my prophets who foretell these judgments, Prophesy not; neither will they allow my prophets to say that this shameful foil shall happen unto them.

7. " O *thou that art* named the house of Jacob, is the spirit of the LORD straitened? *are* these his doings? do not my words do good to him that walketh uprightly?"]—O thou that wouldest be named the house and seed of Jacob, is it for thee to hinder the spirit of prophecy? Is it not God's doing to put these words into their mouths? And if ye were so affected to God as ye ought, and so well disposed as ye pretend, surely my predictions of these judgments would be greatly for your good.

8. " Even of late my people is risen up as an enemy: ye pull off the robe with the garment from them that pass by securely as men averse from war."]—Now of late, my people, as if they needed no enemy, are turned enemies to each other; ye strip the garments from the backs of travellers that pass by securely, without any thought of such cruel and hostile measure.

9. " The women of my people have ye cast out from their pleasant houses; from their children have ye taken away my glory for ever."]—And as not content with this cruelty towards men, ye offer violence to the women also, whom ye have forcibly taken from their own houses, where they lived contentedly with their husbands; and to their children also, from whom ye have taken those privileges and liberties of freeborn Israelites which was the glory of that nation, and for which I had wont to receive glory from them.

10. " Arise ye, and depart; for this *is* not *your* rest: because it is polluted, it shall destroy *you*, even with a sore destruction."]—Away therefore, arise, and get you into captivity, for

this land is no place for you; since ye have thus defiled it by your sins, it shall cast you out, and deliver you up to be destroyed by your enemies.

11. "If a man walking in the spirit and falsehood do lie, *saying*, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people."]—I know well enough how I might please you: if a man would walk in a vain light fashion, and yield to prophesy nothing but lies unto you, and sooth you up in gluttony and drunkenness, and tell you of that free scope ye shall have to wine and strong drink, he should be a welcome prophet to this people.

12. "I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of *the multitude of* men."]—But for me, I am not of that strain; I have other tidings to deliver to you from the Lord; which is this: I will, saith God, gather up all my people of Israel together, as a shepherd gathers his whole flock together into a fold; and, as it uses to be in such concourse, there shall be a great noise and murmur in that thronged multitude.

13. "The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their king shall pass before them, and the LORD on the head of them."]—But this assembly shall not be for their ease or comfort, but rather for their more full destruction; the Assyrian shall come in upon them and break into this fold, and spoil and ravine as he pleaseth; and my people shall be carried away through those breaches into a miserable captivity; and their king shall be led manacled before them; and the Lord of hosts, who hath justly contrived this desolation of his unworthy people, shall lead the way to the accomplishing thereof.

III. 1. "And I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; *Is it* not for you to know judgment?"]—O ye rulers and governors of Israel, to you I speak, is it not your part, both to know how to do justice to the oppressed, and to perform it accordingly?

2. "Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones."]—How is it then that you do contrarily? ye hate the good, and love the evil, and offer all cruelty and violence to them; as some unfaithful

shepherd, who, instead of feeding his flock, flays off their skins, and devoureth their flesh.

So also verse 3.

5. "That bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him:"]—Who, so as they may be fed up with the largesses of the people, cry Peace and happiness; but if they have not their mouths filled with gifts, are ready to load their niggardly hearers with threats of judgments:

6. "Therefore night *shall be* unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them."]—I will therefore utterly withdraw from you all vision; and ye shall no more see aught from me than a man can see aught before him in the darkest night: my Spirit, which is as the sun, shall be fully set and gone down upon your prophets, and there shall be nothing but darkness of ignorance before them.

So also verse 7.

8. "But truly I am full of power by the spirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgression."]—But as for me, I am none of your soothing prophets: no, I am by the spirit of the Lord filled with courage and undaunted zeal, with true judgment and bold resolution to declare unto Jacob his transgression, &c.

10. They build up Zion with blood, and Jerusalem with iniquity."]—They build them stately houses in Zion and in Jerusalem, with those sums which they have extorted from the very bowels of the oppressed innocents.

12. "Therefore shall Zion for your sake be plowed *as* a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest."]—Therefore for your sakes shall mount Zion be so razed and levelled by the Chaldees, that it may be plowed as a field; and Jerusalem shall become heaps of rubbish; and mount Moriah shall lie like the rocky and wild hills of the desert.

IV. 1. "But in the last days it shall come to pass, *that* the mountain," &c.]—See Isaiah ii. 2.

3. "He shall judge among many people, &c. and they shall beat their swords into plowshares."]—See Isaiah ii. 4.

5. "For all people will walk every one in the name of his god,

and we will walk in the name of the LORD our God for ever and ever."]—While those that are without the pale of the Church walk after the false religion of their idol-gods, we will walk in the profession of the holy truth of God for ever.

6, 7. "In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion for henceforth, even for ever."]—In those days of the Gospel will I call home to my Church the synagogues of the Jews; even those despised people, which are justly driven out of their land, and deservedly afflicted by me: and I will reduce those rebellious and outcast people to the profession of my truth, and will make them true members of my Church; and the Lord Christ shall reign over that evangelical Church of mine, consisting of Jews and Gentiles, in his heavenly Zion, from henceforth, even for ever.

8. "And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem."]—And to thee, O thou famous hill of earthly Zion, shall this blessing first come: there shall be the first beginning of this glorious and powerful Gospel and kingdom of Christ, and from thee shall go forth to the whole Church of God.

9. "Now why dost thou cry out aloud? *is there* no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail."]—Now, therefore, why art thou dejected, as if thou wert utterly cast off; as if there were no king to uphold and defend thee, no counsellor to take care for thee? why art thou in these pangs of distress, as a woman in travail?

10. "Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go *even* to Babylon; there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies."]—And indeed, O my Church of Judea, I give thee leave to be grieved and pained for a time; for thou shalt be driven forth of thy cities, and carried away into the captivity of Babylon; but thou shalt not long lie under this affliction: the Lord thy God shall fetch thee thence in his appointed time, and shall redeem thee from the hand of thine enemies; and all this shall be in a type of the state and

deliverance of my Church from the hands of their spiritual enemies.

11. "Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion."]—Even at this time, many nations of the Assyrians and their assistants are conspiring together against thee; that say, Let us defile her streets with blood, and let our eye see Zion razed and ruined.

12. "But they know not the thoughts of the LORD, neither understand they his counsel: for he shall gather them as the sheaves into the floor."]—But they little know what the Lord hath designed to them: they know not his counsel and purpose; viz. that he intends their destruction, and will suddenly gather them into their graves, as the sheaves in the time of harvest into the barn.

13. "Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the LORD, and their substance unto the Lord of the whole earth."]—Arise then, O Jerusalem, the type of my evangelical Church, and be victorious over thine enemies: be not thou wanting to the exercise of that power which I have given thee; for I have made thee able to subdue all that rise up against thee: in which successful victories thou mayest not challenge aught unto thyself, but shalt ascribe the gain and praise thereof wholly unto the Lord of the whole earth.

V. 1. "Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek."]—Now, O ye troops of Assyrians and Babylonians, gather yourselves together to lay your siege against Jerusalem: they shall offer scornful usages to Hezekiah king of Judah.

2. "But thou, Beth-lehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting."]—And thou, Bethlehem Ephratah, though thou be but one of the smallest cities, both for extent and for number of inhabitants, amongst all those of Judah; and therefore art easily taken and overrun by the great Assyrian invader; yet thou hast wherein thou mayest exceedingly comfort thyself, and rejoice above all other cities upon earth: for in thee shall the great Saviour of the world be born;

even that glorious King of his Church, who, after his eternal generation of his Father, hath, from the first beginnings of the world, manifested and revealed himself to men.

3. "Therefore will he give them up, until the time *that* she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel."]—But in the mean time he shall suffer his Israel to be grievously afflicted: his Church shall be in travail of great sorrow, till she have received a deliverance thereof by the birth of the blessed Messiah, who shall be born into the world; and then the elect amongst the Gentiles shall join themselves with the believing Israelites, and both shall make up the Church and kingdom of Christ.

4. "And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth."]—And that great Redeemer of the world shall continue and grow mighty, in and through the strength of the Lord, and the majesty and power of the Lord his God, wherewith his human nature is inseparably united for ever; and shall be received and adored to the very ends of the earth.

5. "And this *man* shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men."]—And this Saviour shall be our peace and deliverance from all our enemies; even from the Assyrians, when they shall invade our land; and when they and the Babylonians shall have taken our palaces and possessed them, then shall the power of Christ raise up unto us many gracious kings and princes of the Medes and Persians, which shall procure our restoration.

6. "And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof."]—And those Persian kings shall make waste the land of Assyria with the sword, and the land of Babylon in the entrances thereof, &c.

7. "And the remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men."]—And those Jews which shall be called into the Church shall be dispersed amongst many people for their conversion; even as the dew or showers that God sends down upon earth to fruiten it, without the aid or labour of man: so shall they be a means from God

to diffuse the Gospel all over the world, to the great behoof and comfort of mankind.

8. "And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest."]—And those that are converted to the Church shall be so strong and powerful amongst the Gentiles in the greatest part of the world, as that they shall be able to prevail against their opposers, and shall be awful unto them, even as a lion amongst the beasts of the forest.

9. "Thine hand shall be lifted up upon thine adversaries."]—Thine hand, O my Church, shall prevail against thine adversaries, &c.

10, 11, 12. "And it shall come to pass in that day, saith the LORD, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots: and I will cut off the cities of thy land, and throw down all thy strong holds: and I will cut off witchcrafts out of thine hand; and thou shalt have no *more* soothsayers."]—And in those days of the Gospel I will give an happy peace unto thee, O my Church, so as thou shalt have no use of horses or chariots for thy defence: and I will take from thee all use of thy walled cities and strong holds: since my protection and thy peace shall be guard enough for thee: (or I will take from thee all confidence in thy horses and chariots, and defenced cities; and thy trust shall be wholly set upon me:) as for those wicked practices of sorcerers and soothsayers, whereof thou hadst wont to make use in thy doubts and extremities, thou shalt have no more recourse unto them; but thou shalt consult with me in all occasions.

14. "So will I destroy thy cities."]—When all this shall be performed on thy part, I will not be wanting unto thee; but will then destroy those cities of thine enemies which shall rise up against thee.

VI. 1. "Hear ye now what the LORD saith; Arise, contend thou before the mountains, and let the hills hear thy voice."]—Arise, saith God to me, and call the very senseless earth, even the hills and mountains, to record of what I have to say against my people.

2. "Hear ye, O mountains, the LORD's controversy, and ye strong foundations of the earth: for the LORD hath a controversy with his people."]—Now, therefore, O ye mountains of Israel and

Judah, whose roots seem to reach down to the foundations of the earth, hear ye, since men will not hear: for the Lord hath a just quarrel against his people, &c.

5. "O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the LORD."]—Remember what answers I did put into the mouth of Balaam the son of Beor; how I drew blessings, even from his mouth, upon you, instead of the curses which Balak would have hired him to utter against you: remember all my gracious dealings with thee in all the passages of the wilderness, even from Shittim unto Gilgal, till thy very entrance into the land of promise; that ye may acknowledge the righteous proceedings of the Lord with you.

6. "Wherewith shall I come before the LORD," &c.]—And that, in a true remorse of soul, ye may humble yourselves before him, and say within yourselves, Wherewith shall I come before the Lord? &c.

8. "He hath shewed thee, O man, what *is* good."]—And if thou shalt once enter into these holy and penitent thoughts, O man, thou shalt not need to stay for a clear and full direction from him: lo, he hath already showed thee what course to take; he hath taught thee what is good and acceptable to him, &c.

9. "The LORD's voice crieth unto the city, and *the man of* wisdom shall see thy name: hear ye the rod, and who hath appointed it."]—The voice of the Lord calleth by me his prophet to the city of Jerusalem; and those that are wise-hearted will have a due and awful respect to thy name, O Lord: hear, O Jerusalem, hear thou the sad news of that sharp rod of affliction which is prepared for thee; and consider who it is that hath appointed it for thy correction.

10. "Are there yet the treasures of wickedness in the house of the wicked, and the scant measure *that is* abominable?"]—Notwithstanding all the reproofs and menaces of my prophets, are there not ill-gotten goods scraped together, and hoarded up in the houses of thy wicked inhabitants? are there not false and scant measures, which are abominable?

13. "Therefore also will I make *thee* sick in smiting thee."]—I will make thee sick, even to death, with my sharp and wounding stripes of affliction, &c.

14. "And thy casting down *shall be* in the midst of thee; and thou shalt take hold, but shalt not deliver; and *that* which thou deliverest will I give up to the sword."]—Thy casting down shall be in the midst of thine own streets: thou shalt fall, even within thine own walls; and thou shalt take hold on thy children to deliver them from the enemy, but thou shalt not rescue them; and those whom thou hast obtained to deliver from the present slaughter will I soon after give up to the sword.

16. "For the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I should make thee a desolation, and the inhabitants thereof an hissing: therefore ye shall bear the reproach of my people."]—For those impious statutes of Omri, the idolatrous king of Israel, the father of Ahab, are still kept by you; and all the wicked practices of the house of Ahab and Jezebel are in use amongst you, and ye walk in their counsels, &c. Therefore ye shall justly undergo that reproach which is due to a people of whom I have deserved so well, and have been so ill requited.

VII. 1. "Woe is me! for I am as when they have gathered the summer fruits, as the grapegleanings of the vintage: *there is* no cluster to eat: my soul desired the first-ripe fruit."]—Woe is me, that I can find so small comfort of my labours! it is with me as with a man that after the vintage is past seeks for a cluster of grapes, but can find none to eat; even so hath my soul desired, after all my preaching, to find some godly men, which would have been to me no less pleasing than the first-ripe grape is to the palate, and, behold, there is none to be found.

3. "That they may do evil with both hands earnestly, the prince asketh, and the judge *asketh* for a reward; and the great *man*, he uttereth his mischievous desire: so they wrap it up."]—That there may be no slackening of their endeavours to do evil on all hands, the very princes and judges of my people seek after bribes to corrupt justice; the great man doth not modestly smother his wicked desires of unlawful gain, but openly professeth it; and so they contrive their mischief accordingly.

4. "The best of them *is* as a brier: the most upright *is sharper* than a thorn hedge: the day of thy watchmen *and* thy visitation cometh; now shall be their perplexity."]—The very best of them tears and scratches like a brier; the most upright wounds and pricks deeper than a thorn hedge: therefore there is judgment ready at hand for them; the day is coming of thy sharp visita-

tion, wherein thy rulers and false prophets shall be plagued for their corruption; even now is their perplexity at hand.

5. "Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom."] —Ye shall be put to such straits, that every one shall be glad to shift for himself in silence; not daring to trust to a friend or to a guide, or to disclose his counsel to the wife that lies in his bosom.

6. "For the son dishonoureth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies *are* the men of his own house."]—But every one shall be so intent upon his own escape and preservation, as that the son will not spare the honour of his father, if that shall lie in his way; the daughter will be casting off the respects due to her mother, and much more the daughter-in-law will put off all regard of her mother-in-law; and a man shall be justly suspicious of his own followers and domestic servants, lest they shall betray him.

7. "Therefore I will look unto the LORD."]—Thus shall men be distracted with their fears; but as for me, I will look unto the Lord, &c.

8. "Rejoice not against me, O mine enemy: when I fall, I shall arise."]—Rejoice not too much in my misery, O Idumea and Babylon: though I fall into captivity, yet I shall arise, &c.

10. "Now shall she be trodden down as the mire of the streets."] —Now shall Babylon be subdued and trampled under feet by the Medes and Persians.

11. "*In* the day that thy walls are to be built, *in* that day shall the decree be far removed."]—In that day that thy walls, O Jerusalem, are to be reedified, in that day shall the decree that was procured for the hinderance of the work be laid aside, and the endeavour of thine opposites shall be frustrated.

12. "*In* that day *also* he shall come even to thee from Assyria, and *from* the fortified cities, and from the fortress even to the river, and from sea to sea, and *from* mountain to mountain."]— In that day shall those of Judah and Israel flock to thee out of Assyria, and from the strong cities of Egypt, and shall be reestablished in their wonted fortresses, even as far as to the bounds of Euphrates, and from one sea to another, all the land over.

13. "Notwithstanding the land shall be desolate."]—Notwithstanding, in the mean time, for a space the land shall be desolate, &c.

14. "Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily *in* the wood, in the midst of Carmel: let them feed *in* Bashan and Gilead, as in the days of old."]—In this mean time, O God, take thou care of thy people: O do thou feed and govern them by thy gracious protection: lead thou this flock of thine heritage, which now dwell solitarily in the wilderness of their captivity, into the midst of thy fruitful pastures of Carmel: let them feed in the rich fields of Bashan and Gilead, as in former times.

15. "According to the days of thy coming out of the land of Egypt will I show unto him marvellous *things*."]—Thy prayer is heard, saith the Lord: I will do thus for thee, O my people; and as I did in the days of thy coming out of Egypt do marvellous things for thee, so will I do again in thy coming out of Babylon.

17. "They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth."]—The nations shall be humbled under the hand of my Church: they shall give way to them, to take possession of their former inheritance: and shall therefore move out of their places, as worms move out of the holes of the earth.

NAHUM.

I. 1. "The burden of Nineveh."]—The heavy tidings that God sent to Nineveh, and to the whole kingdom of Assyria, &c.

2. "God *is* jealous, and the LORD revengeth; the LORD revengeth, and *is* furious; the LORD will take vengeance on his adversaries, and he reserveth *wrath* for his enemies."]—The Lord comes to revenge in fury and terror, as in a whirlwind and tempest; and as the march of a great host raises dust in their passage, so in this motion of the Lord to his vengeance the clouds are as the dust of his feet.

4. "Bashan languisheth, and Carmel, and the flower of Lebanon languisheth."]—The fruitfullest regions of Bashan and Carmel and Lebanon, at his command, grow sere and barren.

7. "The LORD *is* good, a strong hold in the day of trouble; and he knoweth them that trust in him."]—He takes gracious notice of them that trust in him, and will deliver them.

9. "Affliction shall not rise up the second time."]—God will make so full despatch of his enemies the Assyrians at once, that there be no place for a second onset.

10. "For while *they be* folden together *as* thorns, and while they are drunken *as* drunkards, they shall be devoured as stubble fully dry."]—For while they combine themselves and plot together in wickedness, as thorns are folded up together in an hedge; and while they are consorting together in their drunkenness and excess; then, even then, shall the judgment of God fall upon them, and devour them as the fire consumes the dry stubble.

11. "There is *one* come out of thee, that imagineth evil against the LORD, a wicked counsellor."]—There is one come out of thee, even Rabshakeh, that both imagineth and dareth to utter evil against the Lord; a man that speaketh blasphemous words, and gives wicked counsels to my people.

12. "Thus saith the LORD; Though *they be* quiet, and likewise many, yet thus shall they be cut down, when he shall pass through. Though I have afflicted thee, I will afflict thee no more."]—Thus saith the Lord; Though the Assyrians be secure, and many, and strong, yet they shall be cut down when the destroying angel shall pass through their camp; and for thee, O Jerusalem, if I have afflicted thee by his siege, yet I will afflict thee no more.

13. "For now will I break his yoke from off thee, and will burst thy bonds in sunder."]—For now I will confound his power, and disappoint that yoke of servitude which he had intended to thee, and free thee from the bonds of his subjection.

14. "And the LORD hath given a commandment concerning thee, *that* no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile."]—And the Lord hath decreed concerning thee, O Sennacherib, that thou shalt be slain of thine own sons, and shalt have no more of thy posterity to succeed in the following generations; and out of the house of Nisroch thy god, and other of thine idol temples, will I cut the graven and molten images: I will prepare for thee a speedy and miserable death, for thou art vile.

15. "Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off."]—Behold, upon the mountain of Sion, and the other mountains of Judah and Israel, there shall be a joyful gratulation of thy deliverance and peace, O Judah; and do thou rejoice accordingly in thy God: keep thou thy

solemn feasts, and perform thy vows cheerfully to the Lord thy deliverer: for this wicked tyrant shall no more pass through thy borders; he is utterly cut off.

II. 1. "He that dasheth in pieces is come up before thy face: keep the munition, watch the way, make *thy* loins strong, fortify *thy* power mightily."]—The king of Babylon, Nebuchadnezzar, who subdueth all before him, is come up before thy gates; look well to thyself therefore: stand upon thy guard; fortify thy bulwarks; and rouse up thy courage to defend thyself.

2. "For the Lord hath turned away the excellency of Jacob, as the excellency of Israel: for the emptiers have emptied them out, and marred their vine branches."]—But notwithstanding all thy preparation and warlike forces, he shall prevail against thee, O Nineveh: for if the Lord have turned away the excellency of Jacob and Israel, and hath given it over to the spoil of the Assyrians, who have destroyed their vineyards, how much more will he deface the glory of Nineveh!

3. "The shield of his mighty men is made red, the valiant men *are* in scarlet: the chariots *shall be* with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken."]—Thine enemy of Babylon shall come fiercely upon thee, and with great pomp of terror: the shield of his mighty warriors shall glitter with brightness; his valiant men shall be decked with scarlet; his chariots shall whirl with such fury that the fire shall sparkle out of their wheels, and the earth and woods adjoining shall shake with the noise.

So also verse 4.

5. "He shall recount his worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the defence shall be prepared."]—Then shall the Assyrian muster up his forces, and call together his choice commanders: they shall so hasten towards Nineveh's defence, that they shall stumble in the way: they shall make speed to the wall thereof, and prepare their best fortifications.

6. "The gates of the rivers shall be opened, and the palace shall be dissolved."]—But all in vain; for those ports which lead to the river shall be broken open, and the palace of the king, and temple of Jupiter Belus, shall be demolished.

7. "And Huzzab shall be led away captive, she shall be brought up, and her maids shall lead *her* as with the voice of doves, tabering upon their breasts."]—And the queen shall be

led away captive: she shall be led away with her maids following her, in a sad mourning and lamentation, like to the doleful voice of doves, and beating their breasts for the anguish of her deportation.

8. "But Nineveh *is* of old like a pool of water: yet they shall flee away. Stand, stand, *shall they cry;* but none shall look back."]—Though Nineveh be noted of old for rich and strong, and furnished with multitudes of inhabitants as a pond with spawn of fishes, yet all this shall not avail her; for all her inhabitants shall betake themselves to flight: they shall call up to each other to stand, but all shall run away; no one shall dare so much as to look back.

9. "Take ye the spoil of silver, take the spoil of gold: for *there is* none end of the store *and* glory out of all the pleasant furniture."]—Go to then, ye Babylonians, take ye the spoil of the silver and gold, which the fearful citizens have left behind them; neither can ye be able to carry away that store of glorious and rich furniture wherewith that city aboundeth.

10. "She is empty, and void, and waste: and the heart melteth, and the knees smite together, and much pain *is* in all loins, and the faces of them all gather blackness."]—Now is that great city empty and void, and utterly despoiled; the hearts of the Ninevites melt with grief; their knees knock together with fear; they lay their hands on their loins, as if those were pained, in the vehement gesture of their lamentation; and the faces of them all are deformed with passion and astonishment.

11. "Where *is* the dwelling of the lions, and the feedingplace of the young lions, where the lion, *even* the old lion, walked, *and* the lion's whelp, and none made *them* afraid?"] —Where now is the place that was the feared dwelling of the lion-like Assyrians? what is become of the place where the old lion, even the tyrants of Assyria, walked, and where his princes made themselves so secure that nothing could affright them?

12. "The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin."]—These Assyrian tyrants did not only take that prey from other nations which might suffice themselves; but they purveyed for their children, for their followers, for their wives; and filled their storehouses with abundance of the rich booties of the world.

13. "And the voice of thy messengers shall no more be heard."]

—There shall be no more regard had to thine ambassadors, nor to those commanding officers of thine which lately held the world in awe.

III. 1. "Woe to the bloody city! it *is* all full of lies *and* robbery; the prey departeth not."]—Woe to the bloody city of Nineveh! &c. thou canst not make an end of fraud and rapine.

2. "The noise of a whip, and the noise of the rattling of the wheels."]—Vengeance is near thee: I do already hear the noise of the Babylonian whips in the hands of the charioteers, driving them furiously against thee, &c.

4. "Because of the multitude of the whoredoms of the well-favoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts."]—Because of the multitudes of those spiritual fornications, whereinto, like some fair and tempting harlot, the mistress of witchcrafts, thou hast drawn other nations, having so besotted them that thou hast made them the slaves of thy lust.

5. "And I will discover."]—See Ezekiel xvi. 37.

8. "Art thou better than populous No, that was situate among the rivers, *that had* the waters round about it, whose rampart *was* the sea, *and* her wall *was* from the sea?"]—Art thou better than the famous and populous city Alexandria, in Egypt, which is situated upon the river Nilus, and had the waters to environ it, and is defenced with that great and sea-like lake of Mareotis?

9. "Ethiopia and Egypt *were* her strength, and *it was* infinite; Put and Lubim were thy helpers."]—O Alexandria, besides thine own strength, Ethiopia and Egypt were thy sure stay: thine assistants were without number: all the Africans, and, above all, the Libyans, were thy helpers.

11. "Thou also shalt be drunken: thou shalt be hid."]—Even so thou also, O Nineveh, shalt drink deep of the cup of God's vengeance: thou, that wast once renowned over the world, shalt be glad to be wrapped up in obscurity and forgetfulness, &c.

13. "Behold, thy people in the midst of thee *are* women."]—Thy people in the midst of thee are fainthearted as women, &c.

14. "Draw thee waters for the siege, fortify thy strong holds: go into clay, and tread the mortar, make strong the brickkiln."]—Go to then, furnish thyself with provision for a siege; fill thy cisterns with water; fortify thy strong holds; make ready store of bricks to repair thy battered walls.

15. "There shall the fire devour thee; the sword shall cut

thee off, it shall eat thee up like the cankerworm: make thyself many as the cankerworm, make thyself many as the locusts."]—But all this shall avail thee nothing; notwithstanding all thy preparation, the fire and the sword shall devour thee; it shall eat thee up as the cankerworm doth the green leaf: were thy troops as many as there are caterpillars upon the boughs, this number shall do thee no good for thy defence.

16. "Thou hast multiplied thy merchants above the stars of heaven: the cankerworm spoileth, and fleeth away."]—Neither art thou any better for those multitudes of merchants that pertain unto thee; as thou hast many, like the stars in the heaven for number: for they, like to those cankerworms, when they have spoiled what they may in their deceitful trade, fly away from thee and leave thee destitute.

So also verse 17.

17. "Thy crowned *are* as the locusts."]—Thy rulers also are like unto locusts, &c.

18. "Thy shepherds slumber, O king of Assyria: thy nobles shall dwell *in the dust*."]—Thy princes, O king of Assyria, shall be dull and dead-hearted; and they, together with thy nobles, shall be laid in the dust, mangled and slain, &c.

19. "*There is* no healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually?"]—There is no hope of healing this deadly wound which thou shalt receive from the Chaldees: no, rather all nations round about shall applaud thy ruin, and clap their hands for joy of thy destruction; for whom hast not thou provoked by thy wickedness continually?

HABAKKUK.

I. 3. "Why dost thou show me iniquity, and cause *me* to behold grievance? for spoiling and violence *are* before me: and there are *that* raise up strife and contention."]—It is but a vexation to me, O Lord, to see that iniquity which I cannot reform: I see every where cruelty and oppression before me; and when I reprove them, there are those that raise up strife and contention against me.

4. "Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth."]—Hereupon it comes to pass

that the law is not pressed home, and judgment is neither denounced nor executed: for the righteous are in the power and mercy of the wicked, so as it cannot be, but that wrong judgment must needs proceed against the just and innocent.

5. "Behold ye among the heathen, and regard, and wonder marvellously: for *I* will work a work in your days, *which* ye will not believe, though it be told *you.*"]—But, to take away the ground of all this complaint, behold, O ye degenerated people of the Jews, and look upon those heathen whom ye hate and contemn; and wonder at that which I will bring to pass by their hands against you, even a work which to your incredulity and self-confidence will seem incredible.

7. "Their judgment and their dignity shall proceed of themselves."]—They shall have the law in their own hands, and they shall carve themselves, of your punishment and their own advancement, at their pleasure.

9. "They shall come all for violence: their faces shall sup up *as* the east wind, and they shall gather the captivity as the sand."]—They shall come purposely to waste and spoil: their very looks shall blast all before them like an east wind; and they shall carry away a number of captives, as the sand of the sea for multitude.

10. "And they shall scoff at the kings, and the princes shall be a scorn unto them."]—They shall make a mock at those kings and princes that will offer to resist them, &c.

11. "Then shall *his* mind change, and he shall pass over, and offend, *imputing* this his power unto his god."]—Then shall their king Nebuchadnezzar alter his determination of prosecuting his foreign invasions, and returning home to Babylon, shall be puffed up with these his victories, and shall foolishly impute them to his god Bel.

12. "*Art* thou not from everlasting, O LORD my God, mine Holy One? we shall not die. O LORD, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction."]—But that I may turn my thoughts and my speech to thee, O Lord my God, mine Holy One, I hope thou hast not designed us to utter extirpation: thou hast ordained these Chaldees most justly for our punishment; and set them on work for our correction, not for our destruction.

13. "*Thou art* of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal

treacherously, *and* holdest thy tongue when the wicked devoureth *the man that is* more righteous than he?"]—Thou art of purer eyes than to behold evil, &c.; wherefore shouldest thou give way to the wicked Chaldees, to devour thy people that are more righteous than they?

14. "And makest men as the fishes of the sea, as the creeping things, *that have* no rule over them?"]—Wherefore shouldest thou put men into the same condition with the fishes of the sea, amongst whom the greater devours the less, without all regard of any thing but power; or into the same case with creeping things, which, having no ruler, have therefore no protection or safety from mutual violence?

15. "They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad."]—Even as such fishes doth Nebuchadnezzar take thy people of Judah: he takes them up with the angle; and, lest that despatch should not be speedy enough, he catcheth them in his net, and gathers them in his drag, to cast them out into captivity; and rejoiceth and triumpheth in this his advantage.

16. "Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion *is* fat, and their meat plenteous."]—And hereupon he and his Babylonians sacrifice to this net of their policy, and burn incense to the drag of their power; because they have by them increased their dignity and dominion.

17. "Shall they therefore empty their net, and not spare continually to slay the nations?"]—Wilt thou therefore, O Lord, still suffer them to empty their net for a new draught? wilt thou not restrain them from making spoil of the nations round about continually?

II. 1. "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved."]—Since God hath appointed me to be a watchman for his people, I will perform the charge committed unto me: I will stand upon my watch, and set me upon the tower, and carefully view and listen what his pleasure is to do with them, and to reveal unto me; that I may give a good account of this my station and message when I shall be challenged for it.

2. "And the LORD answered me, and said, Write the vision,

and make *it* plain upon tables, that he may run that readeth it."] —Write thou this thing that I do now declare unto thee in great text letters, and fix the writing publicly upon many posts, and let it be so legible that he who runs may read it as he passes.

3. "For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie."]—For this vision is not to be presently fulfilled, but hath a time set and determined wherein it shall be accomplished; at the expiring whereof it shall be apparently verified to the world, &c.

4. "Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith."]—In any case give thou full belief to this word of the Lord; for, behold, that man which withdraweth his soul from trusting unto God, and will be raising to himself projects of his own, as he is unsound and faithless to God, so is he accordingly displeasing to him: but the just and upright man will depend upon the promises of God, and speed thereafter; for his faith in God shall both uphold his life here, and crown it with glory hereafter.

5. "Yea also, because he transgresseth by wine, *he is* a proud man, neither keepeth at home, who enlargeth his desire as hell, and *is* as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:"] —Know, therefore, that this proud Babylonian, under whom thy nation shall suffer, shall at last be met with in his own kind: he is now transported, and, as it were, intoxicated with his ambition as with wine; which carries him from home to the invasion of other countries; and makes him as insatiable as hell itself, and as death, which can never be satisfied; whereupon he gathers unto him all the kingdoms round about, and heaps up crowns and sceptres to himself over all the regions of the earth.

6. "Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth *that which is* not his! how long? and to him that ladeth himself with thick clay!"]—But when his turn comes, shall not all these nations whom he hath subdued, seeing his overthrow and utter ruin, insult upon him, and take up a taunting proverb against him, and say, What is now become of the man that raked up those kingdoms whereto he had no right? how long hath he enjoyed these ill-gotten crowns? where now is he that ladeth himself with extent of earth, and with the unprofitable weight of this base earthly trash?

7. "Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?"]—Shall not the Medes and Persians rise up suddenly against thee, and set upon thee, and spoil thee; and thou shalt be for booties unto them?

9. "Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!"]—Woe be to thee, O insolent Babylonian, that, out of a covetous and ambitious desire, scrapest together the wealth of the world; that thou mayest make thy nest on high in this Babylon, and that thou mayest be freed from all the fear or power of an enemy!

10. "Thou hast consulted shame to thy house by cutting off many people, and hast sinned *against* thy soul."]—Thou vainly devisest thus to advance thine house; but thou shalt find this to be the way to bring shame and ruin upon it: even in this bloody violence which thou hast used, in the cutting off many people, thou hast brought confusion upon thy house, and hast sinned against thy soul.

11. "For the stone shall cry out of the wall, and the beam out of the timber shall answer it."]—For if men should hold their peace, the very stones out of the wall, which thou hast raised by this cruelty, shall cry out against thee; and the beam out of the timber-work shall second this clamour against thine unjustice and violence.

12. "Woe to him that buildeth a town with blood, and establisheth a city by iniquity!"]—Woe to him that buildeth and enlargeth his city Babylon with those bloody spoils and rapines of other innocent nations.

13. "Behold, *is it* not of the LORD of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity?"]—Behold, shall it not be just with the Lord of hosts to cross and defeat all thy projects? and to cause this people, whom thou settest on work in these buildings, to lose their labour; in that they shall find they have wearied themselves vainly in raising up that pile which shall soon be consumed with fire?

14. "For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea."]—The notice of which just revenge from God shall so fill the world, as that it shall be overspread with the acknowledgment of God's just pro-

ceedings herein; even as the sea is covered with waters; and shall give glory to his infinite justice.

15. "Woe unto him that giveth his neighbour drink, that puttest thy bottle to *him*, and makest *him* drunken also, that thou mayest look on their nakedness!"]—Woe to thee, O Nebuchadnezzar, that forcest thy neighbour princes to drink deep of the cup of thy cruel affliction; and when thou hast brought them down into extreme misery, makest thyself merry by insulting upon their calamity!

16. "Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered: the cup of the LORD's right hand shall be turned unto thee, and shameful spewing *shall be* on thy glory."]—Thou art requited accordingly; for instead of that glory which thou promisedst thyself, thou art filled with shame: now shalt thou also drink deep of the cup of God's anger, and thy shame and miserable impotency shall be discovered to the world: thou shalt be made drunk with this bitter draught from the hand of God, and thy shame and disgrace shall bewray itself palpably, in a loathsome fashion, to the eyes of men.

17. "For the violence of Lebanon shall cover thee, and the spoil of beasts, *which* made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein."]—For it shall be with thee, as with the wild beasts in the forest of Lebanon, which are violently chased by the hunter, and terrified in their pursuit; even so shalt thou be hunted by the Persian, because of the blood of men which thou hast shed, and the violence that thou hast done to the lands and cities of thy neighbours.

18. "What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols?"]—What then shall the Chaldean find himself benefited by his graven images which he hath made? And what stay and safety, worthy of his reliance, shall he meet with in his molten image, which is no other than a teacher of lies? To what purpose hath he made these dumb idols of either kind?

19. "That saith to the dumb stone, Arise, it shall teach."]—That saith to the senseless stone, Arise; and shall add, This image shall teach us future things; this oracle shall instruct us, &c.

20. "Let all the earth keep silence before him."]—Let all the inhabitants of the earth be awfully affected before his Majesty.

The TITLE.—III. 1. "A prophetical and supplicatory song of Habakkuk, set to mixed tunes."

2. "O LORD, I have heard thy speech, *and* was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."]—O Lord, I have heard the words spoken by thee concerning the future captivity of thy people, and was much troubled with them: and now, O Lord, since they must lie under this grievous affliction for a time, make good upon them the work of thy gracious preservation of them; uphold them, while those years of their misery continue; let thy merciful protection be made known to the world, &c.

3. "God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise."]—God hath given abundant proof of his power, and care over his Church: if we look to his ancient mercies, and dreadful manifestations of himself, when the Lord God came before his people from the south, even from Egypt through the wilderness, heaven and earth were full of the majesty of his glory.

4. "And *his* brightness was as the light; he had horns *coming* out of his hand: and there *was* the hiding of his power."]—His brightness was as the light of the sun: he had radiant beams, that came streaming out from him; and under those glorious rays his power was rather hid than manifested.

5. "Before him went the pestilence, and burning coals went forth at his feet."]—Before him he sent the pestilence, and other consuming judgments were ordained and executed by him upon his enemies and rebels.

6. "He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways *are* everlasting."]—When he fixed his station in Canaan, and gave order by Joshua for the dividing of the land of promise, he, by his very look, drove out the nations before Israel: those mountains, which, from their first creation, had been fixed to their places, were now so shaken at the awful presence of God as if they had been scattered and removed from their foundations: those hills, which had ever stood upright, now bowed: so dreadful and glorious is God for ever in the manifestation of himself to his creatures.

7. "I saw the tents of Cushan in affliction: *and* the curtains of

the land of Midian did tremble."]—I saw the neighbouring nations of the Arabians and Ethiopians in great distress; and the Midianites trembling under the expectation of his judgments, which he was ready to bring upon them in the behalf of his people.

8. "Was the LORD displeased against the rivers? *was* thine anger against the rivers? *was* thy wrath against the sea, that thou didst ride upon thy horses *and* thy chariots of salvation?"]—O God, when thou dividedst the Red sea, and driedst up the river of Jordan, was it upon any displeasure that thou conceivedst against those waters? or was it out of a desire to triumph over the sea, that thou didst, as it were, pass, in state, upon the horses and chariots of salvation and deliverance, before thy people, through the channel thereof? or was it not for the confusion of those proud Egpytians which pursued thine Israel?

9. "Thy bow was made quite naked, *according* to the oaths of the tribes, *even thy* word. Selah. Thou didst cleave the earth with rivers."]—Thou didst draw forth and bend the bow of thy mighty power among thine enemies, according to the oaths which thou swarest to the tribes of Israel; even the word of promise, which thou gavest them to settle them in that good land. *Selah.* Thou didst cleave in sunder the rivers which run upon the earth, to give way to thy people.

10. "The mountains saw thee, *and* they trembled: the overflowing of the water passed by: the deep uttered his voice, *and* lifted up his hands on high."]—The very mountains felt the terribleness of thy presence, and shook withal: the overflowing stream of the Red sea and Jordan passed backward in their channels: the deep made a noise in his running together on heaps, and did lift up his waves, as so many hands, to praise and magnify thy power.

11. "The sun *and* moon stood still in their habitation: at the light of thine arrows they went, *and* at the shining of thy glittering spear."]—The sun and the moon stood still upon the command of Joshua, for the time, in the orbs of their heaven; in which extraordinary light of those standing planets, thy thunder and lightning and hailstones flew abroad, as so many arrows, or glittering spears, to wound thine enemies.

12. "Thou didst march through the land in indignation, thou didst thresh the heathen in anger."]—In despite of which enemies thou didst march through the land of Canaan, before thy

people, in great indignation at their resistance; and didst subdue the heathen before them in thine anger.

13. " With thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah."]—With Moses thy servant thou didst cut off the kings and princes, which were the heads of those seven wicked nations, and leftest them destitute; even as when the head is cut off by the sword, the junctures thereof unto the neck and shoulders are fully discovered.

14. " Thou didst strike through with his staves the head of his villages: they came out as a whirlwind to scatter me: their rejoicing *was* as to devour the poor secretly."]—Thou diddest, with thine immediate judgments and by the weapons of thy people, overthrow those which were the princes and leaders of those hostile forces; they came out furiously as a whirlwind to scatter and defeat Israel, and they rejoiced to think how easily their power and subtlety should be able to consume this poor handful of thy people.

15. " Thou didst walk through the sea with thine horses, *through* the heap of great waters."]—When thou leddest thy people through the sea, thou didst, as it were, pass triumphantly with thine horses of war through the heaps of the great waters.

16. " When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops."]—I heard thy speeches, O Lord, as I before said, concerning those grievous afflictions which thou hast threatened to bring upon thy people; and when I heard thereof, I was moved with much fear and compassion: my heart trembled, my lips shook, and I was even consumed with inward grief and heaviness; and all this sorrow and consternation should I think well bestowed, on condition that I might rest in the day of the common calamity, when the Chaldees come up against my nation, and invade Judah with their troops.

17. Although the fig tree shall not blossom, neither *shall* fruit *be* in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and *there shall be* no herd in the stalls."]—Although God should so cross us, as that none of these outward comforts should prosper in our hands; though our fig trees should not yield us any blos-

soms, nor our vines yield us grapes; though our olive trees should fail us, after the labour and cost bestowed on them; though our fields should yield us no grain, nor our folds any flocks, nor our stalls any herds.

18. "Yet I will rejoice in the LORD, I will joy in the God of my salvation."]—Yet I will depend cheerfully upon the Lord, even against hope, and joy in the God of my salvation.

19. "The LORD God *is* my strength, and he will make my feet like hinds' *feet*, and he will make me to walk upon mine high places. To the chief singer on my stringed instruments."]—See 2 Sam. xxii. verse 34, &c.

ZEPHANIAH.

I. 2. "I will utterly consume all *things* from off the land, saith the LORD."]—I will utterly waste and consume all things from off this land of Judea, which hath so grievously provoked me, saith the Lord.

3. "And the stumblingblocks with the wicked."]—And I will destroy those abominable idols which have been stumblingblocks to their followers, together with their idolatrous clients.

4. "And I will cut off the remnant of Baal from this place, *and* the name of the Chemarims with the priests."]—I will cut off those that remain of the worshippers of Baal from this place; and the name of those idolatrous priests of his, together with those corrupt ministers of my sanctuary.

5. "And them that worship the host of heaven."]—And those that build altars on the roofs of their houses to the hosts of heaven, &c.

7. "Hold thy peace at the presence of the Lord GOD: for the day of the LORD *is* at hand: for the LORD hath prepared a sacrifice, he hath bid his guests."]—Do thou, with an awful fear and silence, make account to see the execution of these judgments from the Lord; for the day thereof is nigh at hand: the Lord hath made preparation to a very great slaughter, which he shortly intendeth.

So also verse 8.

9. "In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit."]—In that day will I punish those which violently break into the houses of their peaceable neighbours, and take away their goods forcibly; filling their masters' houses with treasures gotten by rapine and fraud.

10. "And it shall come to pass in that day, saith the LORD, *that there shall be* the noise of a cry from the fish gate, and an howling from the second, and a great crashing from the hills."]—There shall be a general lamentation and shrieking in all the streets of Jerusalem, from the fish gate, which is in the upper part of the cities, to the lowermost gate thereof; and great noises of the falling of houses, and outcries of men from the hills, in the remotest parts of Jerusalem.

11. "Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off."]—Howl, ye inhabitants of the hollow valley of Cedron; for all the merchants which dwelt in those parts are cut off; all those rich men, which had wont to drive a great trade with their silver, are now perished and gone.

12. "And it shall come to pass at that time, *that* I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The LORD will not do good, neither will he do evil."]—And it shall come to pass in that day, that I will make a curious search in Jerusalem, and will leave no corner thereof unsought, for the fetching out and punishing of those foul and secure offenders, which have hardened themselves with resolutions of wickedness; and have determinately settled themselves to live in their known sins; and say in their hearts, Tush, it is all one, whether we do good or evil, the Lord will not regard it, whethersoever we do.

14. "The great day of the LORD *is* near."]—The great day of God's revenge upon Jerusalem is near at hand, &c.

So also verses 15 and 16.

II. 2. "Before the decree bring forth, *before* the day pass as the chaff."]—Before the command of God bring forth all this heavy judgment upon you; before the day of your captivity come upon you, which is coming upon you with such speed and violence, as the chaff is driven with a strong wind, &c.

3. "Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD's anger."]—Pray to the Lord, O all ye that are well disposed and conscionable upon earth; ye, which have endeavoured to do that which is just and right before him; go ye on still to approve yourselves to him in your holy carriage and good affections: it may be, that God will be pleased to deliver you from the common judgment.

4. "For Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noon day, and Ekron shall be rooted up."]—For ye shall see the hand of God, by way of fore-warning, upon all those cities that belong to the Philistines; upon Gaza, and Ashkelon, and Ashdod, and Ekron: all these shall be destroyed and rooted up openly before your eyes.

5. "Woe unto the inhabitants of the sea coast, the nation of the Cherethites! the word of the LORD *is* against you; O Canaan, the land of the Philistines."]—Woe to the inhabitants of the coast of the Mediterranean sea; even to the Cherethites that dwell there! the word of the Lord threatens speedy destruction against thee, O thou region of Canaan, which art possessed by the Philistines, &c.

6. "And the sea coast shall be dwellings *and* cottages for shepherds, and folds for flocks."]—And those sea coasts shall be left desolate and unpeopled; only there shall be some solitary cottages for shepherds and folds for flocks along those shores.

7. "And the coast shall be for the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening: for the LORD their God shall visit them, and turn away their captivity."]—And afterward this whole tract shall be repossessed by those of the house of Judah: they shall be settled in this country, and after their captivity is past, as it were in the latter end of the day, they shall be the owners of the land and cities of the Philistines; for the Lord their God shall in mercy remember them, and return them from their captivity.

11. "For he will famish all the gods of the earth," &c.]—For he will destroy all the idols of the earth, and famish all those false deities, in withdrawing from them the offerings and gifts of their deluded followers, &c.

12. "Ye Ethiopians also, ye *shall be* slain by my sword."]—And not only Moab and Ammon, but ye Ethiopians also, shall be slain at my appointment, by the sword of Nebuchadnezzar.

13, 14. "And he will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, *and* dry like a wilderness. And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; *their* voice shall sing in the windows; desolation *shall be* in the thresholds: for he shall uncover the cedar work."]—Even Nineveh, that mighty city, shall

be so desolated by the sword of the Babylonian, as that flocks shall lie down in the midst of those which were her streets: all the beasts of the countries round about may either pass or feed there: all the birds of solitariness and desolation shall take up their lodgings in the ruinous remainders of that goodly city; and the cedar ceilings thereof shall lie uncovered.

So verse 15.

III. 1. "Woe to her that is filthy and polluted, to the oppressing city!"]—Woe to Jerusalem, which is filthy and polluted with abominable wickedness! woe to the cruel and oppressing city, Jerusalem!

3. "Her princes within her *are* roaring lions; her judges *are* evening wolves; they gnaw not the bones till the morrow."]—Her princes are fierce and cruel, like roaring lions; her judges are covetous and greedy, like the hungry wolves which range forth in the evening; which, when they find a prey, devour it at once, and stay not to gnaw upon the bones, but swallow them down hastily.

4. "They have done violence to the law."]—They have violently strained the law of God to their own senses and to the favour of their wicked practices.

5. "The just LORD *is* in the midst thereof; he will not do iniquity: every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth not shame."]—The holy and just God is in the midst of her; both to observe her carriage and to instruct her in the ways of his laws, and to punish her sinful failings; and doth and will proceed accordingly: he will not be unjust in the forbearing her, but doth every day show some judgment or other upon her wicked inhabitants: he faileth not thus to correct and warn her; but the unjust are not sensible of any shame or danger that is towards them.

6. "I have cut off the nations."]—I have given them sufficient warning by those judgments which I have brought upon the nations about them, &c.

7. "I said, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them: but they rose early, *and* corrupted all their doings."]—I said of thee, O Jerusalem, Surely thou wilt be premonished by my judgments to fear me; thou wilt receive good counsel and instruction, that so I might turn away my threatened destruction from thee, howsoever I might afflict thee for a time; but they,

contrarily, gave themselves to an eager and wilful pursuit of their sins, and have shamefully corrupted all their doings.

8. "Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination *is* to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger."]—Therefore, since both the nations and ye are so unreclaimably sinful, make account of an heavy day, wherein I will rise up to execute my vengeance upon you and them; for my determination is, to gather the nations, and assemble the kingdoms, that I may enwrap them in one common destruction, &c.

9. "For then will I turn to the people a pure language, that they may all call upon the name of the LORD."]—After which, I will restore peace to my people; and will so work with them, that abandoning all false worship and idolatry, they shall with pure hearts and lips confess me their Lord Christ, &c.

10. "From beyond the rivers of Ethiopia my suppliants, *even* the daughter of my dispersed, shall bring mine offering."]—From the remotest parts of the world shall suppliants be gathered into my Church: both Jews and Gentiles shall bring offerings unto me, and subject themselves to my Gospel.

11. "In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain."]—In that day thou shalt have no cause to be ashamed of all thy former offences, wherein thou hast transgressed against me; since both I have fully forgiven them, and reformed them also: for then I will take away from thee that vain pride and confidence which too many of my people put in the holiness of mount Zion, and the temple there; as if that alone could secure them from all evils, and procure all blessings.

12. "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD."]—Rather, in the stead of these proud boasters, I will leave in the midst of thee those meek and humble souls, which shall be vile in their own eyes, and shall place all their trust in Christ their Saviour.

13. "The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make *them* afraid."]—And those selected people, which shall give up their names to

me in my Church, shall make due conscience of their ways; not daring either to do wickedly or speak deceitfully: for they shall be under the leading of a faithful shepherd; under whose power and mercy they shall feed safely and quietly, and none shall make them afraid.

14. "Sing, O daughter of Zion."]—Sing praises therefore unto the Lord, O thou Church of the faithful, &c.

15. "The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, *even* the LORD, *is* in the midst of thee: thou shalt not see any evil any more."]—The Lord hath removed away both thy sins and his judgments from thee: he hath subdued thy spiritual enemies under thee, &c. Thou shalt not have cause to fear any evil that may befall thee.

So also verses 16, 17.

18. "I will gather *them that are* sorrowful for the solemn assembly, *who* are of thee, *to whom* the reproach of it *was* a burden."]—I will gather together and comfort them that mourn after the solemn assemblies of Sion; grieving at their withholding therefrom by their forced captivity: who are a feeling part of thee, my Church; to whom the reproach of their long restraint was a burden.

19. "I will save her that halteth," &c.]—I will save the remnant of Israel, that were maimed and halting under too much oppression, &c.

HAGGAI.

I. 2. "This people say, The time is not come, the time that the LORD's house should be built."]—The people make excuses for their neglect, and say, The time is not yet come for the building up of the Temple: fain would we be reedifying it, but we see opposition made by our envious neighbours, so as it is not yet seasonable to go about it.

4. "*Is it* time for you, O ye, to dwell in your ceiled houses, and this house *lie* waste?"]—Is it time for you, O ye Jews, to build for yourselves fair houses, and take your pleasure in enjoying of them, while ye suffer God's house to lie waste?

5. "Consider your ways."]—Consider well the courses that ye take, and the success of your affairs.

6. "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages

earneth wages *to put it* into a bag with holes."]—God hath justly crossed you in all your hopes and endeavours: ye have sown much, expecting a goodly crop, but ye find little to reap, &c.; and he that earneth wages is never the better, never the richer; his gains do not prosper in his hands.

8. "Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD."]—Go ye up to mount Libanus, cut down cedars, and bring them up to Sion, and build this Temple of mine; and though it be not done with that state and magnificence wherewith it was formerly, yet I will take pleasure in it, and account myself glorified in and by it, saith the Lord.

9. "I did blow upon it," &c.]—I crossed your hopes and designs in it, &c.

II. 3. "Who *is* left among you that saw this house in her first glory? and how do ye see it now? *is it* not in your eyes in comparison of it as nothing?"]—If there be any yet alive amongst you that saw this Temple in her first glory, as it was built by Solomon, ere it was ruined by Nebuchadnezzar, and sees it now in the present homely estate wherein it is; will he not think meanly of it, as a thing not worthy to be regarded?

4. "Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and work: for I *am* with you, saith the LORD of hosts:"]—Yet now, be of good courage, O Zerubbabel, &c., and be strong, and go forward cheerfully with the work, O ye people of the land; for I do both graciously accept and will mercifully bless your endeavours herein:

5. "*According to* the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not."]—According to the word of my covenant with you, when ye came out of Egypt, that ye should be my people, and I would be your God; so will I perform my protection, and the presence of my Spirit with you: fear ye not.

6, 7. "For thus saith the LORD of hosts; Yet once, it *is* a little while, and I will shake the heavens, and the earth, and the sea, and the dry *land;* and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts."]—For thus saith the Lord of hosts; Once I did in great terror deliver my law, and now, ere any long time, I will once more work a great change in my Church, by the

bringing in of my Gospel; before, and in the exhibiting whereof, as I did formerly, in the delivery of the Law, I will do wondrous things both in heaven and earth, to the astonishing of the inhabitants thereof: and besides the prodigies in heaven and earth, wherewith men shall be moved to amazement, I will cause great commotions of wars amongst all nations, who shall be grievously embroiled; and then, immediately, peace being restored to the world, the promised and desired Messias, the Saviour of the world, shall come; and I will fill this house with the glory of his presence in it; for he shall come under the roof thereof.

8, 9. "The silver *is* mine, and the gold *is* mine, saith the LORD of hosts. The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts."]—Think not that I stand upon matter of cost, or price of metals: all the silver and gold which is hid in the bowels of the earth is mine: and how easy were it for me thus to adorn, my house but I would have you to know, that the glory of this house of mine doth not consist in these outward things: no; the glory of this latter house, though meaner in structure, shall be greater than of the former, saith the Lord; in that my Son, the Saviour of the world, being clothed in flesh, shall come personally and visibly under the roof of it; and that from thence shall the Gospel go forth to all the world, even that Gospel of peace which shall work a true and blessed tranquillity to every believer.

12, 13, 14. "If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No. Then said Haggai, If *one that is* unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean. Then answered Haggai, and said, So *is* this people, and so *is* this nation before me, saith the LORD; and so *is* every work of their hands; and that which they offer there *is* unclean."]—As a man that toucheth or carrieth about him a sanctified thing is not thereby made clean and holy, neither doth thereby sanctify or make holy those other things which he toucheth; so, ye Jews, though ye have an holy altar, and there be holy sacrifices offered thereon, yet this holiness of your altar cannot sanctify you: but as, contrarily, if a man that is unclean, through any occasion of legal impurity, touch bread or flesh or any such thing, that very thing which he toucheth is by that

touch made unclean; so ye Jews, being morally polluted and unclean, do by your sinful impurity pollute my altars and offerings, and all the services that ye go about.

15. "And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the LORD."]—And now, I pray you, consider and look back from this day unto the time that the first stone was laid in the foundation, which is above one hundred years, since when there hath not been a stone laid upon it.

16. "Since those *days* were, when *one* came to an heap of twenty *measures*, there were *but* ten."]—In all that time of your slackness and neglect I did so sensibly cross you, that you might well find it in your corn and oil and wine; in all which your hopes failed you notably: where one made account to have gathered twenty measures, he found but ten: &c.

18. "Consider now from this day and upward, from the four and twentieth day of the ninth *month, even* from the day that the foundation of the LORD's temple was laid, consider *it.*"]—And now, that ye may see God's blessing upon you for setting your hands to the building of his Temple, consider his dealings with you ever since the four and twentieth day of November, when ye began to renew the work of this building, consider.

19. "Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bless *you.*"]—As yet the seed is so far from yielding an harvest-increase to the barn, that it is scarce sprouted up; as yet there is no proof of your other fruits, the vines, pomegranates, olives; but mark how plentifully from this very day God will bless you in all these.

21, 22. "I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother."]—I will make a sensible and wonderful alteration in the world; for I will overthrow the thrones of divers kingdoms, and will cause the opposite kingdoms of the heathen to subdue one another; and besides the broils of foreign wars, I will cause the power of great kingdoms to be impaired and overturned by civil divisions.

23. "In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and

will make thee as a signet: for I have chosen thee, saith the LORD of hosts."]—But as for thee, O Zerubbabel, my faithful servant, which hast been zealous to advance my service and to build my Temple, I will take thee and thy posterity into my dearest respects and special care; for I have made choice of thee, as the man from whose loins, in the fulness of time, I will take that flesh wherewith I shall be clothed, saith the Lord of hosts.

ZECHARIAH.

I. 5. "Your fathers, where *are* they? and the prophets, do they live for ever?"]—Your fathers are dead: it is true, you say; and so are the prophets too: both of them were men; it was not for them to live here for ever.

6. "But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us."]—But though my prophets died, yet the words, both of counsels and menaces, which they delivered to your fathers, live still; and were acknowledged by those your fathers to be justly verified in and upon them; while they freely confessed to God's glory, and to their own shame: right so as God threatened to deal with us according to our doings, even so hath he done; we are sinful and miserable, and he is just.

7. "Upon the four and twentieth day of the eleventh month, which *is* the month Sebat."]—In the four and twentieth day of the eleventh month, which was the month of our January, &c.

8. "I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that *were* in the bottom; and behind him *were there* red horses, speckled, and white."]—I had a vision by night: Christ, the Angel of the Covenant, represented himself to me as a man riding upon a red horse; by that fiery colour implying his readiness to be revenged on the enemies of his Church: and he stood among the myrtle trees that were in the valley; to signify the low and depressed condition of the Jews in their Babylonish captivity; and behind him were several angels that were ready to attend his commands, furnished with great power for that purpose.

9. "Then said I, O my lord, what *are* these? And the angel that talked with me said unto me, I will show thee what these *be*."]

—Then said I to the angel, which showed me this vision; O my lord, what are these? and the same angel answered me, I will show thee what these be.

10. "And the man that stood among the myrtle trees answered and said, These *are they* whom the LORD hath sent to walk to and fro through the earth."]—And the great Angel of the Covenant, Christ Jesus, who stood among the myrtle trees, as taking the answer out of the mouth of that angel who spake in me, answered and said, These are ministering spirits, whom the Lord hath sent to take view of all the parts of the world, and to give an account of the estate of earthly affairs.

11. "And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest."]—And those ministering spirits accordingly gave answer unto Christ, the Son of God; We have, according to our charge and commission, passed to and fro through the world: and, behold, all the earth is now free from wars and open hostilities; for the Babylonian, having tyrannically spoiled thy people and his neighbours, is now at rest, and finds no opposition.

12. "Then the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?"]—Then Christ, the Mediator of his Church, answered and said, O Lord of hosts, how long will it be ere thou show mercy to thy chosen people, to Jerusalem, and the cities of Judah; whom thou hast now these seventy years afflicted with a miserable captivity?

14. "I am jealous for Jerusalem and for Zion with a great jealousy."]—I am much affected with the miseries of Jerusalem and of Zion; and conceive great and just indignation against the enemies thereof.

15. "And I am very sore displeased with the heathen *that are* at ease: for I was but a little displeased, and they helped forward the affliction."]—I am highly offended with these Chaldees, which are now at ease, and take their pleasure: for I was indeed displeased with the sins of my people, and intended to chastise them for their offences; but these Chaldees prosecuted their own malice and ambition, and aggravated their afflictions to their utmost.

16. "And a line shall be stretched forth upon Jerusalem."]—

And Jerusalem shall be built again, after so long ruin and desolation.

18, 19. "Then lifted I up mine eyes, and saw, and behold four horns. And I said unto the angel that talked with me, What *be* these? And he answered me, These *are* the horns which have scattered Judah, Israel, and Jerusalem."]—And, behold, four horns of iron were represented unto me. Then said I to the angel who showed me this vision, What be these, or what do they signify? And he answered me, These are the enemies of my Church, which from all the four coasts of heaven have set upon and spoiled Judah, Israel, and Jerusalem.

20, 21. "And the LORD showed me four carpenters. Then said I, What come these to do? And he spake, saying, These *are* the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up *their* horn over the land of Judah to scatter it."]—As those horns represented the enemies of the Church, which should push down all the cities of Judah and Israel; so these carpenters represent the friends and favourers of my Church, which come to repair that which the despiteful heathen have demolished, and to redress all that mischief which those four horns have done.

II. 4. "And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited *as* towns without walls for the multitude of men and cattle therein:"]—And said unto him, Make haste, speak thus to Zechariah, saying, Jerusalem shall not only be reinhabited, but shall so abound with people as that the walls thereof shall not be able to contain the multitude of them which shall dwell there.

5. "For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her."]—For I, saith the Lord, will be a sure protection unto her against her enemies; and with my presence will encompass her as with a wall of fire, which none dare approach: and as I will be her safety without, so I will be her glory within; for I will be known to be her God, and manifest my presence there.

6. "Ho, ho, *come forth,* and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD."]—Say then to the Jews; Ho, all ye my people, come away out of that land of your captivity, saith the Lord; for now I have enlarged you, and blessed you both with

liberty and such increase, that ye shall spread yourselves abroad all the world over.

7. "Deliver thyself, O Zion, that dwellest *with* the daughter of Babylon."]—Make haste therefore, O ye the ancient inhabitants of Jerusalem, which dwell as yet in Babylon, and come out of that your exile and servitude.

8. "For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye."]—For thus saith the Lord of hosts: after the restoring of glory to thee, O Jerusalem, I will not rest there; but will call unto reckoning, by him who is the Mediator and King of my Church, those nations which have spoiled you; and I will let the world know how tenderly I am affected to you; and they shall find, that he that toucheth you doth as it were touch the apple of mine eye.

9. "For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants."]—For, behold, I will but give a sign to those nations, by shaking my hand to them, that I have given way to the destruction of these your enemies, and they shall immediately become a spoil to those which lately were their tributaries and servants, &c.

13. "Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation."]—O all ye sons of men, be ye awfully affected to this great and just God, whom ye have thus seen to manifest his power from heaven for the deliverance and preservation of his Church.

III. 1. "And he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him."]—And he showed me in vision Joshua, the son of Josedech, the high priest, bearing the type of the Son of God, who is the everlasting High Priest of his Church, standing before the Lord to intercede for his people; and Satan, the adversary of God's Church, standing ready to resist him.

2. "And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: *is* not this a brand plucked out of the fire?"]—Then Christ the Lord, who was here resembled and represented in both his natures, in his humanity by Joshua, in his deity by the Angel, said unto Satan; God, even the eternal Father, rebuke thee, O Satan: the Lord, who hath chosen Jerusalem for the place of his worship, rebuke thee, for that malicious opposition which thou makest to

his Church, and to this faithful high priest thereof; whom yet thou shalt in vain strive to resist; for is not he as a brand plucked out of the furnace of Babylon? Dost thou not see God's good purpose to him and to his Church in his delivery?

3. "Now Joshua was clothed with filthy garments."]—Now Joshua was clothed with filthy garments, as the rags of his captivity; representing the High Priest of the new testament, who took upon him our sins and infirmities, &c.

4. "And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment."]—And he said to those ministering spirits that stood before him, Take away from him these filthy garments, the base and loathsome weeds of servitude and sorrow. And to Joshua himself he said, Behold, I have determined to restore thee to the glory which pertains to thy great function; in token whereof, I have caused these rags, the monuments of that thy bondage, and of those sins which thou undertakest to expiate, to be put away from thee; and I will clothe thee gloriously, instead of these nasty garments.

5. "And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments."]—And accordingly I command you to set a fair mitre upon his head: let him be endowed with all those graces and abilities that may be fit for the discharge of his office, and for his own ornament and glory, &c.

7. "Then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by."]—Then shalt thou, and thy sons after thee, rule over my house as chief priest: and have the prime oversight and command of my courts; and at last I will give thee a place in everlasting glory, so as thou shalt walk gloriously in white amongst these blessed angels.

8. "Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they *are* men wondered at: for, behold, I will bring forth my servant the BRANCH."]—And now, O Joshua the high priest, hearken thou, and those thy assistants in thy sacred function that sit before thee: they are, by their places, men whose persons do portend future things to the Church; being made the signs of things to come, and therefore fit to know and foreshew this great mystery: for, behold, I will exhibit unto the

world Christ the Saviour, whom I have ordained to work that great business of mediation for my Church; whose visible presence shall grace that Temple which ye are now to build.

9. For behold the stone that I have laid before Joshua; upon one stone *shall be* seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day."]—In signification of which Saviour, I have laid before Joshua a stone, to resemble him who is the chief corner stone of his Church, whereon it shall be firmly built: behold he shall be a stone of note; all eyes of angels and men shall be upon him; all the graces of my Spirit shall be poured on him, and he shall be polished and set forth with all the gifts thereof, above measure; and I will for his sake do away all the iniquity of my people at once, so as it shall no more be imputed to them.

10. "In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree."]—In that day shall my servants enjoy a true spiritual peace, and an happy communion with each other, in the favours and blessings of God.

IV. 2. "And behold a candlestick all *of* gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which *are* upon the top thereof."]—And behold a candlestick all of gold, resembling the Church of God; with a bowl upon the top thereof, whence the several lamps were deduced, resembling Christ, the Author of all the spiritual lights of his Church: seven lamps were thereon; resembling the teachers and governors of the Church: seven pipes appertained to those seven lamps; resembling those means and conveyances of grace by which God enableth his servants to give light to his Church.

3. "And two olive trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof."]—And two olive trees stood by it; resembling the plentiful graces of God's Spirit, and ever-flourishing doctrine of the prophets and apostles, which are always ready at hand, to furnish those holy lamps with sufficient abilities and matter of instruction to his Church.

6. "This *is* the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts."]—This is the word of the Lord unto Zerubbabel, who is now in hand to build the Temple; Think not that by thy might and power thou art able to compass this great work, that this candlestick is furnished with these shining lamps, and that these

lamps are furnished with a supply of oil, and that these olives live to yield that supply: it is not from man, but from the power of my Holy Spirit, who worketh all things for the good of my Church.

7. "Who *art* thou, O great mountain? before Zerubbabel *thou shalt become* a plain: and he shall bring forth the headstone *thereof with* shoutings, *crying* Grace, grace unto it."]—Who are ye, O ye professed opposites to my people, Sanballat, Tobiah, Rehum, Shimshai, and the rest of that wicked combination, which set yourselves against this work of mine; were ye as some huge mountain, yet before Zerubbabel ye should be as a low and level plain: in despite of you he shall bring forth the headstone of the roof of my Temple, even the last stone that shall make up the battlements thereof; and shall lay it upon the finished walls, with the shouting and joyful acclamation of all my people; who shall praise God for his mercy, and pray to him for an happy blessing upon his Temple.

So also verse 9.

10. "For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel *with* those seven; they *are* the eyes of the LORD, which run to and fro through the whole earth."]—Why did ye, O ye faithless Jews, look so discontentedly upon the mean foundations of this Temple, and weep to think of that goodly structure of Solomon's, compared with this? There shall be no cause of this disparagement: ye shall rather find reason to rejoice in this noble work, which ye see Zerubbabel in hand to finish; while, besides the glory of this work, ye shall acknowledge the abundant graces of God's Spirit poured out upon men, under this Temple; and the infinite protection and providence of God, which, as it diffuseth itself to all the corners of the world, so especially hath magnified itself in the care of this Temple and Jerusalem.

11. "What *are* these two olive trees, &c.?"]—See verse 3.

14. "Then said he, These *are* the two anointed ones, that stand by the Lord of the whole earth."]—Those two olive branches resemble the special graces which God hath bestowed upon these two anointed servants of his that stand before him, Zerubbabel and Joshua; by whose means it pleaseth God to convey many favours and blessings to his Church.

V. 2. "And I answered, I see a flying roll; the length thereof *is* twenty cubits, and the breadth thereof ten cubits."]—And I

said, I see a roll of paper flying in the air, of very great extent; for it is twenty cubits in length, and ten in breadth; so as it contains great store of writing therein.

3. "Then said he unto me, This *is* the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off *as* on this side according to it; and every one that sweareth shall be cut off *as* on that side according to it."]—Then said he unto me, In this large roll is written that curse which pertains to all wicked sinners over the face of the whole earth; for every one that stealeth shall be punished and cut off, according to the judgment set down in that roll; and, on the other side, every one that sweareth shall be cut off, according to the judgment specified therein.

6. "And I said, What *is* it? And he said, This *is* an ephah that goeth forth. He said moreover, This *is* their resemblance through all the earth."]—And he said, This is an ephah that is now represented unto thee as passing forth before thee, to signify the measure of the iniquity of my people made fully up. And he said, This ephah is the resemblance of the great measure of all the sins of Israel, heaped up together against me by them all the world over.

7, 8. "And, behold, there was lifted up a talent of lead: and this *is* a woman that sitteth in the midst of the ephah. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof."]—And, behold, there was also represented unto me a leaden weight; and withal, a woman sitting in the midst of the ephah. That woman, which he cast into the midst of the ephah, resembled the person of those wicked Jews, which he meant to cast out of his Church; of whom he said, These are so wicked, that they are as wickedness itself. That leaden weight which he laid upon the mouth of the ephah, to depress the woman there inclosed, resembled that heavy weight of judgment wherewith he decreed to load and humble those wicked ones of the Jews; from which they should not rise up till his season appointed.

9. "Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind *was* in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven."]—Then lifted I up my eyes, and looked; and, behold, the executioners of God's just sentence, resembled by two women; which had the wind in their wings, to

resemble the exceeding speed which they should make in the performance of their charge; lifted up the ephah, to carry it away with them.

11. "And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base."]—And he said unto me, These carry away the wickedness of the Jews, together with the owners thereof, into Babylon, whence it came; and there shall it settle and grow, where it first had its accursed original.

VI. 1. "Went out from between two mountains; and the mountains *were* mountains of brass."]—Went out from the unchangeable decree of God.

5. "These *are* the four spirits of the heavens, which go forth from standing before the Lord of all the earth."]—These are four angelical and heavenly powers, which, upon the command and mission of the Lord of the whole earth, go forth to all the parts of the world, to execute his will amongst men.

6. "The black horses which *are* therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country."]—Those angels which are represented by the black horses, are they which go forth into Babylon, for the punishment of those Chaldees which have afflicted God's people; and those that are represented by the white horses go forth thither also, for the comfort and preservation of those Jews which are left there: those, which are represented by the grisled, go forth towards Judea, to take order with those neighbour enemies which resist the work of the Lord in the hands of God's people.

7. "And the bay went forth, and sought to go that they might walk to and fro through the earth."]—Those which were represented by the bay, as not being designed to any particular place, went forth to pass to and fro through the whole earth; to take charge of the Church of God, scattered in all the parts of the world, &c.

8. "Behold, these that go toward the north country have quieted my spirit in the north country."]—Behold, those angels that were sent to Babylon-ward have done that acceptable service on which they were sent; both in comforting God's people, and punishing their enemies which are in those parts.

11. "Then take silver and gold, and make crowns, and set *them* upon the head of Joshua the son of Josedech, the high

priest."]—Then take of the silver and gold which is offered to the Lord by those Jews which are come from Babylon, and make two crowns thereof; and set them upon the head of Joshua the son of Josedech, the high priest, who represents him who is the Eternal High Priest and King of his Church.

12. "Saying, Behold the man whose name *is* The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD."]—Saying, Behold the man who is the true type of the Messiah, that flourishing branch of the stock of Jesse; even this Joshua: he shall grow up and prosper out of Zion, and shall build up the Temple of the Lord; in type of Jesus, the Mediator of the new testament, who shall fill heaven and earth with his glory, and shall build up a spiritual Temple, which shall endure for ever.

So also verse 13.

13. "He shall be a priest upon his throne: and the counsel of peace shall be between them both."]—He shall be both a priest in his Temple and a King in his Throne; and a Prophet to his Church, giving counsels of peace and eternal salvation to both Jews and Gentiles.

14. "And the crowns shall be to Helem, and to Tobijah."]—And those crowns shall be kept and hanged up in the Temple of the Lord, as a memorial and monument of the liberal offering made by Helem and Tobiah, &c.

15. "And they *that are* far off shall come and build in the temple of the LORD."]—Upon whose laudable example, not only those which are near, but those which are far off in place of habitation, shall come up, and offer munificently towards the building of the Temple of the Lord, &c.

VII. 1. "In the fourth *day* of the ninth month, *even* in Chisleu."]—In the fourth day of the month of November.

2, 3. "When they had sent unto the house of God Sherezer and Regem-melech, and their men, to pray before the LORD, *and* to speak unto the priests which *were* in the house of the LORD of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done these so many years?"]—When the body of the then Jewish Church, which were returned from the captivity and planted in Judea, sent certain deputies or messengers, in the name of the whole, to offer up their religious devotions in the Temple; and to inquire of the priests of the Lord, and the prophets, concerning the anniversary observation of

that fast which they had hitherto kept in the fifth month, upon the sad remembrance of the destruction of the Temple; saying, We have hitherto duly kept this solemn fast for many years, but now we desire to be informed by you, since that the Temple is now repaired and finished, whether it be fit and requisite that we should continue that fast of the fifth month any more afflicting ourselves with the memory of the demolishing of that which is now so happily reedified.

5. "When ye fasted and mourned in the fifth and seventh *month*, even those seventy years, did ye at all fast unto me, *even* to me?"]—When ye fasted and mourned, both in the fifth month for the Temple, and in the seventh for Gedaliah, did ye do this, even all these seventy years, out of any charge of mine? or did ye it out of any true remorse for those sins of yours which pulled these judgments upon you, and not rather out of a sense of your own sorrow and misery?

6. "And when ye did eat, and when ye did drink, did not ye eat *for yourselves*, and drink *for yourselves?*"]—And, contrarily, when, on your other solemn festival days, ye did eat and drink and make merry; was it out of any spiritual joy ye had in me and my service, and not rather for your own pleasure and jollity?

7. "*Should ye* not *hear* the words which the LORD hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when *men* inhabited the south and the plain?"]—Should ye not rather have hearkened to the words which the Lord spake loud in your ears, by the former prophets, when Jerusalem was in her glory and prosperity, and all her daughter cities round about her; when the plains of the south parts were fully and richly inhabited? which if ye had done, this misery and desolation had not seized upon us; we had had no need of these mourning fasts.

12. "Yea, they made their hearts *as* an adamant stone."]—Yea, they wilfully hardened their hearts against the counsels given them by the Lord; and made them as hard as an adamant stone, which is utterly impierceable, &c.

14. "For they laid the pleasant land desolate."]—They, by their great sins, exposed this pleasant land to utter spoil and desolation.

VIII. 2. "I was jealous for Zion with great jealousy, and I was jealous for her with great fury."]—See chap. i. 14.

6. "If it be marvellous in the eyes of the remnant of this

people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts."]—If it seem a thing strange and difficult unto you, the remnant of the people, that Jerusalem should be thus blessed with peace and prosperity; it is no whit strange or difficult unto me, saith the Lord of hosts.

7. "Behold, I will save my people from the east country, and from the west country."]—Behold, I will both preserve and fetch home my people, from all the coasts of heaven; from the east and west countries; and from the north, viz. of Babylon, much more.

9. "Let your hands be strong."]—Be ye of good courage, and go cheerfully about the work.

10. "For before these days there was no hire for man, nor any hire for beast; neither *was there any* peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour."]—For before these days, while ye slackened the building of the Temple, ye lived in penury and want: your labours were heartless and unsuccessful; ye were infested and endangered with enemies, so as ye could not stir out of your houses without peril; for as a just punishment of your neglect, I did cause both outward and inward broils and quarrels to be raised up amongst you.

11. "But now I *will* not *be* unto the residue of this people as in the former days, saith the LORD of hosts."]—But now it shall be otherwise; since ye address yourselves to this work heartily and willingly, I will be favourable and gracious to you, saith the Lord, &c.

14. "As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts."]—As I justly decreed to punish you, when your fathers provoked me to wrath by their sins, and by their wilful neglect of my work; and accordingly performed it, saith the Lord. So again, &c.

19. "Thus saith the LORD of hosts; The fast of the fourth *month*, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace."]—Thus saith the Lord; Be not careful of the keeping of those your solemn fasts; for I will turn all those fasts of yours, both that which you keep in the fourth month, in memory of the breaking down of the wall of Jerusalem; and that which you keep in the fifth, in memory of the burning of the Temple; and that which

ye keep in the seventh, in memory of the murder of Gedaliah; and that which ye keep in the tenth, in memory of the first siege laid to Jerusalem; all these will I turn to joy and gladness, and cheerful feasts unto the house of Judah; therefore be ye careful to carry yourselves holily, justly, peaceably, before your God.

20, 21. "Thus saith the LORD of hosts; *It shall* yet *come to pass,* that there shall come people, and the inhabitants of many cities: and the inhabitants of one *city* shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts."]—And more than so: I will give an happy increase to my Church: many people and nations shall be added unto it; and shall cheerfully join together, and encourage each other in my service, both by their hearty counsels and examples.

So also verse 22.

23. "In those days *it shall come to pass,* that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard *that* God *is* with you."]—In those days it shall come to pass, that the Gentiles shall be added to the Church; in such number and zeal, as that many of them shall resort to one well-informed convert of the Christian Jews, and shall desire to be taught by him in the truth of godliness.

IX. 1. "The burden of the word of the LORD in the land of Hadrach, and Damascus *shall be* the rest thereof: when the eyes of man, as of all the tribes of Israel, *shall be* toward the LORD."]—The heavy message that God sends to those cities and countries which have offered cruel violence to his people: in particular, this errand of judgment shall light upon the region and city of Damascus; which shall be accordingly executed upon them, since the eyes of the neighbour nations round about, but especially of all the tribes of Israel, are earnestly intent to expect this revenge from the hand of the Lord.

2, 3. "And Hamath also shall border thereby: Tyrus, and Zidon, though it be very wise. And Tyrus did build herself a strong hold, and heaped up silver as the dust."]—Neither shall Hamath be freed therefrom; nor Tyrus and Zidon, though they be crafty and subtle enough to use all human power and wit for their own safety and evasion; and though Tyrus have built strong holds for her defence, and have heaped up great treasures of wealth, &c.

4. "Behold, the LORD will cast her out, and he will smite her

power in the sea; and she shall be devoured with fire."]—But the Lord will send an enemy against her, even Alexander of Macedon, which shall subdue and vanquish her, and defeat her power by sea, and she shall be consumed with fire.

5. "Ashkelon shall see *it*, and fear; Gaza also *shall see it*, and be very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited."]—The confederate cities of the Philistines, Ashkelon, Gaza, and Ekron, shall see it and fear; for that confidence which they had put in the strength of the Tyrians, shall now disappoint them, to their shame and loss; for Gaza shall no more have a king, nor Ashkelon an inhabitant.

6. "And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines."]—And Ashdod shall be inhabited by a people not her own; and I will in all these territories pull down the pride of the Philistines, by stripping them of their dominions.

7. "And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, *shall be* for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite."]—And I will by this means so humble them, that they shall be no more bloodily minded toward my people; and shall grow up to a religious care of avoiding all legal pollutions: and those that remain of them shall be conscionably devoted unto God; and shall become friends and patrons of my people within my Church; yea, even those of Ekron shall so have a part in my Church, as the Jebusite hath in the material and outward Jerusalem.

8, "And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth: and no oppressor shall pass through them any more: for now have I seen with mine eyes."]—And I will protect and defend my Temple, as it were by a camp pitched about it, against any enemy whatsoever, that shall offer any violence against it; for I have well noted and pitied thy late affliction.

9. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee: he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."]—Rejoice greatly, O ye inhabitants of Zion; and shout for joy, O ye inhabitants of Jerusalem; for ye shall see the Messiah, the everlasting King of the Church, coming per-

sonally into your streets: he is just and righteous, and brings salvation with him to all believers: and, withal, he is lowly and meek; not making his approach in a royal, pompous, and majestical manner, though he could command all the glories of heaven and earth to attend him, but in a mean and homely fashion, riding upon an ass, with her colt following her; even like to him that came to take upon him the estate of a servant.

10. "And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion *shall be* from sea *even* to sea, and from the river *even* to the ends of the earth."]—I will draw my Church to an happy accordance, so as both Jews and Gentiles shall be linked together in the bonds of peace: there shall therefore be no more need of your chariots, O Israel; or of your horses, O Judah; or of any weapons of war; for the common Saviour of both shall unite them together, and shall extend the bounds of his spiritual dominion all the world over.

11. "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein *is* no water."]—As for thee, O Zion, whose covenant with me is made and confirmed by the precious blood of the Messias, in that new and everlasting testament, I do herein give thee a type of thy future deliverance from all thy spiritual miseries, in that I have brought forth thy captives out of the miserable captivity of Babylon, wherein they were wofully distressed.

12, 13. "Turn you to the strong hold, ye prisoners of hope: even to day do I declare *that* I will render double unto thee; when I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man."]—Return ye then to the forts of Zion and Jerusalem, O ye hopeful captives that are yet remaining in Babylon; for I do this day declare unto you, that I have prepared blessings for you above your expectations (and whereof this is a type); turn ye into my Church, all ye that pertain to mine election, out of the world wherein ye are held captive; and know, that I have prepared happiness for you above the thoughts and desires of your hearts; but in the mean time I shall make some warlike use of Judah and Ephraim, and raise the forces of Jerusalem against the Grecians and Syrians, wherewith

they shall be vexed; and will give good success to their courageous and well fought battles.

14. And the LORD shall be seen over them, and his arrow shall go forth as the lightning:"]—And the Lord shall give good proof of his gracious protection of them, and shall manifestly show that he fighteth for them from heaven, &c.

15. "The LORD of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, *and* make a noise as through wine; and they shall be filled like bowls, *and* as the corners of the altar."]—They shall subdue their enemies afar off, as with slings tones, and with other killing engines of war; and they shall rejoice in their victory, and shall feast for joy, and shout out in their triumphs, as men filled with wine; and shall, in the cheerfulness of their hearts, offer store of sacrifices of praise unto God, so as both the bowls of the temples and the horns of the altar shall carry an abundant testimony of their frequent devotions.

16. "For *they shall be as* the stones of a crown, lifted up as an ensign upon his land."]—And however they have been formerly despised and trod upon, yet they shall now be advanced to such honour, that they shall be as the precious stones of a royal crown, or as an ensign which is lifted up with honour over the heads of the people.

17. "For how great *is* his goodness, and how great *is* his beauty! corn shall make the young men cheerful, and new wine the maids."]—For how great is the blessing, how great is the beauty, wherewith God shall upon those victories grace and adorn his people! There shall be prosperity and plenty every where amongst them; so as the young men shall be full fed with feasts, and their very maids shall be refreshed with new wine: all sorts and ages shall have cause to rejoice in their God.

X. 1. "Ask ye of the LORD rain in the time of the latter rain; *so* the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field."]—Ask ye of the Lord rain in the due season thereof, even the latter rain for the filling up of the fruits of the earth; so the Lord will, according to his promise, hear you, and give change of weather; causing the clouds to lead in store of rain, such as may plentifully water the earth, that it may yield store of grass in every field.

2. "For the idols have spoken vanity, and the diviners have

seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because *there was* no shepherd."]—It is the Lord that must help you: as for your idols, whereto ye have hitherto trusted, they have vainly deluded you; and your wizards have abused you in false visions and dreams, and have pretended to give you those comforts which have failed you in the issue: therefore both they and you were driven into captivity, as a flock of sheep into the fold; and found no protection, but rather much discomfort and misery, because of the want of a shepherd to guide and defend you.

3. "Mine anger was kindled against the shepherds, and I punished the goats: for the LORD of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle."]—Mine anger was kindled against the false prophets, and wicked rulers of my people; and I punished those (rather goats than belwethers) which led my flock out of their way: for the Lord of hosts hath sharply chastised the people of Judah, and hath designed them to hard conflicts, even as some stout horse is made for the day of battle.

4. "Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together."]—From his decree came forth all the plots of the siege: the tents pitched before their walls, the weapons of war which were used in that assault, and every oppressor that offered violence to them, did but execute his just pleasure upon them.

5. "And they shall be as mighty *men*, which tread down *their enemies*."]—But this sad condition of theirs shall not last always; for the Lord hath determined happy success and victories unto his people: they shall be as mighty men, which tread upon their enemies, &c.

8. "I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased."]—And I will by the voice of my word call them together into one Church; for I have redeemed them: and they shall multiply exceedingly.

9. "And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again."]—And I will so dispose of them, that they shall be sent all the world over for the gathering of my Church; even as the seed is cast into several furrows of the large

field for a more plentiful increase: and they shall publish my Gospel in remote countries; and both they and the children whom they beget unto the faith shall live, and turn to their God and Saviour.

10. "I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and *place* shall not be found for them."]—And I will gather my Church out of all the coasts under heaven, out of Egypt, and Assyria, and all other countries; and, in type thereof, I will fetch up my people the Jews from those regions where they have been captived, and bring them again into Judea; and they shall grow to such numbers there, that the place shall not be able to hold them.

11. "And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away."]—No seas or rivers shall hinder the propagation of the Gospel; as, in type thereof, when the Jews shall return towards their country, God will rather work miracles for them than that they shall be hindered in the way: he will again cause the sea to give them passage, and will dry up Jordan before them; and subdue all those their proud enemies of Assyria and Egypt which had prevailed against them.

XI. 1. "Open thy doors, O Lebanon, that the fire may devour thy cedars."]—A grievous destruction will light upon thee, O thou ingrateful land of Judea, for those repulses and indignities which thou shalt offer to the Lord of life: open thou therefore thy doors, O thou temple of Jerusalem, that the fire may devour thy cedars.

2. "Howl, fir tree; for the cedar is fallen; because the mighty is spoiled: howl, O ye oaks of Bashan; for the forest of the vintage is come down."]—Howl and lament, O ye nobles; for your princes are fallen; all the men of power in Judea are spoiled: make lamentation, O ye of the meaner rank of Israel, for your great men are cut off.

3. "*There is* a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled."]—There is great wailing and mourning of the rulers and priests, who should have fed and guided my people; for their glory is at an end: all the stout gallants

of Judea do now roar and lament; for the magnificence of Jerusalem and the strength of Jewry is utterly wasted and come to nothing.

4, 5. "Thus saith the LORD my God; Feed the flock of the slaughter; whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed *be* the LORD; for I am rich: and their own shepherds pity them not."]—Thus saith the Lord my God; Yet amongst these Jews, which I have justly set out for this slaughter, there is a flock of mine whom I have due care of; let them be carefully fed and looked unto: they are in a perilous and woful case; for their own governors and spiritual guides slay them, and think they do therein good service; and their victors, Titus and his Romans, sell them as merchandise, and rejoice in the wealth which they have raised from their price: and their own governors do not so much as pity them.

6. For I will no more pity the inhabitants of the land, saith the LORD: but, lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king: and they shall smite the land."]—For the rest, I will have no more compassion on the inhabitants of the land, who have called for the blood of that Just One to be required of them and their children: for I will deliver them into the hand of each other, to be slain in civil discord; and into the hand of the Roman, whom they professed to be their king; and by both these means they shall be consumed, &c.

7. "And I will feed the flock of slaughter, *even* you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock."]—As for that part of my flock which are appointed as sheep to the slaughter, for my Name's sake I will carefully feed them; even you, O my poor little flock: and for this cause I took unto me two pastoral staves; the one, which I called Beauty, was the staff of mercy and gracious and pleasurable protection; the other, which I called Bonds, was the staff of unity for the conjoining of my Church, or of correction and just censure of the offenders; and with these I guided my little flock accordingly.

8. "Three shepherds also I cut off in one month; and my soul lothed them, and their soul abhorred me."]—Your three sorts of leaders, kings, priests, and prophets, I cut off together in a very short space; they were well worthy of my just extirpation: I

lothed them for their corruption and wickedness, and they no less abhorred my laws and justice.

9. "Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off."]—Then said I, of this refractory and perverse people of the Jews, I will take charge of you no more: whatsoever calamity befall you, I will not put my hand to redress it, &c.

10. "And I took my staff, *even* Beauty, and cut it asunder, that I might break my covenant which I had made with all the people."]—And I took my staff, even the staff of my safeguard and protection, which I called Beauty, and cut it in sunder; that I might thereby signify, that as this people had broke the covenant which they made with me by their wilful disobedience, so that I would free myself from regarding my promise of favour and preservation made to them.

11. "And so the poor of the flock that waited upon me knew that it *was* the word of the LORD."]—Those humble and meek servants of mine, that wait conscionably upon me in that sinful and perverse generation, well knew that this was the just will and pleasure of God to deal thus severely with so rebellious a people.

12. "And I said unto them, If ye think good, give *me* my price; and if not, forbear. So they weighed for my price thirty *pieces* of silver."]—Thus I fed my charge; and at the last I said unto them, If I be approved of you as your shepherd, give ye me a return of those respects that are due to me, and that price and reward which my oversight and labour calls for at your hands; but if otherwise ye accept not of me and my function, forbear. This I required of them; but they, instead of returning their holy obedience and due thankfulness unto me, weighed out thirty pieces of silver, which they gave unto a traitor, as the price of my life, which should by his perfidiousness be betrayed into their hands.

13. "And the LORD said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty *pieces* of silver, and cast them to the potter in the house of the LORD."]—And the Lord said unto me, Make known by this thy prophecy unto the people that this thirty pieces shall be cast unto the potter: say to them, It is a goodly price whereat ye have valued me. And, accordingly, in vision, I took those thirty pieces of silver; and showed them that this sum, which

should be offered to be delivered back to the high priests in the house of the Lord, should by them be put into the hands of a potter, for the purchase of a field for burial.

14. "Then I cut asunder mine other staff, *even* Bands, that I might break the brotherhood between Judah and Israel."]—Then I cut asunder mine other staff of unity, which I called Bonds; that I might thereby signify, that I had let loose all brotherly and peaceable respects betwixt the true professors of the Gospel, which are the spiritual Judah, and the revolted and erroneous sons of the spiritual Israel.

15. "And the LORD said unto me, Take unto thee yet the instruments of a foolish shepherd."]—Do thou, for a sign unto them, take unto thee such a staff and such a scrip, as no wise shepherd would bear, as being misfashioned and useless; and let thy gesture and carriage be thereafter.

16. "For, lo, I will raise up a shepherd in the land, *which* shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces."]—And this shall foresignify unto them, that I will give way to a shepherd, not more foolish than wicked, to arise in my Church, even the Antichrist of the latter times, who shall cast off all care of my flock, either of seeking the strayed, or fetching in the weak and tender ones, or healing the broken, or carrying the lame and impotent; but, contrarily, he shall persecute my Church, and make a prey thereof; feeding himself fat with the rich means which he shall take from the great and mighty; and cruelly tyrannizing over the weak, with extreme violence, smiting and wounding them, that they may be disabled to stand up against him.

17. "Woe to the idol shepherd that leaveth the flock! the sword *shall be* upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened."]—But woe be to that false pastor which only carries the name and semblance of an evangelical shepherd, who leaveth the flock to be wasted and spoiled! the just revenge of God shall be both upon the power and policy of that man of sin: his power shall be abated and utterly weakened by the breath of the mouth of God; and his craft and policy shall at the last end in disappointment and confusion.

XII. 1. "The burden of the word of the LORD for Israel,

saith."]—The heavy message which God sends to the world in the favour and behalf of his Church: thus saith, &c.

2. "Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah *and* against Jerusalem."]—Behold, I will make my Church to be unto all the enemies thereof as an intoxicating cup; which they shall no sooner offer to touch, by a wilful siege or opposition, but they shall be either giddy or senseless.

3. "And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it."]—And in that day will I make my Church as some weighty and unwieldy stone, which when the enemies thereof shall lift at and strive to raise it up, it shall fall upon them, and crush them in pieces: yea, though all the people of the earth should join their forces together to remove it, yet they should miscarry under the burden.

4. "In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah."]—The malicious world may combine together against my Church, but it shall not prevail: I will defeat all their hostile attempts: their horses of war will I smite with astonishment, and their riders with stupidity and senselessness; and I will look down graciously upon my Church, for their deliverance and preservation, &c.

5. "And the governors of Judah shall say in their heart, The inhabitants of Jerusalem *shall be* my strength in the LORD of hosts their God."]—And the governors of my people shall say in their heart, There is allsufficient strength and safeguard to me, and to all the true members of the Church of Christ, in the Lord of hosts, our God; so as we need not fear what man can do unto us.

6. "In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, *even* in Jerusalem."]—Yea, I will not only give a defensive power to my people, but will make them prevalent and victorious over their enemies; so as I will cause the governors of my Church to be as coals on the hearth, while their enemies are as a fagot laid thereupon; or, to be as a torch of fire in their

enemies' sheaf, which shall soon consume them to ashes; and my Church shall continue itself in despite of all opposition, and the gates of hell shall never be able to prevail against it.

7. "The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify *themselves* against Judah."]—The Lord shall save first those that are of the villages of Judah; that is, the weakest of his people, and those of the outskirts of his Church; that the glory of the more noble and courageous champions of Christ may not magnify itself over the feeble and obscure, but that all may ascribe their salvation to the Lord.

8. "And he that is feeble among them at that day shall be as David; and the house of David *shall be* as God, as the angel of the LORD before them."]—He that is weak in himself shall be as strong as David, who overcame the bear and the lion and the Philistine in the power of his God; and those that are eminent in this holy profession of Christianity shall be as the angels of God, invincible, and able to do all things through him that strengthens them.

10. "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only *son*."]—And I will pour out upon my Church, beginning at Jerusalem and Zion, a great and apparent measure of my Spirit; and, besides those common gifts, I will endue them with the sanctifying graces of my Spirit, and with the spirit of prayer and supplication: and they shall by a lively faith look up to me their Saviour and Redeemer, whom they have pierced upon the cross; and they shall mourn for that violence which was offered to the Lord of Life, dying for them, even as one mourneth for his only son, &c.

11. "In that day shall there be great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon."]—In that day, wherein the Messiah shall suffer, there shall be great mourning, both in Jerusalem and in all the tribes of Israel: all those many disciples of Christ, whom he shall have won by his wonderful miracles and heavenly doctrine, shall mourn and lament, even like as the Jews mourned for the death of Josiah in the valley of Megiddon.

12. "And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart;"]—And all

that believed in him, throughout all Judea and Samaria and Galilee, shall take up a solemn mourning for the death of him from whom they expected the redemption of Israel; the family of the house of David apart, as that which shall be more nearly interested in him by consanguinity and kindred, &c.

XIII. 1. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."]—In that day of the passion of the Son of God, there shall be a fountain opened, even in the side of that blessed Redeemer, which shall flow forth, for the cleansing of all penitent and true believers, from all their sins and all their spiritual uncleannesses: that precious blood, which shall issue thence, shall be an allsufficient laver for all repentant and faithful souls.

2. "And it shall come to pass in that day, saith the LORD of hosts, *that* I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land."]—That gross idolatry, wherewith the world was infected, shall now cease; and the very names and mention of those pagan idols shall be forgotten: and the oracles, whereto they resorted in all their doubts, shall cease; and those prophets and priests, which attended upon the unclean spirits who were agents in these wicked delusions, shall be cut off.

3. "And it shall come to pass, *that* when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth."]—And if any false prophet shall yet take upon him to use these wicked divinations, his very parents that begat and bore him shall rise up against him, and, out of their detestation of his sin, shall be both his accusers and his executioners: so shall the zeal of God's glory prevail with them above all natural respects.

4. "And it shall come to pass in that day, *that* the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive."]—And the false teachers which shall arise in the Church shall be convinced of their errors, and so laid open by the light of the gospel, that they shall not any more, under colourable pretences, deceive God's people.

5. "But he shall say, I *am* no prophet, I *am* an husbandman;

for man taught me to keep cattle from my youth."]—But, contrarily, the false teacher shall be confounded in himself, and be forced to confess that he hath erred, and that God hath not given him any warrant for the broaching of his erroneous doctrines, or any lawful calling in his Church; but that his education and breeding hath been in another way, even in secular employments from his youth.

6. "And *one* shall say unto him, What *are* these wounds in thine hands? then he shall answer, *Those* with which I was wounded *in* the house of my friends."]—And when one shall say unto him, What are these grievous censures that are inflicted upon thee? then he shall answer, These are just censures, wherewith I was branded in the holy Church of God by them which did seriously and lovingly seek my conversion.

7. "Awake, O sword, against my shepherd, and against the man *that is* my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones."]—O thou, my sword of affliction, awake, arise, and lay about thee: smite him that is nearest and dearest unto me, even him that is my coequal and coeternal Son, the image of me the invisible God, saith the Lord of hosts: smite thou this great Shepherd of my Church, and his sheep, his disciples and followers, shall be scattered, and shall both forsake him and be severed from each other; for even against those disciples also, as well as against their Master, will I stir up enmity and opposition in the world.

8. "And it shall come to pass, *that* in all the land, saith the LORD, two parts therein shall be cut off *and* die; but the third shall be left therein."]—And it shall come to pass, that if Judea be divided into three parts equally, two of those three shall die, and miscarry under the great judgments which I will bring upon the land, for this murder of the Lord of life; and only the third part shall be left alive.

9. "And I will bring the third part through the fire, and will refine them as silver is refined."]—And that third part, which shall be left alive, shall pass under many fiery trials of grievous afflictions, wherewith they shall be refined, as silver is refined, &c.

XIV. 1. "Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee."]—Behold then, O Judea and Jerusalem, the day of the Lord's vengeance cometh: the Romans shall divide thy spoils in the midst of thee.

2. "For I will gather all nations against Jerusalem to battle; and the city shall be taken."]—For I will gather an army of all nations, brought together against thee by the Romans; and Jerusalem shall be taken, &c.

3. "Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle."]—Only a remnant, viz. the third part of the people, have I reserved, which shall not be cut off with the rest, but shall still continue the name of my Church and people.

4. "And his feet shall stand in that day upon the mount of Olives, which *is* before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south."]—After this, the Lord Christ shall, in a terrible manner, come to judgment: when he shall descend down to the earth, the mountains shall be cloven in sunder before him, in a fearful motion at his appearance; even the mount of Olives, where he set his last footstep upon earth, shall be divided in the midst, to the east and to the west; and there shall be a great valley betwixt these two halves, thus dissevered, whereof one half shall be fallen to the northward and the other half to the south.

5. "And ye shall flee *to* the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, *and* all the saints with thee."]—And ye shall flee through this new valley, which is made by this division of the mountain; for it shall be very large, and reacheth far: ye shall flee away in great fear and astonishment, like as ye fled from before that terrible earthquake, which was in the days of Uzziah: and the Lord my God shall then come in glory, together with all his saints and angels.

6, 7. "And it shall come to pass in that day, *that* the light shall not be clear, *nor* dark: but it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, *that* at evening time it shall be light."]—And it shall come to pass in that day, that there shall not be a vicissitude or interchange of light and darkness: but it shall be perpetually lightsome, as one continued day, which the Lord shall make to hold for ever; without this variety of sunshine and darkness; so

as, when, by the wonted natural course of time, it should be evening, it shall then be as bright as at the high noon.

8. "And it shall be in that day, *that* living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be."]—And in that day, the waters of life and everlasting refreshing shall flow forth from the midst of the heavenly Jerusalem to all the saints of God, every where, without all stop and intermission.

9. "And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one."]—And the Lord shall be king over all the earth, having subdued all his enemies; there shall then be none that shall make head against him, but all shall adore him as their only Lord and God.

10. "All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and *from* the tower of Hananeel unto the king's winepresses."]—All things shall be then made even and smooth in the whole Church of God; and there shall be infinite store of eternal mansions prepared for all the elect of God; even as if, in type thereof, the whole coast about the material Jerusalem should be levelled, and stately built, and populously inhabited.

So also verse 11.

12. "And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem."]—Such shall be the day, and the issue of the last judgment: but, in the mean time also, God will punish the enemies of his chosen; even all those that fight against his Church shall have visible judgments inflicted upon them, &c.

13. "And it shall come to pass in that day, *that* a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour."]—Neither shall God only punish them with his own immediate hand, but he shall cause them to be the executioners of each other in those civil tumults which they shall raise up amongst themselves.

14. "And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance."]—And even the

Jews themselves shall be the first that shall fight against this spiritual Jerusalem, the Church of Christ; and together with them, all the heathens round about shall oppugn it, and make use of all their power and riches for the suppressing of it.

15. "And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague."]—But they shall not prevail: for both they and all their substance and might shall miscarry; and the punishing hand of God shall fall heavily both upon them and their assistants in this evil quarrel: they shall be all enwrapped in the same common destruction.

16. "And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles."]—And it shall come to pass, that those that are left alive of the nations, which made opposition to the Gospel of Christ, shall humbly and gladly submit themselves to the worship and service of God their Saviour; and shall cheerfully join themselves to his Church in the religious adoration of him upon all occasions.

17. "And it shall be, *that* whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain."]—Those who wilfully refuse to join themselves to the Church of God under the Gospel, from them will God sensibly withhold his blessings; even his seasonable rains, and the plentiful increase of the earth.

18. "And if the family of Egypt go not up, and come not, that *have* no *rain;* there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles."]—And if those of Egypt, which have ordinarily no rain, being supplied by the fruitful waters of Nilus, shall forbear and refuse to join in the service of God with the rest of his Church, they shall be no less plagued with drought and scarcity than the other nations, that depend upon the moisture that descends from above.

20. "In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD'S house shall be like the bowls before the altar."]—In that day there shall be so general and happy a peace, that there shall be no need of horses of war; but the bells wherewith those horses were wont to be adorned shall be consecrated to the Lord, and

converted to the holy use of the temple: and there shall be such store of offerings on all hands, as that the pots of the temple, which are for the use of the sacrifice, shall be as frequent as the small bowls that stand before the altar.

21. "Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts."]—Yea, such exceeding store shall there be of sacrifices, as that all the pots in Jerusalem and Judah shall be put to this holy employment; in a type, that every one that is a true Israelite shall offer up himself a living sacrifice to God, and shall present unto God liberal gifts and thankful oblations for the maintenance of his Church and service; and there shall no impure person, nor stranger from the commonwealth of Israel, be admitted to challenge a place in the holy Church of God.

MALACHI.

I. 2, 3. "I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? *Was* not Esau Jacob's brother? saith the LORD: yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness."]—I have loved you, O my people Israel, saith the Lord; ye that are returned from the late Babylonish captivity, I have loved you, and done great things for you; yet ye, unthankful as ye are, will not acknowledge it, but are ready to say, Wherein hast thou loved us? Let me then convince you of my favours. Were not Esau and Jacob brothers? did they not both proceed from one womb and from one loins? yet, without all merit of yours or his, I loved Jacob freely and graciously; and, in comparison of you, hated Esau, and his posterity the Idumeans: so as that I have, for your sakes, laid waste those cities which they inhabited in the mountains, and desolated his heritage by the sword of the Babylonian unrecoverably, so as it is turned desert, and fit only for wild beasts and dragons; whereas I have returned you to your old inheritance in peace.

4. "Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever."]—And howsoever

these sons of Esau say, We are indeed brought down, and our cities are spoiled; but why should not we return, as well as ye the sons of Jacob, and build up our ruined towns also? yet, thus saith the Lord; In vain shall they attempt to repair their wasted cities; for if they build, I will pull down: and I will cause them to be branded with the sensible mark of my displeasure; so as all the regions about shall call them, The country noted for wickedness, and, The people against whom the Lord hath conceived an everlasting indignation; whereas you, O Israel, are embraced with mercy and compassion, and restored to your ancient territories.

5. "And your eyes shall see, and ye shall say, The LORD will be magnified from the border of Israel."]—And, behold, your very eyes shall be witnesses both of these my favours to you, and of this my severity to the sons of Esau; and ye shall be forced to say, The Lord hath well deserved to be praised and magnified from all the coasts of Israel.

6. "A son honoureth *his* father, and a servant his master: if then I *be* a father, where *is* mine honour? and if I *be* a master, where *is* my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?"]—This indeed I have deserved from you; but how is it performed on your part? A son is wont to honour his father, and a servant his master: ye call me your Father, yourselves my sons; ye call me your Master, and yourselves my servants; if then I be your Father, &c., saith the Lord of hosts, even to you, the guides of my people, O ye the priests of my sanctuary; for even ye, who should be exemplarily holy, even ye have despised my name; and yet ye stand in your own justification, and say, Wherein have we despised thy name?

7. "Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD *is* contemptible."]—Let me tell you then, and convince you of your sin: ye have cast contempt upon me, in that ye have offered base and unworthy oblations upon mine altar: yet still ye stand upon your innocence, and say, Wherein have we cast contempt upon thee? I tell you again, in that ye have a base opinion of the table of the Lord, and think any thing good enough for it

8. "And if ye offer the blind for sacrifice, *is it* not evil? and if ye offer the lame and sick, *is it* not evil? offer it now unto thy

governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts."]—Hath not the law of God expressly forbidden you to offer the blind or lame or sick beasts in sacrifice to God? and is there not good reason? go ye and present such like gifts to your very governors, men like yourselves; will they take them well from your hands, and not rather think that you put a scorn upon them? will they not accordingly send you away with a just scorn? saith the Lord of hosts.

9. "And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the LORD of hosts."]—And now, if ye like well of these courses, go on to offer these unmeet and disgraceful oblations to God; and call to him, notwithstanding, that he will be well pleased with them, and with you for them: thus ye have done hitherto, and have provoked God against us; see yet, whether he will accept of such offerers and sacrifices; saith the Lord of hosts.

10. "Who *is there* even among you that would shut the doors *for nought?* neither do ye kindle *fire* on mine altar for nought. I have no pleasure in you."]—I have not dealt thus with you, but have abundantly recompensed all your services: which of you is there, among all the Levites of my temple, that hath shut the doors of my house unrewarded? which of you is there that hath so much as kindled a fire on mine altar for nought? yet ye have had no regard unto me again. I will be affected to you accordingly; behold, I have no pleasure in you, &c.

11. "For from the rising of the sun even unto the going down of the same my name *shall be* great among the Gentiles; and in every place incense *shall be* offered unto my name, and a pure offering."]—Neither shall my worship and service be confined to you, but I will hereafter enlarge it to all the ends of the world; for from the rising of the sun to the going down of the same, my name shall be honoured and adored of the Gentiles, who are as yet without God in the world; and they shall in every place, not in my temple only, offer pure and holy sacrifices unto me, &c.

12. "But ye have profaned it, in that ye say, The table of the LORD is polluted; and the fruit thereof, *even* his meat, *is* contemptible."]—But as for you, ye have profaned and abused my name, in that ye have entertained base conceits of my sacrifices, and have held the oblations offered unto me as meat vile and contemptible, and unworthy of any other respects than scorn.

13. "Ye said also, Behold, what a weariness *is it!* and ye have snuffed at it, saith the LORD of hosts; and ye brought *that which was* torn, and the lame, and the sick."]—Ye said also, What a toil is this we are put unto in killing and dividing these base and worthless sacrifices? whereas, would ye but have signified the least dislike of these unmeet oblations, they would have been exchanged for better; but all was alike to you: ye were willing enough to take what was brought you, and to offer that which was torn and lame and sick, &c.

14. "But cursed *be* the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I *am* a great King, saith the LORD of hosts, and my name *is* dreadful among the heathen."]—But cursed be that hollow and falsehearted Jew, who, having in his flock a male, without spot or blemish, fat and well liking; yet after his vow sacrificeth unto the Lord a lean, blemished, unsound female: for I am a great King, saith the Lord of hosts: I look for the best, who have made all; and my name is great and dreadful in all the world: the Gentiles shall adore and magnify it, however it be slighted of my unworthy people of Israel.

II. 3. "Behold, I will corrupt your seed, and spread dung upon your faces, *even* the dung of your solemn feasts; and *one* shall take you away with it."]—Behold, I will punish you with dearth: your seed shall corrupt, and your fields shall yield you no increase; and I will scornfully cast the dung of your sacrifices in your solemn feasts upon your faces, and so cover you over with it that ye shall be carried away as an heap of compost: so basely will I cause you to be reputed of my people.

4. "And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts."]—And ye shall know that I have decreed and commanded this contempt to be poured upon you, that ye might repent of your sins wherewith ye have provoked me, that so I might continue that covenant which I made with the tribe of Levi, saith the Lord of hosts.

5. "My covenant was with him of life and peace."]—I covenanted with my priesthood of that tribe to give them preservation and welfare; yea, the life of grace and true spiritual peace, &c.

7. "For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he *is* the messenger of the

LORD of hosts."]—For it is required and expected of the priests of God's sanctuary, that they should be men of knowledge and heavenly wisdom; so as their breasts should keep, and their lips should express to the people, the right understanding of divine things: and to them should the people resort for their information in the law of God; for God hath appointed them to be his messengers to deliver his will to men.

10. "Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?"]—Why do ye tax us for our unlawful marriages with infidels? was not Adam one common father to us all? hath not one God created us all? why do ye therefore charge us with treacherous dealing with our brethren, and profaning the covenant of our forefathers, in that we do promiscuously match with our heathen neighbours?

11. "Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he loved, and hath married the daughter of a strange god."]—Yes, O ye Jews, think not to evade thus: Judah hath dealt treacherously with God, and with those lawful wives whom they had formerly taken; and an abomination is committed in Israel, and in Jerusalem itself: for Judah hath profaned the holy institution of marriage, which the Lord hath both made and highly respected; and hath taken, as an addition of a second marriage, unto his bed the daughters of pagans and infidels.

12. "The LORD will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hosts."]—The Lord will not suffer these wicked conjunctions to prosper: he will cut off the man that doth this, together with his posterity and his abettors, out of the congregation of Israel; and though he should think to pacify God with offerings, yet God will not accept them or spare him.

13. "And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth *it* with good will at your hand."]—And this ye have added unto your other sins; ye have dealt so cruelly and unjustly with your wives, as that ye have caused them to wash the altars of God with the tears of their weeping and complaints; so as that God, who hateth

all iniquity, regardeth not the offerings you present unto him, any more, &c.

14. "Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet *is* she thy companion, and the wife of thy covenant."]—Yet ye stand stiffly upon the justification of your innocence, and say, What have we done, or wherein have we deserved this disrespect to our sacrifices? Know then, that it is for your treacherous and unjust dealing with the wife of your youth, with whom you were lawfully married; of which solemn contract the Lord himself, the institutor of marriage, hath been witness: even those your lawful wives have ye abused; yet they are ordained of God for the comfortable companions of your life, and by a firm and indissoluble covenant conjoined unto you.

15. "And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth."]—Yourselves, if ye shall but look back to the first original act of God, shall necessarily be convinced; for did not God make one woman only for one man? yet He had power, who was and is the God of the spirits of all flesh, to have made more: this had been as easy for him; wherefore did he therefore conjoin one woman only to that one man, and why doth he still continue his ordinance of the same single copulation, but that herein he took care that the children, the issue of such wedlock, should be holily and lawfully begotten? Take heed to yourselves therefore, and keep yourselves within the compass of God's ordinance, and suffer not your unbridled spirits to break forth into these inordinate desires and wicked concupiscences: let no man offer wrong to the wife of his youth, in taking in a stranger unto his bed.

16. "For the LORD, the God of Israel, saith that he hateth putting away: for *one* covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously."]—For the Lord God of Israel, howsoever ye may unjustly pretend his allowance of this common dismission of your wives upon every slight occasion, professeth to hate these your causeless repudiations of them; and whosoever doth this, what colour soever he set upon it, yet doth but cloak a violence and wrong which God will revenge, &c.

17. "Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied *him?* When ye say, Every one that doeth evil *is* good in the sight of the LORD, and he delighteth in them; or, Where *is* the God of judgment?"]—Moreover, besides all these actual wickednesses, ye have extremely urged the patience of the Lord with the words of your blasphemies; yet ye are ready to face out this sin also, and say, Wherein have we thus offended in our speeches? Know then that ye have shamefully blasphemed God, in that ye say, It is all one whether a man be good or evil: every one that doth evil speeds as well at God's hands as the best; and he delights in wicked doers, else they should not so prosper as they do: where is the justice of God in the mean time? or how is he a God of such integrity and unpartial retribution as he is reported?

III. 1. "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts."]—Behold, I will stop the mouths of all such blasphemous cavillers: I will, in my appointed time, send my messenger, John the Baptist; and he shall prepare the way before my personal and visible coming: lo, the Messiah, even the Lord, whom ye wait for, shall ere long come into his Temple; that great Messenger of the evangelical covenant, whom, with joy of heart, ye, my faithful ones, have long expected: behold, he shall come, saith the Lord of hosts.

2. "But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' soap:"]—But how shall the guilty and wicked ones of the world abide the day of his coming? how shall they be able to stand before him when he appeareth? for he shall come to purge and refine his Church.

3. "And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness."]—And he shall address himself zealously and exquisitely, to rid his Church of all that corruption of doctrine and manners wherewith it is defiled: and especially he shall reform the priests of the new testament, and quit them of that dross of error and unrighteousness wherewith that holy calling hath been formerly

impured; that they may with clean hands offer up holy sacrifices unto their God.

4. "Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years."]—Then shall all the services of his holy Church be pleasing and acceptable unto the Lord; no less than the best sacrifices of Abel and Melchisedech, and of all the holy fathers in the Old Testament.

5. "And I will come near to you to judgment; and I will be a swift witness against the sorcerers."]—And, whereas ye lately said, Where is the God of judgment? behold, now ye shall see and find where he is: I will come close to you in judgment, and will take a speedy course of vengeance against the sorcerers, &c.

THE GOSPEL OF ST. MATTHEW.

I. 1. "The book of the generation of Jesus Christ, the son of David, the son of Abraham."]—The roll, or catalogue, of the pedigree of Jesus Christ; according to the flesh, derived from those two most remarkable progenitors, David and Abraham; to whom the promises were most clearly and fully made of the Messiah, to be deduced from their loins.

5. "And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse."]—And Salmon begat Booz of Rahab, who received the spies in Jericho; and Booz begat Obed of Ruth, the Moabitess; which two women, being foreigners from the commonwealth of Israel, were both mercifully received into the Church of God, and honoured with the progeniture of Christ.

8. "And Joram begat Ozias."]—Of Joram was descended Ozias: betwixt whom were interposed three kings; Ahaziah, Joash, and Amaziah: whereof mention is not made; whether for that they were of the seed of Ahab, or for that there being no danger of omission in so known a pedigree, there might be a just observation of the intended number of the generations specified.

11. "And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon."]—And Josiah begat Jehoiakim and his brethren; and that Jehoiakim begat Joachin, or Jechoniah, near to the time that they were carried away captive to Babylon; so as Josiah was the grandfather of Jechoniah.

12. "After that they were brought to Babylon, Jechonias

begat Salathiel."]—In the time of the captivity, Jechoniah, whom God pronounced childless, in respect of any succession to the throne, begat Salathiel his second son.

16. "And Jacob begat Joseph the husband of Mary."]—And Jacob begat Joseph the husband of Mary, being of the same tribe and family; so as they had the same common ancestors; which were therefore wont to be reckoned by the males, and not by the females.

17. "So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations."]—So, in the line or pedigree of Abraham to David, are fourteen descents; and from David to the carrying away into Babylon, fourteen descents, &c.

19. "Then Joseph her husband, being a just *man*, and not willing to make her a public example, was minded to put her away privily."]—Then Joseph, her betrothed husband, being a just man, and therefore not willing to cloak that unchastity which he suspected in his espoused wife, and, on the other side, as a merciful and loving husband, being not willing to prosecute the rigour of the law against her, resolved to put her away privily.

20. "Fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost."]—Fear not to acknowledge Mary for thy wife, and to make a ritual consummation of that marriage which is contracted betwixt you; for that which is conceived in her is not of any mortal seed, but is miraculously wrought by the power and operation of the Holy Ghost.

25. "And knew her not till she had brought forth her firstborn son: and he called his name JESUS."]—And Joseph, in reverence of that divine work of the Holy Ghost, and that blessed conception which was wrought in her, yielded so much honour to the body of Mary his wife, as that he altogether abstained from all carnal knowledge of so holy a vessel: and when this only child of hers was born, according to the vision and premonition which he had from God, he called his name Jesus, or Saviour.

II. 1, 2. "Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."]—Now when Jesus was, upon occasion of the tribes going up to their several cities to be taxed, born at Bethlehem, not that of Zebulon but of Judah, in the reign of Herod the first,

being a tributary king of the Jews under the Romans, there came wise men from the eastern coasts, whether of Chaldea, or rather of Persia, to the city of Jerusalem, saying, Where is he whom we know, by assured revelation from God, to be born the true King of the Jews; and that not a prince of any natural and ordinary rank, but such a one as is designed and notified from heaven for some marvellous purpose: for there hath appeared unto us in the east a miraculous star, which signifieth his coming into the world; and we are come afar off to present our homage and worship unto him.

6. "And thou Bethlehem," &c.]—See Micah v. 2.

9. "When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was."]—That very star, which they had formerly seen in the east, and had guided them to Jerusalem, now appeared unto them again; and, as moving lower in the air, went visibly before them till it came to Bethlehem, and there stood still over the house where the new-born child was.

11. "And fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh."]—And notwithstanding the homeliness of the place, and the mean appearance of the parents, and the poorness of the furniture and provision for that birth, they, acknowledging some more than human majesty in that child, fell down and worshipped him; and presented unto him the most precious gifts which their country yielded, even gold, frankincense, and myrrh.

15. "That it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son."]—So as herein was fulfilled and verified, in an higher nature and degree, that which was spoken by the prophet Hoseas, saying, Out of Egypt have I called my son; for that which he spake of the people of Israel, which were the sons of God by choice and adoption, was now fulfilled in Him who was the natural and eternal Son of his Father.

16. "And slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men."]—And slew all the children that were in Bethlehem, &c., and that were two years old and under; that he might make sure work,

and might certainly light upon the child whose birth the wise men had signified unto him: he did therefore resolve to cast beyond the time declared by them so far back, as there should be no likelihood of possibility for that designed child to escape.

17, 18. "Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not."]—Then was again fulfilled that which was spoken by Jeremy the prophet concerning Rachel's weeping for her sons of the tribe of Benjamin: she being buried at Bethlehem, was brought in as it were in her grave, so deeply lamenting the loss of her posterity, carried away captive into Babylon, as that the voice of her weeping was heard afar off, even at Ramah in the tribe of Benjamin; and now well may she renew that her lamentation, when so many innocent children were thus cruelly slain within the sight of her grave.

23. "And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene."]—And he came and abode in a city of Galilee called Nazareth; that in the very place of his dwelling there might be an allusion to that style or title which is frequently given to him of the prophets, by whom he is called Netzar; so as out of this ground the appellation which is given him of a Nazarene, however it be objected to him by way of reproach, is rather a notable proof of his answerableness to that prediction of the prophets; especially that of Isaiah, who, by the root of Jesse, whence he should come, describes Bethlehem, the dwelling of Jesse, for the place of his birth; and by that Netzar, which should arise from that root, meant to allude to the place of his abode and education.

III. 4. "And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey."]—And the same John preached in those villages which were scattered in the desert; lived in an austere and retired fashion; being clothed in an unusual, rough, neglected habit, and feeding on such homely and voluntary diet as that wild place would afford; that by this strange manner of his life the minds of men might be raised to a conceit of some extraordinary matter, both in his person and message.

7, 8. "O generation of vipers, who hath warned you to flee

from the wrath to come? Bring forth therefore fruits meet for repentance:"]—O ye Pharisees and Sadducees, who are rather venomous serpents than men, so full are ye of despite and wickedness; how comes it about that ye are grown thus spiritually wise, to seek thus seasonably to avoid the wrath and judgments of God to come, by betaking yourselves to this holy institution of baptism, and washing in this sacred laver of regeneration? who hath put this into your hearts? Can this be any other but a motion of the Spirit of God, whose blessed suggestions, if ye would follow to purpose, see that your repentance be serious and effectual: do not content yourselves with this formal profession, but bring forth such fruits, both of good affections and of good works, as may be meet for true penitents, and as will necessarily flow from true grace wrought in the heart.

9. "And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham."]—Do not rest in this, or boast of it as an all-sufficient privilege, that Abraham is your father after the flesh: the thank of this is God's, and not yours; neither is this any more than the power of God is able to do for these very stones of the wilderness, of which he is no less able to make children unto Abraham, than he was to make Adam of the clay, or Eve of his rib.

10. "And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire."]—Please not yourselves therefore with these pretences; but know that now God intends to take a severe and round course with all the hypocritical and fruitless professors of his Name: grant that Abraham is your root, and that ye are sprung up from him; yet know, that God's judgment, like an axe, is now laid to you, to hew you down speedily, that ye may be cast into hell fire if ye bring not forth good fruit, such as may beseem the trees that grow from such a root.

11. "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire."]—I indeed, as being a mere man, can only apply unto you the outward sign of baptism, which is a sacrament of repentance and spiritual regeneration; and can go no farther: but the great Messias of the world, whose forerunner I am, and whose shoes I am not worthy to bear, hath a power infinitely above

mine: he shall confer upon you the inward graces of his Spirit, which is of a purging and cleansing quality; and shall so work upon your souls, as the fire doth upon metals: which Spirit of his shall on the day of Pentecost descend upon your heads in the forms of fiery tongues.

12. "Whose fan *is* in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."]—The Church of God is like a cornfloor, wherein there is not only wheat, but chaff, and straws, and dross, and much offal. The Messias, whom I forerun, comes with a fan in his hand, whereby he will cleanse and purge his Church, by the effectual and powerful preaching of his Gospel, which shall seal up the good unto everlasting life; so as they, like unto pure wheat, shall be by him set apart for the garner of heaven: while the wicked, as the chaff and soil of the floor, shall be swept up, and cast by him into unquenchable fire.

15. "And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him."]—It is not for thee to stand upon these points of the excellency of my person above thine, now at this time when my baptism is in hand: do thou readily yield to that which I require of thee; as that which God the Father hath willed both me to undergo and thee to perform: for thus it is fit for us to accomplish, in all due obedience, all that part of God's will which concerns us.

16. "And, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him."]—And there was a visible kind of opening in the heaven, as if the curtain of the sky had been drawn; and a glorious brightness showed itself as it were above the firmament; and He, who had before received the Spirit not by measure, now that he was to enter upon the execution of this work of man's redemption, He saw the Spirit of God descending upon him in the form of a dove, and lighting upon him; as in a gracious and public attestation from heaven of the designation and enabling of him to so great a work.

IV. 1. "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil."]—Then was Jesus moved by the Spirit of God to go aside into the wilderness, that he might there enter the combat with the great enemy of man's salvation, that so he might begin this great office in many and strong temptations.

4. "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."]—It is not the very material substance of bread that can or doth maintain the life of man; but the blessing of God, giving power to that bread to nourish; neither is Almighty God tied to the ordinary means of bread, as if without that he could not sustain man's life; but he is able, by his infinite power, either to create new means, or to work without or against the means.

5. "Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple."]—Then Jesus, that he might give all advantage to the challenges of Satan, suffered himself to be led to Jerusalem, and to be set upon an high pinnacle of the temple.

7. "Thou shalt not tempt the Lord thy God."]—See Deut. vi. 16.

8. "Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them."]—And represented to his eye divers countries round about; and, withal, represented to his imagination all the kingdoms of the world, and the magnificence and glory thereof, setting them forth in all their pomp and pleasure and royalty.

12. "He departed into Galilee."]—He departed into the Upper Galilee, which was out of Herod's dominions, called Galilee of the Gentiles.

15, 16. "Galilee of the Gentiles; the people which sat in darkness," &c.]—See Isaiah ix. 1, 2.

19. "And he saith unto them, Follow me, and I will make you fishers of men."]—Follow me, and I will prefer you to an higher function; for whereas now your trade is this toilsome fishing in the sea, I will advance you to that spiritual calling, wherein you shall take men instead of fishes, by the nets of wholesome doctrine drawing them up out of the sea of the world into the ship of my Church.

V. 2. "And he opened his mouth, and taught them, saying,"]—And he composed himself to speak unto the multitude; and taught them, saying,

3. "Blessed *are* the poor in spirit: for their's is the kingdom of heaven."]—Blessedness is the end ye all aim at; and that which the most men are apt to mistake: ye are wont commonly to account them blessed which abound with wealth and honour and pleasure; and those, on the contrary, miserable, who are

wanting in any of these: but I must teach you other doctrine: would ye therefore know who are truly blessed? howsoever then the world esteems them, they are blessed, who, being dejected by the hand of God, have learned to make a good use of his affliction, being thereby inwardly humbled under that mighty and just hand; for God will recompense their want with abundance, their abasement with heavenly glory.

4. "Blessed *are* they that mourn: for they shall be comforted."]—And whereas the world accounts none blessed but the merry and jovial, I tell you that they are blessed who mourn for their sins, and are sadly affected whether with their own or others' evils; for this sorrow shall end in joy and comfort.

5. "Blessed *are* the meek: for they shall inherit the earth."]—Blessed are the lowly and gentle, and patient and longsuffering; for God shall reward their humility, and meek and quiet disposition, with a comfortable fruition of these earthly blessings, and of better above.

6. "Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled."]—Blessed are they who, when they have so moderated their appetite, that their desires are no other than just and equal, yet wait and languish under the forbearance and want thereof, and do eagerly affect spiritual blessings; for God will find a time to satisfy their longing, and to fill them with all good things.

13. "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."]—Ye, my apostles and disciples, are unto the world as salt is to meat: without your doctrine the world would be altogether unsavoury: consider therefore in what state ye are; the greater your use and service is, the more is your danger and judgment. Other things, when they have lost their savour, recover it by the virtue of salt applied unto them; but if salt itself have lost the savour what can be able to fetch it again? Even so ye serve to season the graceless hearts and lives of men by your good doctrine and life; but if ye yourselves become graceless, what remedy can there be for you? Other things, when they have lost their nature and good qualities, yet even after their corruption may be useful for some purposes; but for salt, if that have once lost the savour, it is, it can be, good for nothing, and therefore must necessarily be cast out as utterly unprofitable. Even so it is with

you, if ye shall degenerate from this holy calling wherein ye are set.

15. "Neither do men light a candle, and put it under a bushel."]—God hath not given unto you these stations or these graces, that ye should keep them to yourselves, and smother them in an obscure privacy; but that ye should bring them forth to the benefit of the world, and improve them to the direction and salvation of many, as men do not light a candle to hide it, &c.

17. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil."]—Because ye hear some doctrines from me, whereto your ears were not formerly inured, do not imagine or conceive that I am come to make any innovation or change of that doctrine or holy covenant that is contained in the law of Moses or the Prophets: no, it is so far from that, as that I am come to make good, and ratify, and perfect the same; in that by my Spirit I shall quicken the dead letter of the law, and really exhibit and perform that which was shadowed out by the figures of the law.

18. "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."]—For verily I say unto you, The truth of this law is firm and stable and inviolable: as soon shall the frame of heaven and earth be dissolved, as any the least part of the law shall miscarry and fall to the ground unfulfilled, or as the truth and equity of any clause of the moral law of God shall cease or be abrogated.

19. "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven."]—Whosoever, therefore, shall break any one of these commandments, which in the opinion of men shall seem the very least and slightest, and shall either by example or doctrine draw men to a neglect or violation thereof, he shall justly be held unworthy to sustain any the meanest place or charge in the Church of God under the Gospel; but on the contrary, he who both in life and doctrine shall set forth and commend this law of God to his people, that man shall be accounted worthy of great honour and respect in God's Church.

20. "For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no

case enter into the kingdom of heaven."]—The scribes and Pharisees take upon them to be the great masters of the law, and profess much rigorous austerity in their traditional observations; but, in the mean time, they place the breach and fulfilling of the law in outward actions, and do by their false glosses corrupt the holy law of God: except therefore ye go farther than they, both in the understanding and observing of this law, ye shall not enter into the kingdom of heaven.

21. "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment;"]—Ye have heard that it hath been taught of old, by those which have taken upon them to be expositors of the law, Thou shalt not kill; and whosoever shall outwardly violate this law by an actual and malicious shedding of innocent blood, shall be in danger of a capital punishment.

22. "But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire."]—But I say unto you, that not only the outward act of murder is a breach of the law, but the inward mispassion of the heart also; and therefore, that I may express the degrees of God's displeasure and wrath by those three degrees of punishment which are wont to be inflicted in those three several orders of courts and proceedings of judicature amongst you, amongst whom the lesser offences are punished by the judgment of three authorized officers, the greater by the sanhedrim, or council of three and twenty, the greatest of all by the supreme sessions of seventy-one; I say unto you, that even rash and causeless anger, as coming under the first head, deserves a just punishment from God's hand; but if that anger break forth into gestures of scorn and disgrace, it goes yet higher, and deserves a further degree of judgment; but if it shall yet proceed further into words of reviling and contumely, it then, as a notorious offence, incurs the danger of the highest degree of punishment, such as is reserved for the heinousest malefactors.

23. "And there rememberest that thy brother hath ought against thee."]—And there rememberest that thy brother hath a just quarrel against thee, and that thou hast given him cause of unkindness.

25. "Agree with thine adversary quickly, whiles thou art in

the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer."]—And if there be a controversy betwixt thee and thy neighbour, so as you are going to law about it, be thou so inclined to peace as to take up the matter speedily betwixt you two, ere ye come to a public trial of it; lest upon the pursuit of thine adversary thou be foiled in the cause, and the judge deliver thee into the hands of the officer, &c.

28. "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."]—But I say unto you, that adultery doth not only consist in outward act only, but in the wicked concupiscences of the heart; so as whosoever looketh lasciviously upon a woman with a will and desire to feed his lust after her, hath already committed adultery with her in his heart.

29. "And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish."]—And if this be difficult for a man to avoid all lustful glances, yet it must be laboured for; and there must be a firm resolution taken up in the soul, rather to part with the dearest part or member of our bodies, than to yield it up as a weapon of unrighteousness unto sin: for it were much better for thee that one &c.

So also verse 30.

34. "But I say unto you, Swear not at all; neither by heaven; for it is God's throne:"]—Ye do easily yield that the name of God may not be taken in vain in your oaths, but ye think it not unlawful, according to your common practice, to swear by heaven, or by earth, or by the Temple, or Jerusalem, or by your head, or any such like created subject; and herein ye think ye may have liberty enough, so as these names cannot be taken in vain, nor make you liable to perjury: but I say unto you, Swear not unnecessarily by God himself; neither swear at all by these creatures, as they are such; and if ye do swear falsely by them, as in relation to God their Maker, ye make yourselves no less guilty of perjury, for there is none of them which hath not some reference unto God: heaven is his throne, the earth his footstool, &c.

38, 39. "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also."]—Ye have heard the gloss of the scribes

and Pharisees, warranting retaliation of injuries, even in the cases of private revenge: but I say unto you, Do not return one evil turn for another; but be so inclinable to peace and meekness, that ye rather be ready to take a second wrong than to return the first.

So also verses 40, 41.

48. "Be ye therefore perfect, even as your Father which is in heaven is perfect."]—Do ye labour and strive towards perfection, and propound unto yourselves the pattern of God your heavenly Father: imitate ye his holiness; and though ye may never hope to attain to a full measure thereof, yet endeavour that your holiness may be conformable to his in the manner of it, for truth and sincerity; and that it may not rest in any measure which it hath achieved, but may still aspire unto more.

VI. 3. "But when thou doest alms, let not thy left hand know what thy right hand doeth."]—Do thine alms so secretly, that, if it were possible, thou mightest even hide them from thine own self.

11. "Give us this day our daily bread."]—See Luke xi. 3.

13. "Lead us not" &c.]—See Luke xi. 4.

17. "But thou, when thou fastest, anoint thine head, and wash thy face."]—When thou fastest privately, upon the occasions of thine own humiliation, make no show of it outwardly to others; but rather compose thyself to cheerfulness in the view of thy neighbours.

22. "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light."]—As the eye is to the body, so is reason to the soul; the light and direction to all the other parts and faculties: if the eye of the body be clear, all the members of the body receive perfect direction for their motions.

23. "But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness!"]—But if there be a blemish or defect in the eye, all the body wants guidance: so, if the reason or understanding faculty be rightly informed, all the other powers of the soul are steered aright; but if that be corrupted, there is nothing but darkness and disorder and miscarriage in the soul.

24. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."]—No

man can serve two opposite masters; neither can he divide himself betwixt them to please them both: if he love the one, he must disrespect the other: if he lay to please the one, the other will be offended. So it is betwixt God and riches; if ye be the servants and vassals to your wealth, ye cannot be the servants of God.

25. "Take no thought for your life, what ye shall eat," &c.]—Be ye not anxiously, distrustfully, carkingly careful for the things of this life; for your food, or apparel, or any other necessary or convenient thing for the maintenance of your present life.

34. "Sufficient unto the day *is* the evil thereof."]—Every day hath trouble and care enough pertaining to the present occasions thereof: we need not burden it besides with a sad and afflictive thoughtfulness for the affairs and events of future times.

VII. 1. "Judge not, that ye be not judged."]—Do not presume to pass a rash and uncharitable judgment upon others, that God may not enter into a severe judgment with you.

6. "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."]—Do not impart the holy things of God, the divine mysteries of salvation, unto profane and irreligious and malicious scorners; neither do ye cast away the most precious counsels and ordinances of God upon filthy persons, who are resolved to wallow in their known uncleannesses; lest they do both contemn those sacred institutions, and return unto you scoffs, indignities, persecutions.

19. "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire."]—See chap. iii. 10.

23. "I never knew you."]—I never took any approving knowledge of you: ye may perhaps have made formal professions of me, but I never gave allowance either to you or them.

29. "For he taught them as *one* having authority, and not as the scribes."]—And he taught them with much power and evidence of the Spirit; stirring their hearts with his effectual and heavenly doctrine which he delivered; and inclining them to believe and embrace what he taught them; and not in that fashionable, cold, and heartless fashion which the scribes used in their expositions of the law.

VIII. 4. "And Jesus saith unto him, See thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them."]—It is not yet

seasonable for thee to divulge this cure that I have wrought upon thee; and therefore I do, for the time, enjoin thee silence: but in the mean time neglect no duty that the law requireth of thee, though thy healing have been thus extraordinary; yet do not think that it exempteth thee from that charge which God by Moses imposeth upon thee: go therefore, and show thyself to the priest, that he may pass his allowance of thy full recovery: and offer thou the gift prescribed in the law, that by this act of thine my very enemies may be convinced of the truth and certainty of this miracle.

9. "For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*."]—If I, that am a man under the authority of another, viz. the tribune of my band, have yet this power, that my word can be obeyed by those that are under my command; so as if I say to my servant Go, he goeth; if I bid him come, he cometh: how much more shall thy word alone, who art so powerful and absolute, be prevalent to effect that which thou commandest! Do thou therefore but speak the word only, and my servant shall be healed.

10. "Verily I say unto you, I have not found so great faith, no, not in Israel."]—This centurion, ye see, is a Gentile; yet hath he showed in this suit of his such a marvellous strength of faith, that I have not found the like even in Israel, which should have more reason to believe.

11. "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."]—But thus it shall be, as in him, so in others also, that are yet strangers and aliens from the Church of God; for I say unto you, that beyond and out of the bounds of Judea, from all the remote regions of the world, there shall many be called into my Church; who from the east and west shall be admitted into the participation of the same glory with Abraham, Isaac, and Jacob, the holy patriarchs of my ancient Church, in the kingdom of heaven.

12. "But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."]—But many of those who by their privilege and profession are my selected people, even the Jews, to whom the Church of God seems now to be confined, shall be utterly disclaimed and rejected,

and in the end shall be cast down into hell, where there is nothing but horror, and extremity of sorrow, and pain, and torment.

17. "That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses."]—That even in this sense also might be fulfilled that word of Isaias the prophet; viz. That as he did in his own person undertake to bear our sorrows and infirmities, so also, by his divine power, he removed and took away the bodily complaints and sicknesses of men, as he did away their sins, which are the causes of their sufferings, so also their diseases and infirmities, which are the effects of their sin.

20. "And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head."]—And Jesus saith unto him, If in the purpose of following me thou hast any aim at thine own ease or honour in the world, thou shalt be much mistaken; for though I be the true Son of God, yet now I have taken upon me the form and estate of a servant; and in this humbled condition of mine I do not so much as provide a set houseroom for myself and my family, wherein I have willingly abased myself below the very fowls of the air, and the meanest beasts upon earth: the foxes have holes, &c.

22. "But Jesus said unto him, Follow me; and let the dead bury their dead."]—But Jesus said unto him, Those that are truly called by me must not delay their answerable obedience, no, not for a day, but must presently address themselves to my service: as for that excuse which thou makest of burying the dead, it is a work needful indeed to be done; but there are enow besides fit for this business; even those which lie still dead in their sins, and have not entertained any good purposes of betaking themselves to the seeking and following the means of salvation.

29. "And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?"]—O thou Jesus, the Son of the everliving God, it is our great misery that we are fallen into thine hands: what wilt thou now do with us? dost thou mean now to accomplish our full torment before the day of final judgment?

IX. 2. "And Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee."]—And Jesus, seeing the faith both of the palsied man and of those that brought him, said unto the sick of the palsy, Son, be of good

cheer; thou art come hither in desire and confidence of cure; I will give thee more than thou askest: thou comest hither for the recovery of thy bodily health, I give thee, besides that, an happy restitution to a good estate of soul: thy palsy is healed; thy sins, the cause of this evil, are forgiven thee.

6. "But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house."]—Ye know well, that no finite power can forgive sin, which is an offence of an Infinite Majesty; only therefore an infinite power can remit it: and now, that ye may know the Son of man hath this power in his hand, I will demonstrate it to you by this miraculous effect; none but an infinite power can so far transcend nature, as by a mere command instantly to restore legs and strength to this impotent man; you shall now see it done by me. Then saith he to the sick of the palsy; Arise, take up thy bed, and go to thine house.

9. "Sitting at the receipt of custom."]—Sitting in the toll-booth of the publicans, to gather up the rents and taxes that the Jews were to pay unto the Romans their masters.

10. "Behold, many publicans and sinners came and sat down with him and his disciples."]—Many publicans and persons that had been noted for infamous and known offenders, as consorting together (being abandoned by their neighbours in a conceit of the unlawfulness of their conversation), came and sat down with him and his disciples.

13. "I will have mercy, and not sacrifice."]—See Hosea vi. 6.

Ibid. "For I am not come to call the righteous, but sinners to repentance."]—I come not to call them that are just and righteous in their own conceit; but those that are convinced in themselves of their own sinfulness, those am I come to call home to me by a true and hearty repentance: as for those other, how can they be capable of repentance and conversion, when they think they have done nothing worthy to be repented of?

15. "And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast."]—There is a time for all things: there are times of feasting, and times of mourning and abstinence: marriage feasts are of all other wont to be times of mirth and jollity; look then, how unproper it would be for the bridemen that

attend the wedding, to fast while the bridegroom is celebrating his marriage with great cheer and mirth, so unfit would it be for my disciples to fast and mourn, while I their Master and Saviour am personally present with them; but as when the wedding feast is over, and the bridegroom is gone, the guests may then give place to fasting and sad austerity, and it is seasonable so to do; even so shall my disciples, when I am taken from them, find it meet to mourn and humble themselves by fasting and such like bodily exercises.

16, 17. "No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved."]—There must be great wisdom and discretion in making choice of those things which are fit to be imposed upon several persons: that which is meet for one is not meet for another: my disciples are like unto a cloth or a bottle: an austere course of life is like to a new rough cloth, or to new wine, that is full of strong and busy spirits. Now look how unmeet and dangerous it is to piece a new cloth to an old, or to put new wine into an old crazy cask; for hence the rent in the garment grows greater, and the wine breaking the cask is spilt and lost; so unfit and inconvenient it might be to put my disciples, which are yet but novices in this holy profession they have undertaken, to overstrict and difficult and severe courses, which afterwards, upon better experience and more seasoning, they may be fit for.

23. "*He* saw the minstrels and the people making a noise."]—He saw the minstrels, that were wont to be hired for funeral lamentations, and the people also, with much noise expressing their sorrow.

24. "For the maid is not dead, but sleepeth. And they laughed him to scorn."]—The maid is not in such a state of death as under which she shall continue; but she shall be so soon revived, as if she had only slept for a while, and were now to be awaked: and when ye shall see her presently to be raised up and move, ye will be ready to imagine that it was no other, &c.

37. "The harvest truly *is* plenteous, but the labourers *are* few."]—Here is a great and plenteous harvest towards, of many souls, that are to be gathered into the barns and granaries of the

Church and of heaven; but the labourers and teachers, by whose painful ministry they are to be gathered in, are but few.

X. 5, 6. "Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel."]—It is not yet time to preach these glad tidings of salvation to the Gentiles; they shall, in their season, be called: but onwards, do ye confine your pains and preaching within the bounds of Judea; and do not so much as go aside into any of the cities of the Samaritans, who, though they challenge an affinity and interest both of blood and religion, yet, for those gross mixtures of heathenism and heresy and idolatry which they have entertained, are not worthy to be so far respected by me, as to be privileged with this my first mission unto them: but go ye rather to those my peculiar and selected people of Israel, who are, as it were, lost in their own infidelity and disobedience, and labour to reclaim them.

9, 10. "Provide neither gold, nor silver, nor brass in your purses, nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat."]—Make no provision of money for the charge for your journey, as if ye should labour and travel upon your own cost: neither carry with you provision of victuals; neither take with you change of suits, whether of coats for your backs, or of shoes for your feet, or of staves for your hand, but content yourselves with what you have then about you: and if any of these should fail you in your way, they shall be supplied unto you by those among whom ye bestow your pains; for the workman is worthy of his maintenance whithersoever he goes.

11. "And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence."]—When ye enter into a city or town, inquire who may be the fittest host for you, and most worthy through his good report to be graced by your presence; and when ye have pitched in any house, do not change your lodging while ye remain in that city, that ye may not seem inconstant or delicate, and may by this means give discontent to your first host.

13. "And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you."]—And if the house be worthy, let that blessing which your prayers have wished thereunto, fall upon it; but if it be not worthy, those well wishes of yours shall return back into your own bosoms.

14. "Shake off the dust of your feet."]—Shake off the dust of your feet, to signify unto them that ye do not mean to have aught to do with them, and to let them see that their contempt of my message hath made them so odious to God, that the very dust of their streets is a kind of pollution to the feet of those that tread upon it.

17. "But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues."]—They are wolves, and not men, amongst whom I must send you: take heed therefore of these wolvish men; for they will persecute you for your message' sake, and deliver you up as offenders into the hands of authority, and scourge you in their assemblies.

19. "But when they deliver you up, take no thought how or what ye shall speak."]—When they deliver you up to their rulers, be not ye too fearfully solicitous what answers ye shall give; neither do herein trust too much to your own wit and dexterity of replying; but know, that the Spirit of God shall be present with you, and shall put answers into your mouth, &c.

23. "But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come."]—It is not enough for you, that ye have in one city endured persecution; but when ye have suffered there, ye must betake yourselves to another city: for verily I say unto you, All the cities of Israel must have this Gospel of mine preached unto them by you; but, ere ye can have gone through them all, I, the Messiah, who send you, will personally second you in this mission of mine, and make manifest to the world my power and kingdom.

25. "If they have called the master of the house Beelzebub, how much more *shall they call* them of his household?"]—I am the great Master of the family, my Church; ye are my servants and attendants therein: if they have not stuck to cast reproaches upon me your Master in so high a degree as to call me a devil, how much less, do ye think, will they spare you of my household!

26. "Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known."]—Fear them not, therefore; neither be discouraged with the obscureness of this errand of the Gospel which I do now commit unto you: for howsoever it be now only preached in corners, in some little parcel of the world, it shall spread forth to all the utmost coasts of the earth; and howsoever the despiteful world

do now load you with slanders and unjust reproaches, yet the day shall come, wherein your innocence and their malice shall be openly manifested unto all the world.

27. "What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops."]—Be not therefore afraid to publish this message of mine: what I deliver to you in private, speak ye openly; and what I speak to you alone, do ye proclaim it aloud from those places whence your voice may be best heard.

29. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father."]—Let the tyrants of the world threat what they please, they cannot do aught against you but what is limited by my providence: even the meanest of all the creatures are not exempted from the care and overruling power thereof: what bird is more cheap and worthless than a sparrow, whereof two are sold for a farthing? and yet the eye of Divine Providence is so over them, that nothing can befall to one of them but what your Father in heaven hath predetermined.

30. "But the very hairs of your head are all numbered."]—But for you, so precious is your life in the sight of God, that every thing that pertains unto you, even the very hairs of your head, is regarded by him; so as your enemies cannot touch one of those hairs without the allowance of the Almighty.

34. "Think not that I am come to send peace on earth: I came not to send peace, but a sword."]—You are mistaken, if ye think that upon the coming of the Messiah there shall be nothing but outward peace in the world: no, make account rather of the contrary; for it will fall out, through the corruption of man's nature, that he shall take occasion from the Gospel to be moved to unquietness both in himself and with others; and Satan, the common enemy of mankind, being enraged with the publication thereof, shall stir up broils and oppositions against it: so as not peace, but war and contention, will, through the wickedness of devils and men, follow upon the preaching of this Gospel of peace.

35. "For I am come to set a man at variance against his father."]—For it will follow upon my coming, as if it had been a thing intended by me therein, that the son, hating and persecuting my truth, will make head against the father which embraceth and professeth it, &c.

39. "He that findeth his life shall lose it."]—He that makes

so dainty of his life, as that when he is thereto called, he will not expose it to danger or loss, for my Name's sake, shall be sure to lose it everlastingly.

XI. 2, 3. "He sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another?"]—John sent two of his disciples to Jesus, to inquire of him whether he were the Messiah that should come. Not for that John the Baptist did any way doubt of this truth, who had heard the voice from heaven acknowledging Jesus to be the Son of God, and had seen the Spirit descending upon him, and had said so often and long before, Behold the Lamb of God, &c.; but that by this means he might procure a full confirmation hereof to his disciples, who he knew would be sent back by Jesus fully convinced, and settled, by his wonderful miracles and heavenly doctrine, in this persuasion and assurance.

5. "And the deaf hear, the dead are raised up, and the poor have the gospel preached to them."]—The deaf hear, the dead are raised up; so as I have, by many undeniable miracles, made good unto the world the truth of this whereof ye inquire; and moreover, tell your master, that in me is fulfilled that which Esaias foreprophesied of the Messias to come, That the Gospel is preached to the poor.

6. "And blessed is *he*, whosoever shall not be offended in me."]—And blessed is he that doth not take occasion to be offended at my mean and homely condition, but sees and acknowledges majesty and power in this my outward poverty and infirmities.

7. "What went ye out into the wilderness to see? A reed shaken with the wind?"]—To what purpose went ye out into the wilderness to see John Baptist? what conceit or expectation drew you thither? did you think to see there a man light and unconstant to his own courses and resolutions?

8. "But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses."]—Or, did you think there to see a man gaily or richly clothed? this kind of outward bravery of apparel is to be looked for in the courts of kings and princes, not in a rude desert.

9. "But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet."]—No, ye say ye went out to see a prophet, for such indeed ye acknowledge him; and yet ye regard not the testimony that he gives concerning me: herein ye are not mistaken, that ye hold John no less than a prophet:

yea, let me add somewhat to your valuation of him, I say he is more than a prophet.

10. "Behold, I send."]—See Malachi iii. 1.

11. "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he."]—Verily I say unto you, that among all those ancient prophets which have been most famous in the world in former times, there hath not arisen one greater or more honoured in his function than John Baptist. They all have spoken of the Messias to come; and this hath been their principal glory, that they have foreshowed him to the world long before he was exhibited; but this is the privilege and honour of John, that he points to that Saviour and Messias already exhibited. And in the very same regard, the meanest minister under the Gospel may justly challenge to have a more excellent office and function than John the Baptist; for that he preacheth the same Saviour as having fully satisfied for mankind, triumphed over death and hell, ascended into the glory of heaven.

12. "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force."]—Ever since the days of John's first preaching until now, there hath been much zealous search after the Gospel; and such confluence of holy clients to the evangelical Church, as if they would forcibly thrust themselves into it: with such eagerness do men follow the ordinances of God, the means of grace, as if they would offer a kind of religious violence to heaven.

13. "For all the prophets and the law prophesied until John."]—Neither is it any wonder that God works now so strongly and vehemently in the hearts of men; for now, in the days and preaching of John, the Gospel, which was formerly hid under types and shadows, is clearly opened and revealed to the world; so as he doth fully make up all that which in the Law and Prophets was foresignified

14. "And if ye will receive *it*, this is Elias, which was for to come."]—And if ye had grace to know and acknowledge it, whereas the last prophet Malachi told you of an Elias that should come before the day of the Lord, ye should see and find that this John is the forepromised Elias in whose power and spirit he is come to prepare the way before me.

15. "He that hath ears to hear, let him ear."]—He that hath

not an outward only, but an inward and hearing ear, let him hear and receive this, which I deliver unto you.

16. "But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows."]—But, alas! what shall I say to this generation, or whereto shall I liken them? It is just with them as in the ordinary proverb of the boys playing with their fellows in the marketplace; whose word, in their sport to each other is, We have piped to you, and ye have not danced, &c. Even the very same word may I take up against this people: we have spoken comfortable things to them, and they have not so far believed as to rejoice therein; we have justly bewailed their dangerous condition, and they have not been affected with sorrow and fear.

18. "For John came neither eating nor drinking, and they say, He hath a devil."]—Neither way are they to be reclaimed, whether by austerity or sociableness, by gentleness or rigour; for John came severely and sadly to them, in a retired and hard course of life, and they say, He hath a devil.

19. "The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children."]—And, again, the Son of man came in a kind, affable, and plausible manner, conversing with them sociably at their tables, and they say, Behold a man that loves his paunch and his palate well; a glutton, a winebibber, a friend of publicans and sinners, with whom he freely eats and drinks, at Matthew's late feast, and upon every occasion. But however the false pretenders unto wisdom are ready to pass these unjust verdicts, and to spend their censures thus injuriously, yet those who are the true sons of wisdom can and will give a justifying and approving testimony of me and of my carriage and doctrine.

21. "For if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes."]—For the mighty and admirable miracles which have been done in you, had been enough to have converted those impious and infamous cities of Tyre and Sidon; and, in all human probability, had those works been done amongst them, they would have been convinced thereby, and have been drawn to a serious and solemn repentance. So also the latter part of verse 23.

23. "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell."]—And thou, Capernaum, which

hast been so frequented by me as if thou hadst been my native city, and by this honour of my presence and continual doctrine and miracles hast been exalted far above all other cities, and hast had better and more means of salvation than they all, shalt, for thy unproficiency and contempt, be cast down unto hell, &c.

25. "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."]—I thank thee, O Father, who, being Lord of heaven and earth, having therefore absolute power to dispose of all things according to thy good pleasure, hast thought good to hide the great mysteries of salvation from the worldly-wise and great clerks of the world, and to reveal them to plain simple unlearned souls.

29. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."]—In your recourse unto me, do not dream of liberty and ease, as if the following of me should secure you from all troublesome restraints of your corrupt nature; but know, that you must submit yourselves to the discipline of my Spirit, and yield yourselves over to the obedience of my command, and learn of me that lesson of meekness and humility which you see so plainly and eminently practised in me.

30. "For my yoke *is* easy, and my burden is light."]—Which if ye shall compose yourselves unto, ye shall find the obedience which I require of you to be easy and pleasant.

XII. 5. "Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?"]—Or have ye not read in the law, how that on the sabbath days the priests are appointed to undertake laborious works in the temple, concerning the sacrifices, which are double offered that day, and are, notwithstanding, blameless?

7. "I will have mercy, and not sacrifice."]—See Hosea vi. 6.

19. "He shall not strive, nor cry;" &c.]—See Isaiah xlii. 2.

20. "A bruised reed shall he not break," &c.]—See Is. xlii. 3.

23. "Is not this the son of David?"]—Is this that Messiah that was promised should come from the loins of David, and succeed in his kingdom?

24. "But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils."]—We cannot deny indeed but that this man doth cast out devils; but this is done of him by way of compact, not by

way of command: he useth the aid and power of a greater devil to eject the less.

26. "And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?"]—Howsoever there may be much collusion amongst the evil spirits voluntarily yielding to a seemingly forcible action for the deceiving of men, yet a true hostility there is not amongst them; and if one devil should cast out another by strong hand, as ye see me do, the kingdom of darkness could not stand.

27. "And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges."]—Ye see some of your own nation and blood who make use of my name for the ejecting of devils, so as in their mouths my name is allowed as powerful to prevail against the evil spirits; they shall be sufficient witnesses to convince you, and judges to sentence you; for ye give approbation to them which make use of my name to this purpose, and yet make opposition to me whose power enables them hereto.

28. "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you."]—But if I by the divine power of the Almighty Spirit of God do cast out devils, this, as it is a just honour to me, so it is a great privilege and happiness unto you; for hereby you are assured that the kingdom of the Messias, which ye have so long expected and desired, is now come unto you.

29. "Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house."]—Which kingdom of mine cannot possibly take place, unless Satan be first powerfully ejected by me; for, since that evil spirit hath gotten so strong possession as he hath done of the world, how is it possible to enter upon his hold, and to spoil and defeat him in all his wicked practices, except he be first disabled and personally vanquished?

30. "He that is not with me is against me; and he that gathereth not with me scattereth abroad."]—It had been your parts, both for your own honour and safety, to have set forward and advanced this spiritual kingdom of mine; which if ye do not, I can account you no better than the enemies thereof; for in this case there is no neutrality; he that is not for me is against me; and he that doth not bestir himself to gather with me even while he stands still scattereth abroad.

31. "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men."]—And now, whereas the scribes have not stuck, against the light of their own conscience, to accuse me of casting out devils through Beelzebub, their case is fearful; for herein they have maliciously sinned against the evidence of God's Spirit, convincing their hearts of the truth: and this condition is woful and desperate: for I say unto you, that all those sins which we commit against God upon frailty or ignorance, or sudden and forcible prevalence of a temptation, are yet capable of forgiveness; but the malicious blasphemy that a man utters against the known truth of God, wilfully opposing the illumination and conviction of God's Spirit, is a sin as uncapable of remission as of repentance.

32. "And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come."]—And whosoever, out of ignorance or mistaking, or by the seducement of others, shall speak words of reproach and blasphemy against me, the Son of man, under the colour of this outward infirmity and meanness which appeareth in me, it may be forgiven to him; but whosoever doth despitefully, against his own knowledge and conscience, and against the light of God's Spirit shining into his soul, make opposition to the Son of God, or that saving truth that concerneth him, it shall never be forgiven to him.

33. "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit."]—There is nothing more odious to God than a false and counterfeit profession of holiness: I could therefore wish you, scribes and Pharisees, to be such as ye seem: either be good, and show to be such by the fruits which ye bear; or, if ye will needs be corrupt and wicked, let the world know you for such: howsoever, your works will descry you one time or other; the tree will be known by his fruit.

36. "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment."]—Ye have, out of the evil treasure of your heart, brought forth blasphemies against me, whereof ye shall one day give a fearful reckoning: for I say unto you, that even for those words which are but idle, useless, unprofitable, men shall be called to a strict

account in the day of judgment; how much more for wicked and blasphemous!

39, 40. "But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."]—Nothing will satisfy the Jews, who are a wicked and adulterous brood, but signs and wonders, whereby their infidelity might be throughly shamed and repelled: still, therefore, they call for strange and miraculous works; wherewith, although in my own due time I shall abundantly convince them, yet now, for the present, Jonas the prophet shall be instead of many signs unto them: for as Jonas the prophet, after three days and three nights spent in the whale's belly, was restored to the light again, and preached to the Ninevites; so shall the Son of man, after part of three days and nights spent in the grave, be restored to life again, and publish and confirm the glad tidings of salvation to men.

42. "The queen of the south shall rise up in the judgment."]—That Ethiopian queen which came out of the south from Saba shall rise up in judgment, &c.

43–45. "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come he findeth *it* empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first."]—Certainly, it must needs be that the Jews are in worse case than if they had never received the knowledge of God and of his law: for the devil hath more advantage over them that have once known the will of God, and have for the time been freed from his tyranny, if they do again give way to the entertainment of his wicked motions; for then the evil spirit, finding by consent a second harbour there, seizeth on their hearts with more power and freedom than ever, and tyrannizeth over them without all controlment.

46. "Behold, *his* mother and his brethren stood," &c.]—Behold, his mother and his kinsmen stood without, &c.

49, 50. "And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! for whosoever

shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."]—And he stretched forth his hand toward his disciples, and said to the messenger, Behold, you tell me of my mother and near kinsfolk: I do not deny due respects to my parent according to the flesh, and to those which are of my natural and bodily kindred; but I would have you know, that it is the spiritual kindred that I do most affect and stand upon: these, therefore, that by a true and lively faith are spiritually incorporated into me, these that do carefully and conscionably give up themselves to the obedience of God my heavenly Father, these are they that may justly challenge an holy consanguinity with me; and this conjunction of grace in the soul doth more endear my mother and kinsmen unto me than all earthly and bodily regards whatsoever.

XIII. 3. "Behold, a sower went forth to sow."]—Behold, the word of God is as the seed; the preacher is the sower or seedsman; men are the soil; God's messengers by his appointment go forth to preach his word and Gospel to men.

4. "By the way side."]—See our Saviour's exposition, ver. 19.

5. "Some fell upon stony places."]—See verses 20, 21.

7. "Among thorns."]—See verse 22.

11. "He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given."]—Although I do speak in these riddles or parables, yet the illumination of that Spirit which is given to you will sufficiently clear these things unto you who are acquainted with these Divine mysteries: but as for these, that have not this light from above, they understand them not; their infidelity is justly punished with ignorance of all saving doctrine.

12. "For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath."]—For whosoever through my goodness and mercy hath any measure of grace wrought in him, that man, in the effectual use of those means which I afford unto him, shall have yet more; but whosoever hardeneth his heart to refuse those gracious offers which are made unto him, it is and shall be just with God to take away from him those helps and tenders of means and previous dispositions which are made unto him.

13. "Therefore speak I to them in parables: because they seeing see not; and hearing they hear not."]—Therefore speak

I unto them in parables, because they have brought this willing blindness upon themselves, that in seeing they see not; and this wilful deafness, that in hearing they hear not, &c.

14. "By hearing ye shall hear, and shall" &c.]—See Isaiah vi. 9.

15. "This people's heart is waxed gross, and *their* ears are dull of hearing, &c., and should be converted, and I should heal them."]—See Isaiah vi. 10.

25. "But while men slept, his enemy came and sowed tares."]—See our Saviour's exposition of this parable, verses 37–40 of this chapter.

31, 32. "The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."]—The Gospel of my kingdom, in regard of the happy growth and success thereof, may well be resembled to a grain of mustard seed; which being one of the least of all seeds, at length grows up to a strong and branched plant, and, exceeding the quantity of an herb, becomes as it were a little tree, able to yield sufficient perches for the birds that resort unto it; even so my Gospel, from weak and contemptible beginnings, shall spread forth to that largeness of extent, as that it shall reach unto all the nations upon earth.

33. "Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."]—Or upon the same reason this Gospel of mine is like unto leaven, which, though in a very small quantity it be hid amongst much dough, yet seasoneth the whole batch; so shall this Gospel of mine diffuse the power and virtue thereof to all the whole mass of the habitable world.

47–49. "Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just."]—As the Church, or spiritual kingdom of God here upon earth, is thus largely diffused through efficacy of his Gospel; so it may not be conceived to be pure, and free from all sinful mixtures, while it is here below: rather, it is

like unto a dragnet which is cast into the sea, and fetches up much variety, not of great and little fishes only, but of stones and seaweed and shells and mud all together: which when it is drawn to the shore is disburdened of all the unprofitable load thereof, and yieldeth the good provision of fish unto the vessels of the owner. So doth the Church of God: here, for the outward and visible composition of it, it containeth, not only sound and holy and faithful men, but even the secretly vicious, sly hypocrites, hollow and faithless professors: but at the end of the world, when this great net is drawn up to the shore, the angels shall come forth and make a due separation of the wicked from among the just.

52. "Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old."]—These parables I have delivered and expounded unto you, not only for your own information, but also for the instruction of others; for know, that it is not only required of you to understand the mysteries of my kingdom yourselves, but to be able to teach them unto others also: so as, if ye will be meet doctors of my evangelical Church, ye ought to be furnished with all variety of divine knowledge; that as a good householder lays up and fetcheth forth store and change of good provision for his guests and family, so may ye, that are my ministers and messengers to the world, be stored with plenty of saving knowledge and heavenly doctrine.

54. "And when he was come into his own country."]—And when he was come to Nazareth, where he was brought up, &c.

54–56. "Whence hath this *man* this wisdom, and *these* mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? and his sisters, are they not all with us? Whence then hath *this* man all these things?"]—Do not we know the birth and breeding of this man? is he not the son of Joseph the carpenter? is not his mother called Mary? are not his cousins and near kinsmen, James and Joses, men well known of us? are not his kinswomen here amongst us? Whence is it that, having not been trained up in the Schools, he should come by this marvellous wisdom and knowledge? and whence are these his miraculous works?

XIV. 22. "And straightway Jesus constrained his disciples to

get into a ship, and to go before him unto the other side, while he sent the multitudes away."]—Jesus laid a vehement charge and command upon his disciples, who were otherwise unwilling to have left him, that they should take ship and go before him to the other side of the lake.

25. "And in the fourth watch of the night Jesus went unto them, walking on the sea."]—In the last quarter of the night, which was the morning watch, when they had been long tossed in the sea with contrary winds, Jesus came unto them, walking on the sea.

29. "And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus."]—Lord, since it is thou, I am so confident of thy power, that if thou shalt but bid me, I dare venture to set my foot upon the waves and walk to thee.

30. "But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me."]—But when he found that the wind was strong and boisterous, and the billows rough, he was afraid; and now, as his faith bore him up before, so his fear made him begin to sink, &c.

XV. 2. "Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread."]—Thou knowest that we have a tradition from our late elders, though no law of God for it, that for the fear of many incident pollutions, we should, both before and in our meals, wash often: why do thy disciples violate and neglect this good order, set by our wise elders in their repast?

3. "But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?"]—But he answered and said unto them; Ye are apt to take exceptions at my disciples for transgressing the traditions of men, but in the mean time ye yourselves make no conscience of transgressing the commandments of God by these your vain and ill grounded traditions.

5, 6. "But ye say, Whosoever shall say to *his* father or *his* mother, *It is* a gift, by whatsoever thou mightest be profited by me; and honour not his father or his mother, *he shall be free.*"]—But ye say, Whosoever shall say to his father or mother, Content yourselves, my parents: I have vowed and consecrated unto God that part of my substance which might have been beneficial and helpful unto you; and now I may not alienate or revoke it:

And thereupon give no aid or assistance to his father or mother, he is free from this bond, wherein he is tied by the law, both of God and nature, &c.

9. "But in vain they do worship me, teaching *for* doctrines the commandments of men."]—In vain do they worship me, while, instead of my holy laws, which only are able to bind the conscience, they obtrude upon men the devices of their own brains, and require the strict observation thereof, with the neglect of God's precepts.

11. "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man."]—The scribes and Pharisees have found fault with my disciples for eating with unwashen hands; but know ye, that the soul of a man is not polluted with that which he puts into his mouth; the creatures of God are in their nature good, and these outward foulnesses of the hand have no moral guilt in them; but those things which defile a man are the wickednesses that come forth from an unclean heart, and so break forth into the expressions of the mouth and hand. See verses 17, 18, 19.

23. "Send her away; for she crieth after us."]—Master, thou art not wont to repel importunate suitors: be pleased to grant her request, for she crieth after us.

24. "But unto the lost sheep of the house of Israel."]—See chap. x. ver. 6.

26. "But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs."]—The Jews are the select family of God, and the children of the house; the Gentiles are but as dogs, despised and hated, as those that are without God in the world: it is not meet to communicate those favours and blessings which I have intended to the children of my Church to these contemptible aliens to the commonwealth of Israel.

27. "Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table."]—O Saviour, I do not expostulate with thee for this so hard appellation: I do meekly yield myself such as thou hast termed me; but if I be a dog, give me at least the common privilege of this despised creature. I require not a whole morsel, I desire but a crumb of thy favour; the dogs are allowed to lick the crumbs that fall from their masters' table; vouchsafe me but this small offal of thy mercy, and it shall be enough.

XVI. 3. "O *ye* hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times?"]—O ye hypocrites,

can ye prognosticate fair or foul weather by the face of the sky, which is more difficult and uncertain; and can ye not, by those clear predictions of the prophets, and the miraculous demonstrations of my power, discern the time of my coming into the world?

6. "The leaven of the Pharisees."]—The sour and faulty doctrine, the vicious and distasteful glosses of the Pharisees. See verses 11, 12.

17. "And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven."]—Blessed art thou, Simon, the son of Jona, who hast thus believed with thy heart, and thus confessed with thy mouth: for it is not from any power of nature that thou couldst have conceived thus of me; it is my Father which is in heaven, who, by his holy Spirit, hath wrought this faith in thee.

18. "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."]—And I say unto thee, That it was not for nothing that I have heretofore given thee the name of Peter, which signifies *a stone*; for thou hast herein approved thyself a living stone in that foundation of my prophets and apostles, whereof I myself am both the chief Corner Stone and also the firm Rock, by thee confessed, on which that foundation of my Church is so surely laid, as that the powers of hell shall never be able to prevail against it.

19. "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."]—And I will give unto thee, as my prime apostle, and to the rest of thy fellows, in whose name thou hast made this gracious confession, and to their lawful successors, the keys of the kingdom of heaven: so as, by their censures and doctrine, they shall either open the gates thereof to the faithful and penitent, or shut them upon the impenitent, disobedient, unbelievers: and what sentence they shall herein pass, in a right and well grounded proceeding, shall be accordingly ratified in heaven; whether it be to bind over men to condemnation, or to acquit them of their sins to their justification and salvation.

22. "Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee."]—Then Peter took him aside, and began to expostulate with him, saying,

Lord, have not I confessed, and thou hast approved it, that thou art the Son of the living God? how is it then that thou talkest of suffering and dying? these things cannot agree: do not bode so ill things to thyself; rather thou shalt live and reign, and make all us great and happy.

23. "But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men."]—But he turned to Peter, and said, When thou saidst well, I gave thee a title of love and honour; but now, when thou speakest thus carnally, I cannot but give thee thine own: It is Satan that suggests this lewd counsel to thee, and thou sufferest thy tongue to be misguided by that tempter; since therefore thou playest his part, I shall justly call thee by his name: Get thee behind me, Satan; for these motions of thine argue a mind that is fleshly and sensual, and not holy and rightly informed in and disposed to the things of God, who, by my sufferings and death, hath graciously purposed the redemption of mankind.

24. "Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me."]—If any man will profess to be my disciple, let him deny and renounce his own will, and resign himself wholly over to be guided and disposed of by my Spirit; and let him resolve to undergo all crosses and afflictions that shall be laid upon him for my name's sake, and so let him follow me.

28. "Verily I say unto you, There be some standing here, which shall not taste of death, till they shall see the Son of man coming in his kingdom."]—Verily I say unto you, Ye shall have no cause to think it long, ere I, the Son of man, shall come in the glory of my Father; for I will ere long give you very glorious representations and tastes of this ensuing Majesty: some of you shall live to see, not only the image of my future glory in my transfiguration, but the entrance and progress of my kingdom, both in my powerful resurrection and glorious ascension, and in the happy success of my gospel through many parts of the world.

XVII. 4. "Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias."]—O Lord, how glorious a light is this! how happy were it if we might continue here and enjoy this blessed sight still! Below, there is nothing but trouble and danger towards thee; let us keep ourselves well where we are; and, if it please

thee, let us build three tabernacles; one for Thee, one for Moses, one for Elias: as for us, we could be content to lie abroad, so we might be sure of such a presence.

9. "And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead."]—Do not make report of this my glorious transfiguration to any man whomsoever, till that my resurrection shall have convinced the world of my Divine power, which in the mean time must lie shrouded under my manifold infirmities.

10. "And his disciples asked him, saying, Why then say the scribes that Elias must first come?"]—And his disciples, hearing him to speak of his resurrection, and supposing that his glorious manifestation of his kingdom to the world should be effected before any suffering that he should undergo, asked him, saying, Master, if thy kingdom be so near, how is it that we hear not of the coming of Elias? for we have been taught by the scribes that Elias must come before that great day.

12. "Elias is come already."]—See chap. xi. 14.

15. "Lord, have mercy on my son: for he is lunatick, and sore vexed: for ofttimes he falleth into the fire, and oft into the water."]—Lord, have mercy on my son, for he is at certain set seasons of the moon sore vexed with a devil, who violently handleth him, and casteth him sometimes into the fire, and sometimes into the water.

17. "O faithless and perverse generation, how long shall I be with you?"]—O ye faithless and perverse scribes and Pharisees, ye have been insulting upon my disciples for that they could not eject this devil, and now think to find the same advantage against me: how long shall I be pained by being amongst you? &c.

21. "Howbeit this kind goeth not out but by prayer and fasting."]—Howbeit, this kind of devils requires more than the ordinary means of ejection to dispossess them; for whereas ye have cast out others by your sole command, there must be more done to these more stiff and tenacious spirits: besides command, here must be earnest prayer unto the God of spirits; and because devotion is apt to grow dull and faint, here must be an exercise of fasting and abstinence, to set an edge upon it and to stir it up.

25, 26. "What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of

strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free."]—What thinkest thou, Simon? Cæsar's officers call for that tribute from us which was instituted and appointed to be paid for sacred uses: we are privileged persons: is it due to be paid by us? do earthly princes require these payments of their children and familiars? how much less fit is it then, that he, who is the King and Possessor of all the world, the Lord of heaven and earth, should pay tribute to any earthly sovereign for himself or his!

27. "Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for thee and me."]—Yet, however I might justly challenge this freedom, lest they who know not the just ground of my immunity should be scandalized at my forbearance, as if I did not yield due homage and respect to secular powers; go thou to the sea, and cast in an hook, and take up the first fish that is caught, and in his mouth thou shalt find a piece of silver of the value of two shillings sixpence: that take, and give it to them for me and for thyself, in whose house I abide.

XVIII. 1. "Who is the greatest in the kingdom of heaven?"]—Master, which of us shall be the greatest in that glorious kingdom which thou art about to restore unto Israel?

3. "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."]—Verily I say unto you, Except ye put off all ambitious thoughts, and become meek and humble as little children, ye shall not be meet to take up any stations in this my spiritual kingdom here, and much less in the glorious kingdom of heaven above.

4. "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."]—It is my rule to measure greatness by humility: whosoever shall so humble himself as this little child, abasing himself in his conceits below all others, that man is and shall be the greatest in my kingdom.

5. "And whoso shall receive one such little child in my name receiveth me."]—And whosoever shall show kindness to one of these my lowly and meek-spirited servants, for my sake, I shall esteem it as done to myself.

6. "But whoso shall offend one of these little ones which believe

in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea."]—And whosoever shall offer any wrong or indignity to any one of these humble clients of mine that believe in me, it were better for him that he were drowned in the depth of the sea, or underwent any other temporal death; for this unjust measure of his shall be punished with eternal.

7. "Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!"]—Woe be to the world, because of those many stumblingblocks which men lay in each other's way to salvation! Such there will be every where; but woe to those by whom they are laid!

9. "And if thine eye offend thee," &c.]—See chap. v. 29.

10. "For I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven."]—For they are in so high and dear respect with God, that he hath appointed his angels in heaven to take charge of them here on earth; and they are ever ready, pitching their tents about them, and do ever attend, either to their safeguard or revenge.

13. "And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray."]—He is more affected with the recovering of that one sheep which was lost, than with the safety of the rest of the flock; because the danger wherein that one sheep was, and the care and fear that he was in for it, caused his joy to be thereupon increased.

15. "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother."]—When thy brother hath done an offence whereto thou only art privy, do not at the first bring him to public censure, but first deal privately with him for his repentance and reformation; and if he shall receive the good counsel and admonition thou gavest him, thou hast gained thy brother.

17. "And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."]—And if he shall neglect the advice and reproof of them, make thy complaint to them who have the managing of the public censures of the Church, that they may proceed against him accordingly: but if he neglect or

disregard those public courses of his reformation, let him be avoided of thee as a man unworthy of thy conversation or respect, no less than as if he were a mere heathen or publican; the one whereof religion makes odious, the other his trade of life.

18. "Whatsoever ye shall bind on earth shall be bound in heaven:" &c.]—See John xx. 23.

19. "Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven."]—The single prayers of faithful suppliants shall not want audience and respect from God; but when they are doubled, by the conjunction of the hearts of more suitors and the united forces of many fervent desires, they cannot but be more effectual, and shall receive a gracious acceptation from my Father which is in heaven.

20. "For where two or three are gathered together in my name, there am I in the midst of them."]—For so highly do I respect the assemblies of my faithful servants, that where any number of them shall be met together in a sincere desire to do me service, I will be there present with them by my Spirit, for the exciting and directing and accepting of their holy endeavours.

22. "I say not unto thee, Until seven times: but, Until seventy times seven."]—I say unto thee, Thou mayest not be too severely niggardly of thy remissions, to bound them within a set and small number; but must be open-handed to a free forgiveness, though it be never so oft, where thou shalt see likely arguments of repentance and hopes of amendment.

XIX. 8. "He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so."]—Neither God nor his servant Moses ever allowed this course of your frequent and misgrounded putting away of your wives upon slight and unwarrantable occasions: only God, by Moses, because he saw your cruelty and hardheartedness towards your wives, to avoid further extremities, gave order, that, since ye would needs put off your wives upon undue causes, or else do worse, ye should give them such a writing as might testify that this dismission of theirs was not for any crime by them committed, but upon some other dislikes: but if ye look to the first institution of marriage, ye shall find that from the beginning it was not so; this liberty was not granted to the husband to put away his wife.

10. "His disciples say unto him, If the case of the man be so

with *his* wife, it is not good to marry."]—His disciples say unto him, If it be so, that what distaste soever the wife give unto her husband, he may not, save only in the case of adultery, put her away, it is the best way for a man to avoid this yoke of bondage, and not at all to marry.

11. "But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given."]—Ye say it is the best way to abstain from marriage: but all men are not capable of this resolution; but only they who, by a special gift of God, have the power of continency.

12. "For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*."]—For there are two sorts of eunuchs, some of necessity and some of will: those which are eunuchs of necessity are such as either are born such, or such as are made so by men forcibly; the other, which are voluntary eunuchs, are those who, by the power of the Holy Spirit, have subdued their lustful desires, and so brought their bodies in subjection, as that, being freed from the inordinate heat of their unruly affections, they give themselves freely over to the service of God. He who finds himself able, by the help of prayer and abstinence, to maintain and receive this state and gift of continency, let him receive it.

14. "But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."]—For of them, and such as they are, so humbly and meekly affected, doth the kingdom of heaven consist.

17. "And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments."]—Upon what ground is it that thou givest me this title of Good? for herein thou affirmest a greater truth than thou art aware of. There is none good but one, and that is God only: he is truly and absolutely good, and he alone; so as while thou callest me good, thou impliest me to be what I am, the true God. It is a great and good demand which thou hast made, how thou mayest come to heaven; although, if thou knewest the exactness of the law, and thine own weakness, thou wouldest easily find, that it is not doing that can bring thee thither, but believing; but if thine aim be to purchase heaven

by thy works, behold thy task lies open before thee, keep all the laws and commandments of God, which if a man do, he shall live in them.

20. "The young man saith unto him, All these things have I kept from my youth up: what lack I yet?"]—Lord, if this be all that is required of me, I am safe enough; for all these have I kept exactly and carefully ever since I came to the years of discretion; having not failed, in respect of any main violation, in any of them: is there no further matter then to be performed for the attaining of eternal life?

21. "Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me."]—Alas! young man: thy self-love hath made thee apt to mistake thyself and thy condition; the truth is, there is no one of these commandments which thou hast not broken; for the law of God is spiritual, and doth not only reach to the outward act, but to the inward motions and dispositions of the heart: but since thou standest upon thine own abilities and perfections, herein shalt thou give proof of thy sincerity in loving God above all things which the Law requireth; go thy ways, sell that which thou hast, and give it to the poor, for the sake of that God who shall remunerate this bounty of thine with better treasures in heaven; and when thou hast done, come and follow me as a true and constant disciple.

24. "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."]—There is nothing in the world more difficult, than for that man who hath set his heart upon his riches to enter into the kingdom of God.

28. "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."]—Verily I say unto you, Ye that have followed me in this mine humbled estate upon earth shall in the day of the great restoration of all things, when the elect shall enter into a new life of unspeakable glory, even in that great and dreadful day, when the Son of man shall sit upon his throne of majesty, to judge the quick and the dead, then shall ye, my apostles, who are now despicable and mean, have the honour to sit upon several thrones, to second and assist this awful act of final judgment of the rebellious tribes of Israel.

29. "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life."]—As for those who have not gone so far as to forsake and abandon all things, but only some particular comforts, whether houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, because they could not enjoy any of these together with the profession of my truth and gospel; they shall receive in lieu thereof that true and solid consolation, which shall be more unto them than an hundredfold so many several favours and blessings here and at last everlasting glory and happiness.

30. "But many *that are* first shall be last; and the last *shall be* first."]—But let none of you, my disciples, presume of his forwardness and precedency of time; as if therefore he should outstrip all others in the favour of his remuneration: for many of those which are now, as in the first hour, called to the profession of my gospel, shall yet be cast behind divers others, which shall be later in time; and even those which shall come latest in time may be the first in dignity and glory.

XX. 1, 2, 3, 4, 9, 10, 13, 14. "For the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, and said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. And when they came that *were hired* about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee."]—As some great and careful householder that hath hired labourers at a set rate into his vineyard, calling in other workmen at several hours, at the latter end of the day is pleased to give an equal retribution to those that came latest into the vineyard with those that came in first, making good his promise and agreement with the first, while he is bountiful unto the latter, cannot be challenged to have done any wrong to the first in his liberality to the last;

even so God, the great Master of this earthly family, having called some more early to the service and profession of his name, some later, if he shall please to give a like gracious remuneration to all, cannot justly be excepted against; since if some have cause to magnify his bounty, yet no man hath cause to complain.

21. "Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom."]—Lord, thou knowest I am thy kinswoman, and therefore worthy to be respected of thee before a stranger: two of my sons have attended thee thus long: we are persuaded that thou, being the Messias, shalt restore a glorious temporal kingdom to Israel; grant me this favour, that these two sons of mine may be chief peers under thee, and may be next of honour to thy own person.

22. "But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able."]—I know there are more hands in this suit than thine own; thy sons have set thee on to move this. But ye know not what it is that ye sue for: ye think of reigning, and jollity, and magnificence, but I must call back your thoughts to sadness and suffering; much sorrow must be endured by me, ere I can reign and triumph; neither is my sovereignty such as ye fondly imagine, outward and earthly. Tell me then, have ye fully digested the expectation and resolution of those crosses and afflictions which ye must undergo? can ye drink of that bitter cup wherein I shall begin to you? can ye endure to be baptized in blood, as ye shall see me to be? They say to him, We are resolved, both that we are able, and to be willing to take part with thee in whatsoever measure shall be offered unto thee.

23. "And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father."]—And he saith unto them, As ye are my disciples and followers, ye shall indeed take part with me in my sufferings: make account of smarting and bleeding for me and with me; but as for that glory which ye sue for, know that it is mistaken: my kingdom is spiritual, and my glory is and shall be heavenly: there are indeed degrees of honour and happiness above; but I came not now to dispose of them: my Father in heaven hath ordained and predetermined, before the foundations of the world,

upon whom he will confer these celestial honours and precedency, and eminence of glory; the end and purpose of my coming is to purchase heaven for you and the rest of my Church: as for the principal rooms and ranks of glory, there is a bold ambition and curiosity in you to move for them, and it is no part of my commission to give you satisfaction therein.

24. "And when the ten heard *it*, they were moved with indignation against the two brethren."]—When the other ten apostles heard of this high and ambitious motion which was made for their two fellows, the sons of Zebedee, they swelled with envy and secret indignation, to think that these two should make such earnest suit to outstrip all the rest of their society; and every one began to compare himself with others, and to put himself forward into a competition of the like honour.

25. "But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them."]—But Jesus called them aside and rebuked them, saying, Ye do utterly mistake the matter: ye think, belike, that it is and shall be in the governing of the spiritual kingdom of my Church, as it is in the temporal regiments and courts of earthly princes: ye dream of secular sovereignty and rule, each over other, but the case is quite otherwise here: here is no dominion to be exercised by any of you over the rest; as if ye were great sovereigns, and your brethren base subjects: thus it is indeed in the government of earthly princes.

26. "But it shall not be so among you: but whosoever will be great among you, let him be your minister."]—But it shall not be so among you, my apostles and disciples: there must needs indeed be distinct orders in my Church; neither is it possible that there should be a mere parity without confusion: but this necessary inequality must be without a proud overliness, and insolent domineering over your brethren: all the ambition that I do allow amongst you is, who shall be most serviceable to my Church, and most obsequious to the rest of his fellows.

XXI. 5. "Tell ye the daughter of Sion, Behold, thy king cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass."]—See Zech. ix. 9.

7. "And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon."]—And they brought both the ass and her colt, and put their clothes upon them, and they set

him upon the ass's colt thus clad, which had never been used to the yoke or carriage; and he rode thereon in great humility and homely state, from Bethphage to Jerusalem.

9. "Hosanna to the son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest."]—O Lord, do thou save and maintain and prosper the kingdom of this true son of David: blessed is this true and only Messiah, which cometh unto us in the power and authority of the God of heaven. O God, do thou in the highest heaven bless and save him, and give happy success to his rule over us.

10. "And when he was come into Jerusalem, all the city was moved, saying, Who is this?"]—And when he was come into Jerusalem with this joyful acclamation of the people, all the city was full of noise and stirring; and as he passed the street with this attendance, the multitude, seeing the train, asked, Who is this that is followed with such confluence of people, and such loud gratulations?

12. "And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves."]—And Jesus went up in this equipage to the temple of God; and did now the second time cast out all them that bought and sold cattle and doves, and other things useful for their sacrifices, from the courts of the holy temple; and overthrew the tables of those moneychangers which were employed in these bargains, and the seats of them that sold turtles and pigeons for their oblations.

13. "And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves."]—And said unto them, It is written by the prophet Isaiah, My house is consecrated to holy devotion, to the use of prayer, and all other the sacred services of God; but now well may the complaint of Jeremy be taken up: ye have made it a den of thieves, in misemploying it to your fraudulent bargains and griping transactions.

19. "And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away."]—And when he saw a fig tree in the way, he came purposely to seek that fruit which he knew he should not find ripe and seasonable; that he might hence take occasion to work that exemplary miracle upon it which ensued:

for when he found only store of leaves upon it, and no fruit, that he might in this tree show how much he hates and will punish a formal profession, such as the Jews made, of religion, without an answerable fruitfulness, he cursed the fig tree, and said; Let that which is thy fault be thy punishment: thou bearest no fruit at all; whereas the nature of thy kind is ever to have one fruit under another, always some, though not ever in a full maturity: since therefore thou bearest no fruit at all, never mayest thou more bear any fruit: and presently the fig tree, as blasted with that word of judgment, withered.

21. "Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done."]—Verily I say unto you, That which ye have seen me to do, by my divine power, the same shall ye do by the power of your miraculous faith: if ye can steadfastly believe, without wavering and doubts, ye shall not only be able by your command to remove the sap from a tree, but ye shall be able to remove the greatest mountain by your word out of the place wherein it is, and to cast it into the sea.

24, 25. "And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?"]—The question you ask me can proceed out of nothing but a wilful cavillation: ye will see such divine power shining forth in my miracles as may well convince you of the certainty of my mission and authority from God himself. But since ye will needs move this doubt, I shall give you a full resolution out of your own answer: if ye shall but tell me whence John, my forerunner, had his warrant and authority, both for his preaching and baptism; herein may ye give yourselves full satisfaction: for if he were an holy prophet, as ye all account of him, and served only to make way for me as his Lord and Saviour, and pointed to me as that Lamb of God which taketh away the sins of the world; how can ye make any scruple of receiving me, as sent from God, for the work of man's redemption?

31. "Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say

unto you, That the publicans and the harlots go into the kingdom of God before you."]—Ye priests and elders of the people, and ye scribes and Pharisees, are as the undertaking son, that promised well, but did nothing: publicans and sinners are as the refusing son, which denied to work, and yet performed it in their conversion: therefore even publicans and sinners shall enter into the kingdom of heaven, however now by you despised, when ye shall be excluded.

33. "There was a certain householder, which planted a vineyard, and hedged it," &c.]—See Isaiah v. 1.

37. "But last of all he sent unto them his son, saying, They will reverence my son."]—And after that he had seen all the indignities that they had offered unto his servants the prophets, he resolved to send his only Son Jesus unto them, whose divine miracles he well knew might justly convince them of their duty to him.

38. "But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance."]—But when these wicked Jews saw that the Son of God was come personally amongst them, they said, Come, let us kill him, and then there shall be none to challenge the inheritance and command of us: we may then live lawlessly, without any control.

42. "Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner?"]—Ye think now that ye are utterly free from the danger of this accusation, and presume of your own judgment; whereas he whom ye reject shall be approved that true Messias, on whom the Church of God is built, according to that of the Psalmist. See Psalm cxviii. 22.

44. "And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder."]—Christ is as a Rock every way; as in regard of the use of that spiritual building, so in respect of the danger of opposing him: whosoever will be dashing upon him shall but split and break himself in pieces; and if he fall in just revenge upon any that makes head against him, he shall crush and grind him to powder.

XXII. 9. "Go ye therefore into the highways, and as many as ye shall find, bid to the marriage."]—Since the Jews, my selected people, will not obey these gracious invitations, nor approve them-

selves worthy of this mercy, go ye to the despised Gentiles, and call them to this spiritual marriage feast.

10. "So those servants went out into the highways, and gathered together all as many as they found, both bad and good."] So those, my apostles and evangelists, went to call those that are without, the contemptible heathen, that lay by the highways and hedgerows of the world, as unworthy of the houseroom of my Church, and gathered them, &c.

11, 12, 13. "And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth."]—But, though God vouchsafed to call even the Gentiles to the participation of the privileges of his Church, yet he will not abide that they should dishonour his holy vocation by their known filthiness and pollution: the King of Glory, the God of his Church, takes notice of his guests, and marks how they come dressed and habited to his spiritual feast; and if he see a man who professing Christ shall notwithstanding continue in the old rags and filth of his natural corruption, he cannot but be highly offended with this foul hypocrisy and presumption, and, after a sharp expostulation, shall adjudge that man to a just and heavy damnation.

14. "For many are called, but few *are* chosen."]—For think not that all who are outwardly called by the sweet invitations of the Gospel are made partakers of grace and salvation. God calleth all sorts of men, and men of all sorts, and they do outwardly answer this voice of God; but his inward and effectual calling, and the election of grace, is but of few.

16. "And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man*: for thou regardest not the person of men."]—And they sent unto him their disciples, together with them which were of the faction and clientage of Herod; messengers divided both in opinion and affection; the one part standing for the liberty of the Jews, the other part for the impositions of Cæsar and Herod; saying, Master, we know that thou art true, and without all respects to the

persons of one side or other, teachest unpartially the way of God in sincerity and truth.

17. "Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?"]—Tell us therefore, What thinkest thou of this point? Thou knowest that God hath imposed upon us a sacred tribute to be paid unto himself: now, our Roman usurpers require us to pay this very tribute unto their coffers, who do justly challenge to be God's free people; now then, what sayest thou? Is it lawful for us thus to yield unto their exactions, and, abdicating our just privileges, to pay this tribute unto Cæsar or not?

18–21. "But Jesus perceived their wickedness, and said, Why tempt ye me, *ye* hypocrites? Show me the tribute money. And they brought unto him a penny. And he saith unto them, Whose *is* this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."]—And Jesus, who knew the very secret thoughts of their hearts, perceiving their wicked conspiracy against him, said, Why do ye thus seek to entrap me, under a colour of respect and reverence to me, O ye hypocrites? Ye think ye now have me in a snare: for if I say it is not lawful, ye Herodians are ready to accuse me as seditious; if I affirm it lawful, ye disciples of the Pharisees are ready to load me with the envy of the people: but ye shall well see how easily I can avoid this net ye have laid for me. Show me the tribute money. And they brought him a Roman penny (to the value of seven pence halfpenny of the present coin): and he saith unto them, Whose is this image and superscription which is stamped upon this metal? They say to him, Cæsar's. Then saith he unto them, Ye have answered yourselves: this very coin convinces you: ye stand upon your freedom from the subjection to the Roman empire; yet, in this very stamp, ye read your own subjection: ye are mistaken, if ye think that your spiritual interest in my Father or me discharges you from obligations and duties to your earthly princes: your soul doth or should bear the image of God, and therefore is justly claimed by him as his; your coin is stamped with Cæsar's image, to show his claim unto such part of it as pertaineth unto him: give therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's.

29. "Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God."]—Ye Sadducees do

err grossly and damnably in this your misconceit of the resurrection; and the ground of your error is your ignorance, both of the Scriptures, which have clearly revealed the truth thereof, and of that omnipotent power of God, whereby only this, otherwise impossible, work shall be effected.

30. "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven."]—As for that absurdity, which ye suppose would follow upon the certainty of a resurrection, compared with the law of Moses; had ye any true insight into the state of heavenly things, ye would easily see how it vanisheth of itself. For in the resurrection and life to come, there is no such matter as marrying and giving in marriage; no more than there is now among the angels in heaven: for the condition of the saints shall then be like unto that of the celestial spirits, equally free from all these earthly relations and carnal respects.

32. "I am the God of Abraham, and the God of Isaac, and the God of Jacob: God is not the God of the dead, but of the living."]—He doth not say, I was the God of Abraham, and Isaac, and Jacob; or, I am the God of Abraham that once was; but, as implying his own eternal being, and the certain being of those holy patriarchs, he saith, I am the God of Abraham, &c. Now God is not the God of those that are not, and have no existence at all, but of those that have a being; so as ye Sadducees are in this palpably disproved, while ye grossly hold, that the souls of Abraham, Isaac, and Jacob are utterly extinct, and have ceased to be: they are; and expect the full accomplishment of that happiness and glory which God by virtue of his covenant hath assured unto them.

42–45. "Saying, What think ye of Christ? whose son is he? They say unto him, *The son* of David. He saith unto them, How then doth David in spirit call him Lord, saying, &c. If David then call him Lord, how is he his son?"]—I shall need no other proof of the deity of the Mediator than your own mouths, and your own attestation to this very scripture. Ye grant that the Christ is and must be the son of David according to the flesh, as I am: this is assurance enough of his humanity; the truth of his deity is sufficiently evicted by that title and compellation which David gives him in calling him, by the direction of the unfailable Spirit of God, My Lord: how can he, being David's son, be David's Lord, if herein David meant not to acknowledge the Messias for his God?

44. "The LORD said unto my Lord, Sit thou on my right hand," &c.]—See Psalm cx. 1.

XXIII. 2. "Saying, The scribes and the Pharisees sit in Moses' seat:"]—The scribes and Pharisees, which are the teachers and expounders of the law of God, however they set false glosses upon many precepts thereof, and corrupt it with their own traditions, yet they do out of God's law show you how ye ought to live, what sins ye ought to avoid, what good duties ye ought to perform.

3. "All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not."]—Their counsels and doctrines carry in them much show of holiness and austerity, but their practices are full of looseness and iniquity; whatsoever therefore they enjoin you out of the law of God, that observe and do; but follow not the examples of their actions, for they say well and do evil.

4. "For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers."]—They do, in their many and strict traditions, impose heavy charges of busy and troublesome observations upon the people; but they themselves will be sure to ease their own shoulders, and take the freedom of a lawless kind of licentiousness.

5. "But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments."]—They make great ostentation of the outward signs of holiness; enlarging those parchment-guards which they wear about them, as containing the parcels and monuments of God's law; that they may be noted for great professors of sanctity.

8. "But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren."]—But do not ye arrogate to yourselves any such power or title, as may derogate from the absolute authority of him who is the Word of the Father: do not ye take upon you to deliver any doctrine, as of your own head, but only that which ye shall receive from your heavenly Master: Christ is your Father and Master, to teach and command; ye are brethren, to join together in observance and obedience.

So also verses 9 and 10.

13. "But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in."]

—Woe unto you, scribes and Pharisees, hypocrites! for whereas by your office and profession ye should by the key of knowledge open the kingdom of heaven unto men, ye do contrarily defraud the people of the true understanding of God's law, and by that means do as it were shut the gates of heaven against both them and yourselves: your false glosses and vicious practices exclude you; and, by the impossibility of observing your many and vain traditions, ye do in your judgment exclude others: and as for matter of faith, ye do neither believe in me, the true Saviour, yourselves, neither suffer others, that would gladly embrace the truth of my Gospel, to cleave unto me.

15. "For ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves."]—Ye leave no means unattempted, ye spare no pains nor cost, to win a Gentile to your Jewish religion; and when ye have drawn him to you, ye do so foully corrupt him, that he is a much worse Jew than he was a Gentile; and ye do more damn him by a sacrilegious pretence of religion, than he did before damn himself by an heathenish civility.

16. "Woe unto you, *ye* blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!"]—Woe unto you, ye blind guides, which lead God's people into gross and foul errors by your false and absurd expositions, while ye teach that the gold of the temple is more holy than the temple itself; and therefore, that if a man swear by the temple, the oath binds not; but if he swear by the gold of the temple, now he is bound to perform it!

So verse 18.

20. "Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon."]—Whatsoever the forms of your swearing be, it is God only that is and must be sworn by; and the creatures are only mentioned as in relation to their Maker: whoso therefore shall swear by the altar, swears by that which is sacrificed upon it, and by that God to whom that altar and that sacrifice is consecrated and offered.

So also verses 21, 22.

23. "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."]—

Woe to you, scribes and Pharisees, hypocrites! for ye are curious and scrupulous in performing small and trifling matters, but are careless and unconscionable in the main points of God's law: if it be for the tithe of a few worthless herbs or seeds, ye will rather overrun the precept of God; but the great duties of justice in your decisions, of mercy to the helpless, of fidelity and uprightness of carriage towards men, these are slightly passed over by you: those petty observations, being that they are prescribed, do challenge their due place; but so, that the greater and more important duties ought first and chiefly to be regarded.

25. "For ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess."]—Ye are all for the outside; only caring to appear fair and glorious, without all regard to inward sincerity: as if a man should be curious in washing the outside of his cup or platter, never caring whether it be clean within: thus do ye, being externally holy, but inwardly full of extortion and excess.

26. "*Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also."]—Thou blind and hypocritical Pharisee, do thou by thyself as any wise and cleanly man would do by his cup or platter; care first and chiefly that the inside be clean and bright, that so, if thou wilt, it may be scoured on both sides: thy own safety calls thee to the respect of the inside; in the care of the outside, thou shalt only regard the eyes of others.

29. "Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous."]—Woe to you, scribes and Pharisees, hypocrites! because ye profess much honour to the memory of the holy prophets, and can be content to beautify their tombs, as if ye were conscionable observers of that which they spake and wrote in the name of the Lord.

31. "Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets."]—In that ye are so busy in garnishing the tombs of the prophets, slain by your progenitors, ye proclaim yourselves to be the children of murderous parents; so as ye have no reason at all to boast of your pedigree.

32. "Fill ye up then the measure of your fathers."]—But herein ye do too well approve yourselves the sons of those wicked parents, in that ye imitate them in their bloody practices; perse-

cuting and killing the righteous and innocent now, as they did in their times before you; so as what they wanted of cruelty is fully made up by you.

35. "That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar."]—That since ye succeed in the bloody cruelty of your predecessors, ye may also inherit their judgments, and may make yourselves liable to the punishment of all the innocent blood that hath been shed by them, even from the blood of righteous Abel unto the blood of Zacharias the son of Jehoiada or Barachias, whom your progenitors cruelly slew in the court of the temple, betwixt the entering in thereof and the altar.

37. "How often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!"]—How oft, and how earnestly have I offered unto thee the means of thy salvation, and tendered unto thee my gracious protection, if thou wouldest have approved thyself capable thereof! and thou hast wilfully cast off and disregarded all my merciful proffers made unto thee.

38. "Behold, your house is left unto you desolate."]—Behold your temple, your city, your country, shall be, by reason of your sins, given over to utter spoil and desolation.

39. "For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord."]—For I say unto you, hitherto I have lovingly and familiarly conversed amongst you, as a gracious Redeemer, inviting you to your conversion: but now, since ye have despised my mercy, I will depart from you; and ye shall no more see me, till you shall be forced to magnify me in the terror of my judgment and in the glory of my majestical appearance.

XXIV. 3. "Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?"]—Tell us these two secrets: when the time shall be of this miserable destruction of the temple, which thou foreshewest us; and what signs shall go before thy coming to judgment and the end of the world.

5. "For many shall come in my name, saying, I am Christ; and shall deceive many."]—Both before the time of the destruction of Jerusalem, and before my second coming, which ye ignorantly imagine shall be together and at once, there shall arise

many impostors, who shall give out themselves for the Messias, and shall deceive many.

14. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."]—This gospel, whereby the kingdom of Christ is both gathered and erected and governed, shall, before my last coming and the end of the world, be preached to all the nations of the habitable world; so as they shall have no excuse from their ignorance, but shall be fully convinced of the truth thereof.

15, 16. "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judæa flee into the mountains."]—When ye shall see the abominable pollution of the temple, which is the just cause of the utter desolation thereof; yea, when ye shall see the heathenish armies, consisting of idolatrous pagans, according to the prophecy of Daniel, which I would have you diligently to peruse and consider, taking possession of the holy temple; then it is time for every one in Judea to shift for himself, and to betake himself into the deserts and mountains for safety.

19. "And woe unto them that are with child, and to them that give suck in those days!"]—Their case shall be very miserable and desperate whose necessary burdens forceth their stay or hindereth their speed of escape; namely, those that are with child, or those who giving suck to their little infants must needs carry their dear charge in their arms.

20. "But pray ye that your flight be not in the winter, neither on the sabbath day."]—But pray ye that this flight of yours, for your own preservation, be not cast upon such a time and season as may be to the disadvantage either of your life or your conscience; that it fall not out in the deep of winter, when, through the foulness of the way or extremity of weather, ye cannot pass to save yourselves; or upon the sabbath day, when as men are informed and affected, the scruples of enthralled consciences forbid them to take laborious journeys for their escape.

22. "And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."]—Except it should please God so to contrive it, that this siege and misery of Jerusalem should receive a quick despatch, it would make an end of all the inhabitants of Jerusalem, so as

not so much as a remnant of them should escape: but God shall so order it, for his elect's sake who are therein, that this their extremity, though very grievous, yet shall be short.

24. "And shall show great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect."]—The delusions of their signs and wonders shall be so strong, that the world shall be utterly carried away therewith; and if it were possible that the very elect of God could be miscarried by them, they should also be deceived: were it not more of the grace and mercy of that powerful God who sustaineth them, and that infallible decree whereby they are ordained unto life, than of any power or wisdom of their own, they could not stand against these strong deceptions.

26. "Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not."]—Wherefore, if the disciples of these vain impostors shall say, Behold, the Messias is now come, and he is in the desert, gathering of troops for the restoring of his kingdom; or, He is in this or that secret room, plotting his affairs; believe it not.

27. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."]—For the return of the Son of man shall be without observation, so as no man can foreappoint or foreexpect the day; but shall be sudden and unlooked for: even as the lightning gives no warning when it comes, but suddenly flashes from the east to the west; so shall also the second coming of the Son of man be.

28. "For wheresoever the carcase is, there will the eagles be gathered together."]—Wheresoever the Son of man shall please to present himself, thither will he call unto him all men to be judged by him; so as all mankind shall flock unto his judgment seat, even as the eagles resort to the place and subject of their repast.

29. "Immediately after the tribulation of those days shall the sun be darkened."]—When as my Church shall have endured that full proportion of affliction which I have set forth for it, immediately thereupon shall my last coming be, in glory, and majesty, and dreadfulness; for then the sun shall be darkened, &c.

30. "And then shall appear the sign of the Son of man in heaven."]—Then shall appear those glorious and bright beams of

light and heavenly splendour, which shall shine forth upon the very act of the appearance of the Son of man, as it were the opening of heaven for his descent, &c.

31. "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."]—And he, by his almighty power, shall send his holy angels; who, with a mighty sound, shall summon together his elect, whose bodies have been vanished into all the elements, and they shall from all the coasts of the earth be assembled together before him.

32. "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh."]—Take and learn this similitude of the fig tree: look, as when ye see the branches of it to put forth leaves, ye know that summer is coming on, and that the winter which kept in that juice and sap is now past; so likewise when ye see the signs accomplished which I have now premonished you of, know ye that the kingdom of God is near to the full accomplishment thereof.

34. "Verily I say unto you, This generation shall not pass, till all these things be fulfilled."]—Do not imagine that I have told you of things which are long hence to be done: no, I assure you that all these things which I have foretold, concerning the destruction of the Temple and Jerusalem, and all the appendances thereof, shall be effected in your very time and sight; so as this present generation shall be the witnesses of the fulfilling of every word that I have spoken concerning these matters.

35. "Heaven and earth shall pass away, but my words shall not pass away."]—Know that my word cannot fail and disappoint you: the heaven and the earth have their time set when they shall pass away; but the truth of my word is everlasting, and shall continue when this frame of the world shall be dissolved.

36. "But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only."]—But as for the day and hour of my second coming, I would not have you to be curiously inquisitive into it: that is a secret which is not disclosed to the very angels of heaven, but reserved only in the hidden counsel of my Father which is in heaven.

37. "But as the days of Noe *were*, so shall also the coming of the Son of man be."]—But I give you this general intimation of the condition of the time wherein it shall be; that as it was in the

days of Noah, before the universal deluge swept away mankind, so shall it be in that time wherein the Son of man shall come to judge the world in fire.

So verses 38, 39.

40. "Then shall two be in the field; the one shall be taken, and the other left."]—This dreadful coming of Christ shall not have the like issue unto all: to some it shall be terrible, to others happy: it shall make a perfect distinction between them whom the world made no difference between Two shall be found in the field about the same work, one of them shall be taken up to glory, the other shall be as a reprobate, left to everlasting confusion.

So ver. 41.

43. "But know this, that if the good-man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up."]—Ye are forewarned, and therefore fail not to watch: if the good-man of the house be informed beforehand in what watch the thief will come, though he be not told of the hour wherein he is like to come, he will be sure to stand upon his guard all that part of the night, and not suffer himself to be surprised and his house to be broken up.

44. "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."]—So do ye therefore: though the hour be not designed to you, yet you hear that the Son of man will both surely and suddenly come to judgment; be ye therefore ever ready to receive him whensoever he comes.

45, 46. "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed *is* that servant, whom his lord when he cometh shall find so doing."]—Whosoever therefore shall approve himself a faithful officer in the family of God, distributing to every one that measure of allowance which his master hath ordained, improving all his gifts and opportunities to the best service of God; blessed and happy is he for being found so doing: so he shall be sure that his industry and justice and fidelity shall be recompensed with eternal glory.

47. "Verily I say unto you, That he shall make him ruler over all his goods."]—Verily I say unto you, As an earthly master remunerates such a servant with preferment and honour in his household, committing the rest unto his oversight and government; so will the God of heaven reward him, that is thus spiritually just

and faithful, with an everlasting weight of glory. By the contrary, expound verses 48, 49, 50, 51.

XXV. "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom."]—While men are here indifferently mingled together, their state seems all alike: all would be thought to be as wise virgins; but at the end of the world it shall appear what every one is. As the manner is, that virgins meet the bridegroom and attend upon him till he be brought into the bridechamber; so all that take upon them to profess the name of Christ make show of a ready and forward attendance upon his person and ordinances.

2. "And five of them were wise, and five *were* foolish."]—But indeed many of them are but false and hypocritical, which will appear in the issue.

3, 5, 6, 8. "They that *were* foolish took their lamps, and took no oil with them. While the bridegroom tarried, they all slumbered and slept: and at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out."]—For, as those virgins are foolish who do not furnish their lamps with store of oil, which may continue their light according to the occasion of their attendance; so those men are spiritually sottish who do not labour for true faith and all other sound graces of the Spirit, which may enable them to persevere unto the end, and may make them capable of the glory of the heavenly Bridegroom.

So verses 9, 10, 11, 12.

15. "And unto one he gave five talents, to another two, and to another one; to every man according to his several ability."]—Unto one, the Great Master of the family, the God of heaven, hath given greater gifts, faculties, opportunities; to another, less; but to all, some; with an intention that they should be employed to the honour and advantage of his name, who is the owner and bestower of them, &c.

18. "But he that had received one went and digged in the earth, and hid his lord's money."]—But he that had received the least measure and proportion of stock from the hand of God, was careless in the improving it, and made no use at all of it for the profit of his master.

24, 25. "Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

and I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine."]—As the idle and negligent servant, when his business succeeds not, is ready to cast the blame upon his master, pretending his hardness and straitness and morosity; so is the unfaithful and indiligent man apt to lay the fault upon his Maker, when he hath omitted his good services and run himself into judgment.

26, 27. "His Lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury."]—I have given good proofs of my bounty to all my creatures; but if I were such as thou slanderest me, one that would be willing to receive more than I give, why didst thou not the rather take a course to increase that stock which I committed unto thee; that so I might have received the advantage of mine own gifts.

29. "For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath."]—Whosoever, through the effectual inoperation of God's Spirit, shall improve those graces and helps which he hath received to the further honour of God, he shall receive a further accession both of grace and glory; and he that quencheth the Spirit, and suppresseth the good motions thereof, and rejects those good means which are offered him, shall be stripped of all those common favours which he hath, and lose the hope of all that he might have attained.

30. "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."]—As that earthly master would justly cast such an unprofitable servant out of doors into the darkness and cold, there to miscarry, while himself and his thrifty followers are entertained with good cheer and light within; so shall the just God cast out such evil and unfaithful servants from his presence, and thrust them down into the dark pit of hell, where there is nothing but wailing and horror.

33. "And he shall set the sheep on his right hand, but the goats on the left."]—And he shall set his elect and holy ones, as sheep, on the right hand; and the wicked and reprobate, as goats, on the left.

35. "For I was an hungered, and ye gave me meat."]—For ye have manifested the truth of your faith, which only can give

you just claim to heaven, by the fruits of your good and charitable works: when I, in my poor members upon earth, was hungered, ye gave me meat, &c.

XXVI. 2. "And the Son of man is betrayed to be crucified."]—The Son of man is already by Judas, in his intended conspiracy with the high priests and elders, betrayed to death, and that to the death of the cross.

3. "Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest."]—Then assembled together both the high priest of that year (for they were now grown annual), and the chief fathers of all those priestly families, and the scribes, and the elders of the people; all which, conjoined together, made up a perfect council of the Jews, &c.

6. "In the house of Simon the leper."]—In the house of Simon, who had been a leper, but, being cured, retained still the name of his forepast disease.

7. "There came unto him a woman having an alabaster box of very precious ointment."]—Then came to him a woman, noted for her zeal to Christ, even Mary Magdalene, having an alabaster box of very precious and sweet ointment, &c.

8, 9. "But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste? for this ointment might have been sold for much, and given to the poor."]—When Judas saw it, he grudged at it; and conceiving great indignation thereat, stirred up his fellow disciples to murmur at this act of Mary, saying, What great pity it is that an ointment of so great price should be thus poured out in waste! There might have been a great sum raised upon it, which might have been distributed to the poor, and have yielded a long and durable relief unto them; whereas now it is spent to little purpose.

12. "For in that she hath poured this ointment on my body, she did *it* for my burial."]—Ye do willingly allow sweet balms and rich perfumes for the dead; behold this woman hath herein reached beyond your conceit: she hath done this, as her last office, towards my burial. I am now sitting with you at supper: my thoughts are upon my grave, and this woman hath hereby made a bountiful and loving preparation for those my last exequies.

18. "And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand."]—I, who know the motions and the thoughts of all men, do foretell you, that going into

the city ye shall meet a man bearing a pitcher of water: follow ye that man, and say to him, Thus saith our Master, My time is now at hand wherein I shall both keep the passover and be made an everlasting passover for my Church: I have made choice of thy house, to honour it with this my last feast, &c.

23. "And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me."]—Even one of you, my familiar and domestic attendants, who sitteth now with me, and dippeth his hand in the same dish with me and you, shall be so perfidious as to betray me, and sell me into the hands of my enemies.

25. "Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said."]—Then Judas, who was secretly guilty of this wickedness, thinking that his silence might be an accusation of himself, durst boldly ask, as hoping to outface the matter, Master, is it I? Jesus said unto him, Since thy guiltiness hath taken the boldness to ask this question, do not think that either thy secrecy or impudence can carry it away without notice: Thou art the man.

26. "Take, eat; this is my body."]—Take, eat; this bread is sacramentally my very body: so as, if ye do worthily receive this element, ye do therewith partake of me: while your hand and your mouth take and eat this bread, your souls do truly and really receive me, who am represented, and exhibited, and conveyed into you, by and with this outward sign.

28. "For this is my blood of the new testament, which is shed for many for the remission of sins."]—This wine is sacramentally my very blood, whereby the new testament is ratified, and sealed up to and with all my faithful ones; which blood of mine is now to be shed for the redemption of mankind, and for the remission of the sins of all penitents and true believers.

29. "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."]—It is a farewell cup that I now drink with you: for I will no more, in this mortal state, drink from henceforth of this fruit of the vine; but shall reserve myself for a more comfortable draught, sweeter than all the new wine which earth can afford; of glory and happiness, which I shall enjoy in my Father's kingdom, whereof ye shall be blessed partakers with me.

31. "All ye shall be offended because of me this night: for it

is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad."]—All ye shall be scandalized and drawn into offence with that which shall be done unto me this night: for your hearts will fail you, and ye shall weakly yield to forsake me, when ye see me laid hold of, and carried away violently by mine enemies; so as in you shall be fulfilled that of the prophet, I will smite the shepherd, and the sheep shall be scattered abroad.

32. "But after I am risen again, I will go before you into Galilee."]—But be not dismayed with that which shall befall me; I must die indeed, but I will rise again; and when I am risen will show myself to you, my dear disciples; and that ye may know where to make account of my presence, remember that I now tell you, I will go before you into Galilee.

39. "And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou *wilt.*"]—O my Father, when I look to the grievousness of these instant sufferings, and the infirmity of this human nature which I have assumed, I could be well content to wish, that, if it could be, this bitter death, which now awaits for me, might by me be avoided and by thee removed: but when I cast mine eye to thine holy decree, and the necessity of man's redemption, I do most willingly submit myself to thy will: be it not as human nature could be content to wish, but as thy divine will hath everlastingly decreed.

41. "Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak."]—If for my sake ye do not find cause enough to stir up yourselves, and to shake off your drowsiness, yet at least for your own be advised so to do: neither let your eyes only be open to watch, but your heart also to pray; for ye are now in great danger to be overcome with temptations of fear and distrust: I know your mind is good; ye are willing enough to perform these good duties; but the natural infirmity of your flesh is ready to strive against these good motions, so as ye had need of my seasonable and earnest excitations.

45. "Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners."]—Since my so serious admonition could not keep open your eyes; go to, now sleep on, take your rest if you can; behold, ye are now entering into a busy and perilous time; for now is the hour of my

suffering at hand, and I, the Son of man, am betrayed by my wicked disciple into the hands of the malicious Jews.

50. "And Jesus said unto him, Friend, wherefore art thou come?"]—Had an enemy done me this ill office, it would have become him; but for thee, my friend and familiar, to sell thy service to my betraying, how hateful a thing it is! I do well know thy errand: thou art come to betray thy Master with a kiss.

51. "And, behold, one of them which were with Jesus, stretched out *his* hand, and drew his sword, and struck a servant of the high priest, and smote off his ear."]—And, behold, one of them which were with Jesus, even Simon Peter, out of his zeal to his Master, drew forth his sword, and stretched out his hand, and smote a servant of the high priest, called Malchus, and cut off his ear.

52. "Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword."]—Put up thy sword: these are not the weapons that ye, my disciples, must fight withal: Peter, thou doest not herein fight for me so much as against thyself; for whosoever, in a private revenge, being not thereto called and authorized, shall smite with the sword, that man pulls upon himself the just revenge of God and his law, and must expect the same measure which his cruelty and presumption hath meted to another.

53, 54. "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?"]—It is a great weakness and ignorance in thee, if thou thinkest it is for want of help that I am fallen into these malicious hands: no; I would have thee know, that if I would pray unto my Father in heaven for rescue, I could easily obtain a mighty host of glorious angels to deliver me: but then, what would become of mankind? or how should that be fulfilled which the Scriptures have foretold concerning me, and that great work of redemption which must be wrought by me?

61. "And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days."]—Whereas Jesus had said, If you shall destroy this living temple of my body, I will within three days build it up again; these false witnesses, perverting his words, and misalledging them, as spoken of the material Temple of Jerusalem, accuse him to have said, I am able to de-

stroy this Temple of God, which you hold in so great honour and reverence, and can build it up again in three days.

64. "Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."]—Jesus saith unto him, I am indeed the Christ, the Son of God; but it is not for you to judge of me by this now homely and contemptible appearance of mine: the time shall come when ye shall behold me in another form: ye, who now look upon me with scorn and contempt, shall then see me sitting gloriously on the right hand of Majesty and Power, and coming in the clouds of heaven to judge both the quick and the dead.

68. "Saying, Prophesy unto us, thou Christ, Who is he that smote thee?"]—They say thou art a great Prophet; now show thy skill: out of thy deep knowledge, now tell us, thus hoodwinked, who it is that smites thee.

XXVII. 2. "And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor."]—But having not in their own hands the power of life and death, they bound him, and led him away, and delivered him to the Roman governor, Pontius Pilate.

3. "Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces," &c.]—Then Judas, which had betrayed him, when he saw the proceedings and issue of this business, viz. that Jesus was condemned to die, whereas upon the sight and knowledge of the continual miracles of Christ, he perhaps supposed that, notwithstanding this wicked transacting of his, his Master would easily free himself from their hands; he was stricken with a late remorse, and brought again the thirty pieces, &c.

9. "Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value."]—See Zech. xi. 13.

The testimony is plainly cited out of Zechariah, and yet is in ancient copies alleged under the name of Jeremiah: which doubtless happened by the writer's mistaking of the abbreviations, Ζρῖου for Ιρῖου, as I have seen it in a very old manuscript.

15. "Now at *that* feast the governor was wont to release unto

the people a prisoner, whom they would."]—Now at that feast of the Passover, for the honour of that solemnity, it was an ancient custom of the Jews, in memory of their letting loose from their Egyptian thraldom, to let loose some one prisoner, whom they would choose, for what offence soever he was committed; which favour the Roman governors, to ingratiate themselves with the Jewish people, thought good to continue unto them.

24. "He took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it*."]—Then Pilate, knowing that it was the Jewish manner by washing of hands to signify and profess their innocency, took water, and in the presence of the multitude washed his hands, and made protestation of his clearness and freedom from the guilt of the innocent blood of Jesus Christ.

25. "Then answered all the people, and said, His blood *be* on us, and on our children."]—If there be any fault in shedding the blood of this man, we do willingly take it upon ourselves: let it be required of us and of our children.

28. "And they stripped him, and put on him a scarlet robe."]—And they scornfully put upon him all the robes and ornaments of royalty, in mockage and derision; as first, they clad him with a scarlet robe.

29. "And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him."]—Then for his crown they floutingly put upon his head a wreath of thorns platted together; and instead of a sceptre, they gave him a reed in his hand; and in an open mockage they bowed their knees to him, and jeeringly saluted him with the royal acclamation of, Hail, King of the Jews!

34. "They gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink."]—They gave unto him, according as they were wont to do unto condemned malefactors, a potion of sharp wine mixed with myrrh, and other bitter compositions; which he tasted of, but would not drink.

44. "The thieves also, which were crucified with him, cast the same in his teeth."]—All sorts were ready to cast their taunting and opprobrious speeches upon him: not only the scribes and the priests and the multitude, but even the very thieves had their mouths open against him; for one of those thieves that was crucified with him scornfully upbraided his passion to him.

45. "Now from the sixth hour there was darkness over all the

land unto the ninth hour."]—Now from twelve of the clock until three in the afternoon there was a darkness over all the land; God, by this, purposing to show unto the world, by this unusual change of the course of nature, that there was a violence offered to the God of nature which he abhorred, and the delinquents had cause to be stricken with remorse for.

46. "And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?"]—And about three of the clock in the afternoon, Jesus cried out with a loud voice in the words of the prophet David, his true and ancient type, My God, my God, why hast thou forsaken me? which he did in a deep sense of his Father's wrath unto mankind, in whose stead he now underwent that which was due for the sins of the whole world: while he said, Why hast thou forsaken me? implying that God had for the time withdrawn from him the sense and vision of his comfortable presence; and while he said, My God, implying the strength of his faith, whereby he did firmly apprehend the sure and gracious aid of his eternal Father.

47. "Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias."]—Some of them that stood there, when they heard him say Eloi, whether mistaking the likeness of the word, or whether wilfully scorning him in this passionate expression of his grief, said, This man calleth for Elias, &c.

51–53. "And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many."]—And, behold, that the Jews might now understand that, by the death of this Son of God, all the Mosaical ceremonies and rites were at a full end, the veil of the temple, which was before the Holy of Holies, rent in pieces from the top to the bottom; and that they might see the God of heaven and earth suffered under their hands, as the heavens testified their interest in him by subduing their light, so did the earth by the quaking and agitation thereof, and by the rending of her rocks; yea, the very graves were opened, and many bodies of the saints which had long lien therein, now, by the Almighty power of their dying Saviour, arose, and came out of their graves, to attend him who was the First Fruits of the dead; the Author of the happy resur-

rection of his chosen; and therefore, upon the resurrection of this Son of God, the Lord of life, they arose, and went into the city of Jerusalem, and showed themselves to many whom they had been formerly known unto.

54. "Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God."]—Now when the centurion, though a mere heathen, and the Roman soldiers that were with him, saw the darkness and the earthquake and the manner of Christ's death, his patience, his mercy, his voluntary and sweet expiration, they were stricken with great fear, saying, This Jesus was put to death as upon pretence of blasphemy, for that he gave out himself for the Son of God; but all these things plainly show that he said nothing but truth of himself: doubtless he was no other than that he said of himself, the Son of God.

56. "Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children."]—This while there was no news of his disciples: they, except John only, had withdrawn themselves; but many women, who had been very ready to attend Christ, and to minister unto him in his journey from Galilee to Jerusalem, stood within sight, though not very near to his cross; sadly beholding all that was done unto him.

61. "And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre."]—Now there was Mary Magdalene, and that other Mary the mother of James, sitting over against the sepulchre, that they might take good view of the place where Jesus was laid; purposing to bring sweet odours, when the sabbath was over, for the perfuming and embalming of his body.

62. "Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate."]—Now the next day that followed the preparation day, being both the sabbath day and the day of the Passover, the chief priests, now not regarding the sacred solemnity thereof out of their malice to Christ, came together to the Roman governor, Pilate.

65. "Pilate said unto them, Ye have a watch."]—Ye have a guard of soldiers, which, out of the tower of Antonia, are designed to this service: go your way; set sure watch upon the sepulchre, &c.

XXVIII. 1. "In the end of the sabbath, as it began to dawn toward the first *day* of the week."]—In the night after the sabbath, when it was dawning towards the morning of the first day of the week, &c.

18. "All power is given unto me in heaven and in earth."]—All power is given to me both in heaven and earth, as Mediator betwixt God and man: neither is this power at this time conveyed unto me, which before I had not; but now, by this my glorious and triumphant resurrection, it is manifested to you and the world, that I am invested with this power.

19. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."]—By virtue whereof, I give you, my Apostles, commission and charge, to go teach all nations of the world; adding to your doctrine the seal of holy Baptism, whereby ye shall initiate all believers into my Church; baptizing them, as by calling upon the name of God the Father, the Son, and the Holy Ghost, one in essence, three in distinction of Persons; so, in the authority of the same one God, and into the profession of the faith and religion of that one God, distinguished by those three coeternal and coequal Persons, blessed for ever.

20. "And, lo, I am with you alway, *even* unto the end of the world. Amen."]—And, lo, howsoever my bodily presence shall be subduced from you, yet in my Spirit and Infinite Deity I will be ever present with you, to protect and bless you and my whole Church, to the end of the world.

THE GOSPEL OF ST. MARK.

I. 2. "Behold, I send my messenger before thy face, which shall prepare thy way before thee."]—See Malachi iii. 1.

3. "The voice of one crying in the wilderness," &c.]—See Isaiah xl. 3.

5. "And were all baptized of him in the river of Jordan, confessing their sins."]—And as John preached unto them repentance, that they might be capable of the remission of their sins, so they accordingly practised it; for those that came to be baptized of him presented themselves to him with an humble confession of their sins.

6. "And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey."]—See Matthew iii. 4.

8. "I indeed have baptized you with water: but he shall baptize you with the Holy Ghost."]—See Matthew iii. 11.

10. "And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him."]—See Matthew iii. 16.

12. "And immediately the spirit driveth him into the wilderness."]—See Matthew iv. 1.

17. "And Jesus said unto them, Come ye after me, and I will make you to become fishers of men."]—See Matthew iv. 19.

22. "And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes."]—See Matthew vii. 28, 29.

34. "And suffered not the devils to speak, because they knew him."]—And he suffered not the evil spirits to profess their knowledge of him, because he would not have him who is the father of lies to slander and disgrace the truth by his testimony.

44. "Offer for thy cleansing those things which Moses commanded, for a testimony unto them."]—See Matthew viii. 4.

45. "Insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter."]—Insomuch as Jesus, who purposely shunned the confluences and applauses of the people, found it not fit for him to enter openly into the city any more, &c.

II. 5. "Son, thy sins be forgiven thee."]—See Matthew ix. 2.

10. "But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)" &c.]—See Matthew ix. 6.

14. "Sitting at the receipt of custom."]—See Matthew ix. 9.

19. "Can the children of the bridechamber fast, while the bridegroom is with them?"]—See Matthew ix. 15.

25, 26. "And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? how he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests?"]—Hunger, or whatsoever bodily necessity, dispenseth with the ritual observations of the law: as ye may well see in the example of David; who, when he had need, and was thereupon driven to seek relief of Abiathar the high priest, went into the temple of God, and made no scruple to eat of that shewbread which was consecrated

to sacred use, and therefore was not lawful to be eaten of any but the priests only, &c.

III. 22. "He hath Beelzebub, and by the prince of the devils casteth he out devils."]—See Matthew xii. 24.

26. "And if Satan rise up against himself, and be divided, he cannot stand, but hath an end."]—See Matthew xii. 26.

28. "All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme."]—See Matthew xii. 31.

34, 35. "Behold my mother and my brethren! for whosoever shall do the will of God, the same is my brother, and my sister, and mother."]—See Matthew xii. 49, 50.

IV. 11. "Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables."]—See Matthew xiii. 11.

12. "That seeing they may see," &c.]—See Matthew xiii. 13.

21. "Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?"]—See Matthew v. 15.

22. "For there is nothing hid, which shall not be manifested."]—See Matthew x. 26.

25. "For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath."]—See Matthew xiii. 12.

31. "*It is* like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth."]—See Matthew xiii. 31, 32.

V. 39. "The damsel is not dead, but sleepeth."]—See Matthew ix. 24.

VI. 1. "And came into his own country."]—See Matt. xiii. 54.

2. "Whence hath this *man* these things?"]—See Matt. xiii. 54.

3. "Is not this the carpenter?" &c.]—See Matthew xiii. 55.

5. "And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*."]—And he could not abide to do any great miracles there among them because of their infidelity.

8, 9. "And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse: but *be* shod with sandals; and not put on two coats."]—See Matthew x. 9, 10.

10. "In what place soever ye enter into an house, there abide till ye depart from that place."]—See Matthew x. 11.

11. "Shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city."]—See Matthew x. 14, 15.

13. "And anointed with oil many that were sick, and healed *them*."]—And, as a sign extraordinarily appointed by God for the miraculous cure of the diseased, they anointed the sick with oil, in very great multitudes, and healed them.

20. "For Herod feared John," &c.]—For Herod had an awful and reverent conceit of John, knowing that he was a just and holy man.

VII. 5. "Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?"]—See Matt. xv. 2.

7. "Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men."]—See Matthew xv. 9.

11. "If a man shall say to his father or mother, *It is* Corban, that is to say, a gift, by whatsoever thou mightest be profited by me."]—See Matthew xv. 5.

15. "There is nothing from without a man, that entering into him can defile him," &c.]—See Matthew xv. 11.

26. "The woman was a Greek, a Syrophenician by nation."]—The woman was a Gentile, born in those coasts of Tyre and Sidon which were in Syrophenicia.

VIII. 15. "The leaven of the Pharisees."]—See Matt. xvi. 6.

24. "I see men as trees, walking."]—And he looked up, and said, I see a weak confused glimmering of men walking, which seem to me like unto trees.

33. "Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men."]—See Matthew xvi. 23.

IX. 1. "Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come."]—See Matthew xvi. 28.

13. "Elias is indeed come, and they have done unto him whatsoever they listed," &c.]—See Matthew xi. 14.

19. "O faithless generation, how long shall" &c.]—See Matthew xvii. 17.

29. "This kind can come forth by nothing, but by prayer and fasting."]—See Matthew xvii. 21.

37. "Whosoever shall receive one of such children in my name,

receiveth me: and whosoever shall receive me, receiveth" &c.]—See Matthew xviii. 5.

39. "Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me."]—Forbid them not: there is no reason to inhibit them that are well affected to us: if they make use of my name in ejecting devils, it appears they have an honourable conceit of my power; at least they cannot open their mouths in disgrace of me who do improve my name to miraculous purposes.

40. "For he that is not against us is on our part."]—Neither is it for you to set yourselves against them that make no opposition to us: for of those that are lookers on, such as make no head against us do in a sort make for us, in that they oppose us not. It is not to be expected that all should follow our train: in this common hostility of the world, those that do not attend us, yet, if they side not against us, are worthy to be favourably entertained.

42. "And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone" &c.]—See Matthew xviii. 6.

43. "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to" &c.]—See Matthew v. 29, 30.

49. "For every one shall be salted with fire, and every sacrifice shall be salted with salt."]—That ye may avoid that unquenchable and eternal fire, see and provide carefully that ye may be seasoned with the fire and salt of God's Spirit: for as no sacrifice of the law is accepted of God, unless it be first seasoned with salt, and so pass the fire; so no soul can hope to be graciously received of him which is not wrought upon by the wholesome acrimony of due mortification.

50. "Salt *is* good: but if the salt have lost his saltness, wherewith will ye season it?"]—See Matthew v. 13.

Ibid. "Have salt in yourselves, and have peace one with another."]—Have in yourselves the true seasoning of faith, of wisdom, and of all holy graces, which may make you savoury unto God, and have peace outwardly with others.

X. 5, 6. "For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female."]—See Matthew xix. 8.

14. "Suffer the little children to come unto me, and forbid

them not: for of such is the kingdom of God."]—See Matthew xix. 14.

18. "Why callest thou me good? *there is* none good but one, *that is,* God."]—See Matthew xix. 17.

21. "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven," &c.]—See Matthew xix. 21.

25. "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."]—See Matthew xix. 24.

29. "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or" &c.]—See Matthew xix. 29.

31. "But many *that are* first shall be last; and the last first."]—See Matthew xix. 30.

37. "Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory."]—See Matthew xx. 21.

38. "Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?"]—See Matthew xx. 22.

40. "But to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared."]—See Matthew xx. 23.

42. "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them."]—See Matthew xx. 25.

XI. 9, 10. "Hosanna; Blessed *is* he that cometh in the name of the Lord: blessed *be*" &c.]—See Matthew xxi. 9.

13. "And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon." &c.]—See Matthew xxi. 19.

15, 17. "And Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that" &c.]—See Matthew xxi. 12, 13.

23. "For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast" &c.]—See Matthew xxi. 21.

29, 30. "I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. The

baptism of John, was *it* from heaven, or of men? answer me."]—See Matthew xxi. 24, 25.

XII. 1. "A *certain* man planted a vineyard, and set an hedge about *it*, and digged *a place for* the winefat, and built" &c.]—See Isaiah v. 1. and Matthew xxi. 33.

10. "And have ye not read this scripture; The stone which the builders rejected is become the head of the corner?"]—See Matthew xxi. 42.

13, 14, 15. "And they send unto him certain of the Pharisees and of the Herodians, to catch him in *his* words. And when they were come, they say &c., Shall we give, or shall we not give?" &c.]—See Matthew xxii. 15–22.

24. "Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?"] —See Matthew xxii. 29.

25. "For when they shall rise from the dead, they neither marry, nor are given in marriage." &c.]—See Matthew xxii. 30.

26, 27. "I *am* the God of Abraham, and the God of Isaac, and the God of Jacob. He is not the God of the dead, but the God of the living."]—See Matthew xxii. 32.

33. "And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices."]—And to love that God with all the heart; and to have all the powers and faculties of the soul, even the understanding and will and affections, given up unto him and to his sincere service; and, for his sake, to love a man's neighbour truly and unfeignedly as himself; this is more acceptable to God than all the legal sacrifices and burnt offerings in the world.

35. "How say the scribes that Christ is the son of David?"]—See Matthew xxii. 42, 43.

XIII. 4. "Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?"]—See Matthew xxiv. 3.

6. "For many shall come in my name, saying, I am *Christ;* and shall deceive many."]—See Matthew xxiv. 5.

10. "And the gospel must first be published among all nations."]—See Matthew xxiv. 14.

14. "But when ye shall see the abomination of desolation, spoken of by Daniel," &c.]—See Matthew xxiv. 15.

15. "And let him that is on the housetop not go down into the house," &c.]—See Matthew xxiv. 17.

17. "But woe to them that are with child," &c.]—See Matthew xxiv. 19.

18. "And pray ye that your flight be not in the winter."]—See Matthew xxiv. 20.

20. "And except that the Lord had shortened those days, no flesh" &c.]—See Matthew xxiv. 22.

22. "If *it were* possible, even the elect."]—See Matthew xxiv. 24.

24. "The sun shall be darkened, and the moon shall not give her light."]—See Matthew xxiv. 29.

27. "And then shall he send his angels, and shall gather together his elect" &c.]—See Matthew xxiv. 31.

32. "But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."]—But howsoever I have given you many presages and certain fore-tokens of that great day, yet the particular time and hour thereof is so reserved in the secret counsel of God the Father, as that the blessed angels of heaven know it not; no, the very Son of man, as he is man, hath it not disclosed unto him.

XIV. 4. "And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?"] See Matthew xxvi. 8, 9.

8. "She hath done what she could: she is come aforehand to anoint my body to the burying."]—See Matthew xxvi. 12.

13. "Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him."]—See Matthew xxvi. 18.

18, 20. "Verily I say unto you, One of you which eateth with me shall betray me. And he answered and said unto them, *It is* one of the twelve, that dippeth with me in the dish."]—See Matthew xxvi. 21, 23.

22. "Take, eat: this is my body."]—See Matthew xxvi. 26.

24. "This is my blood of the new testament, which is shed for many."]—See Matthew xxvi. 28.

25. "Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God."]—See Matthew xxvi. 29.

27. "All ye shall be offended because of me this night: for it is written," &c.]—See Matthew xxvi. 31.

28. "But after that I am risen, I will go before you into Galilee."]—See Matthew xxvi. 32.

36. "And he said, Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt."]—O Father, I know all things are possible to thine absolute and almighty power: when I consult with human infirmity, I could incline to wish the removal of this bitter passion; but those weak volitions are not now for me: I do and shall willingly submit mine human will to thy divine will and pleasure.

38. "The spirit truly *is* ready, but the flesh *is* weak."]—See Matthew xxvi. 41.

41. "Sleep on now, and take *your* rest: it is enough, the hour is come;" &c.]—See Matthew xxvi. 45.

47. "And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear."]—See Matt. xxvi. 51.

58. "We heard him say, I will destroy this temple that is made with hands," &c.]—See Matt. xxvi. 61.

62. "And ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."]—See Matthew xxvi. 64.

XV. 6. "Now at *that* feast he released unto them one prisoner, whomsoever they desired."]—See Matt. xxvii. 15.

17, 18. "And they clothed him with purple, and platted a crown of thorns, and put it about his *head*," &c.]—See Matthew xxvii. 28, 29.

23. "And they gave him to drink wine mingled with myrrh: but he received *it* not."]—See Matthew xxvii. 34.

25. "And it was the third hour, and they crucified him."]—Dividing the day into four quarters, three hours to each quarter, it was in the third of them wherein they crucified him.

33. "And when the sixth hour was come, there was darkness over" &c.]—See Matthew xxvii. 45.

39. "And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God."]—See Matt. xxvii. 54.

XVI. 2. "And very early in the morning the first *day* of the week, they came," &c.]—See Matthew xxviii. 1.

17, 18. "And these signs shall follow them that believe; In my name shall &c.; they shall take up serpents; and if they drink

any deadly thing, it," &c.]—And during this infancy of my Church, and this first plantation of my Gospel, these miraculous signs shall be done by them that believe in me: in my Name, &c.

THE GOSPEL OF ST. LUKE.

I. 3. "It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order."]—I was moved by the instinct and direction of the Holy Spirit, having had full and infallible notice of all things which were done from the very first intimation of the conception of Christ till now, to digest and set them down in due order, &c.

5. "A certain priest named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth."]—Whereas king David had long since, for the avoiding of confusion in the holy services of the Temple, sorted all the priestly tribe into four and twenty ranks, and had by lot designed to them the several courses of their ministration; Zachariah the priest was one of the successors of Abia in his division, upon whom the eighth course fell; and, as his time came, ministered accordingly: and his wife was also of the same holy tribe.

6. "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless."]—And they were both holy and conscionable persons, sincere and upright in their carriage before God and men, walking inoffensively in the ways of God's law.

9. "According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord."]—As there were divers several employments in the offices of the priests in their courses, the lot of Zachariah was now to burn incense in the temple, upon the altar, which was set for that purpose in the outer room or tabernacle thereof.

10. "And the whole multitude of the people were praying without at the time of incense."]—And the multitude, as not being allowed to come under the roof of the temple, stood in the outer court, whence they might see the holy actions performed within by the priests; praying all the time that the incense was offered, that so the incense of their devotions might answer to the sweet savour of that material incense, which ascended up in their sight towards heaven.

15. "For he shall be great in the sight of the Lord, and shall

drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb."]—For he shall not only be great in the reputation of his holiness with men, but in the acceptation and favour of God: and he shall, in a Nazaritish austerity, be consecrated to God; not drinking wine nor strong drink, but be sadly devoted to the holy service of God; and shall be filled with the Holy Ghost, even from his birth.

18. "And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years."]—It is a strange and unlikely message that thou deliverest unto me; what sign dost thou give me, whereby I may be assured of it? for sure in course of nature this cannot be: I am an old man, and my wife is stricken in years; we are therefore both unapt to beget or to bear a son.

20. "And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words."]—Since thou desirest a sign, behold, thou shalt feel and find this manifest sign in thyself; that very tongue that desireth it shall be tied up: thou shalt be dumb, and not able to speak, from this hour till the birth of that son of thine, because thou believest not my words, &c.

22. "For he beckoned unto them, and remained speechless."]—He made signs unto them of his own speechlessness, and of that heavenly vision which he had seen; so as all the people, with much wonder, apprehended this extraordinary work of God in Zachariah.

24, 25. "And hid herself five months, saying, Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take away my reproach among men."]—Out of an holy bashfulness at this strange work of God, and at the wonderment of her neighbours; she kept close for five months, [saying,] Thus marvellously hath the Lord dealt with me beyond all hopes, in this conception of mine, whereby he hath taken away from me the reproach of barrenness.

34. "Then said Mary unto the angel, How shall this be, seeing I know not a man?"]—Then said Mary to the angel, as partly wondering at the speech, and partly inquiring into the manner of the performance of so strange a work, Thou hast told me a great and marvellous thing, that I shall now instantly conceive the Messiah, the son of the living God; but tell me how this shall be effected: how shall I, that am a weak vessel of flesh, conceive him

that is the Son of God? or how shall I, who am a virgin, being only espoused to an husband, not yet therefore capable of the knowledge of a man, how shall I in this condition become the mother of such a son?

35. "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."]—Be not thou curious to inquire into the manner how this work shall be effected; for the Spirit of God, the infinite and essential power of the Highest, shall no less secretly than wonderfully work this blessed conception in thee, of thy substance by him sanctified, framing that sacred body which the Son of God shall assume to himself.

36. "And this is the sixth month with her, who was called barren."]—And this is the sixth month of the conception of her that was ever formerly reputed barren.

37. "For with God nothing shall be impossible."]—For with God, howsoever things may seem to weak and ignorant mortals, nothing is impossible: the conception of aged Elisabeth, the conception of a pure virgin without the touch of man, are easily feasible to his Omnipotence.

38. "Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her."]—Behold, Lord, I have been taught from thy prophets that a virgin shall conceive, and be the mother of him that is Immanuel, God with us. If I, howsoever unworthy, be designed by thee to this wonderful honour, I do bless thy name for this great mercy, and do gladly yield myself over to thy holy will and pleasure. Let this gracious work of thine be accordingly wrought in me.

39. "And Mary arose in those days, and went into the hill country with haste, into a city of Juda."]—And Mary arose in those days, and partly for the further confirmation of her faith by the sight of that which was affirmed by the angel concerning her cousin Elisabeth, and partly for mutual congratulation of these great works of God, went up from Nazareth to the hill country of Juda, to visit Elisabeth.

41, 42. "The babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb."]—The babe, by the extraordinary and powerful motion of the Spirit of God, leaped in the womb of his mother;

as in a miraculous presention of the Deity of that Saviour whose forerunner he should be into the world: and Elisabeth was suddenly inspired with a prophetical power, and by the instinct and virtue thereof said—

46, 47. "And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."]—All the powers of my will and affections agree together in magnifying the goodness of the Lord towards me; and the faculty of my understanding, in the apprehension of this great mercy of God, stirs up all the rest to praise and glorify him.

51. "He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts."]—He hath approved his almighty power in this supernatural work, which he hath wrought in me: he hath, according to his gracious wont, chosen so poor and humble a creature as myself to exalt to this marvellous honour; whereas those that are high in their own conceits he hath confounded and disregarded.

So also verse 52.

61. "And they said unto her, There is none of thy kindred that is called by this name."]—Thou knowest it is the usual manner to call the children by the names of some of the ancestors or near kindred of the family; why wilt thou alter the custom? what reason hast thou, since none of thy kinsfolk is so called, to appoint this name to be given to thy son?

63. "And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all."]—And he made signs to them again, that they should bring him a writing table; and therein he wrote, His name is John.

69. "And hath raised up an horn of salvation for us in the house of his servant David."]—See Psalm cxxxii. 17.

78, 79. "Through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace."]—Through the bowels of the tender compassion of our God towards mankind, out of which he hath sent his Son, as the morning sun rising from the east, to visit his people by his gracious presence with them; to give true light of knowledge and comfort to those who are naturally overwhelmed with the darkness of ignorance and averseness from God, and thereby in danger of everlasting death; and to set us in the true way of rest and eternal happiness.

80. "And was in the deserts till the day of his showing unto Israel."]—And lived obscurely in the desert, until it pleased God to call him forth for the discharge of that his public function, in teaching and baptizing his people.

II. 1. "And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed."]—And it came to pass when John was born, that there went out a public edict from Augustus Cæsar, the Roman emperor, that all the nations which were under the Roman dition and jurisdiction should assemble in those cities whereto their tribes and families appertained; and there be enrolled, as well for the number of their persons, as for the rate of their tribute and taxation which they were to pay unto the Roman state.

So verse 3.

2. "*And* this taxing was first made when Cyrenius was governor of Syria."]—And this universal taxing was first made when Cyrenius was governor of Syria, to which Judea pertained as a province; which being of a levy of money, to be paid to Rome, was more proper for him to meddle with than for Herod the tributary king of Judea.

7. "And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn."]—And she brought forth her only son, and wrapped him in swaddling clothes, and laid him in a manger, because the meanness of her husband Joseph, and the concourse of people was so great, that no place could be obtained for their lodging in the inn.

9. "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them."]—And as the place of Christ's birth was poor and homely, so were the persons to whom it was first manifested; being but poor shepherds: yet there was not more meanness in them to whom this wonder was first revealed than there was glory in the revealer; for, lo, the angel of the Lord came upon them, and with a glorious brightness shone round about them, &c.

13, 14. "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."]—Neither did God content himself with the testimony of one angel alone, but together with that one heavenly messenger, there was a whole host of blessed spirits, praising God, and saying, Now,

upon the birth of the Saviour of the world, let all praise and glory be given to God in the highest heaven; let there be an happy peace and reconciliation of man to God; let there be a merciful acceptation and respect of God to man: yea, Lord, glorious is the praise of thy mercy; firm and comfortable is the peace of thy redeemed; unspeakably gracious is thy good will towards men.

22, 23. "And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord; as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord."]—And when the fortieth day was come, which in the law was appointed for the purification of the woman after her childbirth, Joseph and Mary, besides the errand of that due ceremony, brought him to Jerusalem, to present him to the Lord in his temple: which they did out of a careful respect to the law of the Lord; requiring that every firstborn male should be consecrated to God, in memory of his preservation of the firstborn of Israel in Egypt, when the eldest of every Egyptian family was stricken by the hand of God.

25. "Waiting for the consolation of Israel: and the Holy Ghost was upon him."]—Waiting long for the coming of the Messiah, which should be for the comfort and salvation of Israel; and he was by the Holy Ghost endued with the gift of prophecy.

26. "And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ."]—And it was revealed to him by the same Spirit of God, that though he were very aged, and looked long for his dissolution, yet that he should not die till he had with those his bodily eyes seen the Messiah, the Lord of life and glory.

27. "And he came by the Spirit into the temple: and when the parents brought in the child Jesus," &c.]—And by the direction and conduct of the same Holy Spirit he came into the temple at the very time when the parents of Jesus brought him thither, &c.

29. "Lord, now lettest thou thy servant depart in peace, according to thy word."]—O Lord, how long have I longed for this day! my life had been tedious unto me, if it had not been for the hope of this sight; and now that mine eyes are blessed with the sight of my Saviour, now thou givest me a sweet and joyful pas-

sage out of this transitory life: thou hast made good thy promise to me, and now make good thy salvation.

34, 35. "Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed."]—Think not that nothing shall follow upon the birth of this Divine child but welfare and glory and advancement to all men, and especially to Israel: but know, that as he shall work the happiness of many, so he shall be the occasion of the fall of many also; yea, as his mercy shall save those that are the true sons of Israel, so his justice shall reject and condemn the wicked and unbelievers. Neither look that he shall be applauded of all; yea, rather, he shall be as a common mark, whereat the arrows of contumely and reproach shall be generally shot, through the world; and his name and religion shall be sure to receive opposition and contradiction everywhere: and thereby men shall be tried; and occasion shall be given them to show either the truth or falsehood of their hearts towards his name and profession. And thou, O blessed Virgin, howsoever thou shalt find just cause of unspeakable joy in such a Son, yet thou shalt not be without many sorrows and heartbreakings for those things which shall befall him, and those great indignities and hard measures which shall be offered unto him.

36, 37. "And had lived with an husband seven years from her virginity; and she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day."]—After the time of her virginity, she had lived seven years in wedlock with her husband; and had from the decease of her husband continued a widow for the space of about fourscore and four years: and she spent her time, mostwhat, in her devotions and attendance upon God's public services in the temple; giving herself to religious and pious exercises, of fasting and prayer, continually, upon all occasions.

38. "And spake of him to all them that looked for redemption in Jerusalem."]—And spake of him to all them which looked for the coming of the Messiah, for the redemption of Israel.

40. "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him."]—And Jesus, the Son of God, who had taken upon him the condition of

our humanity, did accordingly subject himself to the infirmities and growths thereof: as therefore he would grow in stature of body, so also in respect of his human soul, he grew and increased in the qualities and graces thereof, in wisdom and knowledge; so as, according to the proportion of his age, the free gifts of the Spirit were augmented in and upon him.

49. "Wist ye not that I must be about my Father's business?"]—Did ye not know and consider, that howsoever I am ready to give all due respects to thee as my mother according to the flesh, and to Joseph as my reputed father, yet that I have another Father, even the great and glorious God of heaven, whose business I must go about; and if, in comparison of his services, I do seem to neglect you, it is not for you to think much of it.

52. "And Jesus increased in wisdom and stature, and in favour with God and man."]—See verse 40.

III. 2. "Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness."]—Under the high priesthood, both of Annas the father-in-law to Caiaphas, and of Caiaphas son-in-law to Annas, ruling successively; so as John preached in the several years wherein they succeeded in government to each other.

4. "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."]—See Isaiah xl. 3.

5. "Every valley shall be filled, and every" &c.]—See Isa. xl. 4.

7. "O generation of vipers, who hath warned you to flee from the wrath to come?"]—See Matthew iii. 7.

8. "Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham."]—See Matthew iii. 8, 9.

9. "And now also the axe is laid unto the root of the trees: every tree therefore" &c.]—See Matthew iii. 10.

11. "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise."]—Be ye so charitably affected, as that ye can be well contented to part with whatsoever is superfluous to you, for the relief of the necessity of those that want.

13. "Exact no more than that which is appointed you."]—Do not grate on the subject, in exacting more tribute and larger fees than the law hath appointed for you.

16. "I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose:" &c.]—See Matthew iii. 11.

17. "Whose fan *is* in his hand, and he will throughly purge his floor, and will gather the wheat into his garner;" &c.]—See Matthew iii. 12.

22. "And the Holy Ghost descended in a bodily shape like a dove upon him," &c.]—See Matthew iii. 16.

23. "And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph."]—And Jesus himself was now entering into the thirtieth year of his age; being, as was supposed, the son of Joseph, but indeed the Son of the only true God, who gave flesh unto him by the miraculous power of his Spirit, of the substance of the Virgin Mary; which Mary was the espoused wife of Joseph; and her natural father was Heli, the father-in-law to Joseph; which Heli was the natural son of Matthat, &c.

IV. 1. "And was led by the Spirit into the wilderness."]—See Matthew iv. 1.

4. "It is written, That man shall not live by bread alone, but by every word of God."]—See Matthew iv. 4.

14. "And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him" &c.]—And Jesus, who in all his motions and actions was directed and led by the Holy Spirit, returned by the power of the same Spirit into Galilee after his baptism.

18. "The Spirit of the Lord *is* upon me," &c.]—See Isa. lxi. 1.

23. "And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country."]—Ye are ready to take up this proverb against me, Physician, heal thyself: Sir, begin with your own, ere you look to the winning of others with your miracles: you have done wonders in Capernaum, why do ye not gratify your own country rather with your miraculous works?

30. "But he passing through the midst of them went his way."] —But he, by his Divine power restraining their violence, and delivering himself from their hands, went away from them.

V. 8. "When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord."]—O Lord, I am not worthy to have the honour of thy presence in this

ship of mine; for I am a sinful man, and therefore depart thou away from me.

10. "From henceforth thou shalt catch men."]—See Matthew iv. 19.

24. "But that ye may know that the Son of man hath power" &c.]—See Matthew ix. 6.

27. "Sitting at the receipt of custom."]—See Matthew ix. 9.

32. "I came not to call the righteous, but sinners to repentance."]—See Matthew ix. 13.

34. "Can ye make the children of the bridechamber fast, while the bridegroom is with them?"]—See Matthew ix. 15.

36, 37. "No man putteth a piece of a new garment upon an old; &c. And no man putteth new wine into old bottles;" &c.]—See Matthew ix. 16, 17.

VI. 9. "Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy *it?*"]—Surely, the very not doing of good when we may is evil: to forbear the giving cure to this distressed man would come justly under this taxation. Tell me therefore, whether is it lawful to do good on the sabbath day by healing this man, or evil by refusing to heal him? &c.

20. "Blessed *be ye* poor: for your's is the kingdom of God."]—See Matthew v. 3.

25. "Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep."]—Woe be to you that pamper yourselves with plenty of all earthly delicates, feasting yourselves without fear! for the time shall come wherein ye shall be held short of all worldly comforts, and be pinched with extremity of want.

29. "And unto him that smiteth thee on the *one* cheek offer also the other; and him," &c.]—See Matthew v. 39.

37. "Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned," &c.]—See Matthew vii. 1.

VII. 8. "For I also am a man set under authority, having under me soldiers," &c.]—See Matthew viii. 9.

9. "I have not found so great faith, no, not in Israel."]—See Matthew viii. 10.

20. "Art thou he that should come? or look we for another?"] See Matthew xi. 3.

24, 25. "What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see?" &c.]—See Matthew xi. 7, 8, 9.

28. "Among those that are born of women there is not a greater prophet than John the Baptist," &c.]—See Matthew xi. 11.

31–35. "Whereunto then shall I liken the men of this generation? and to what are they like? They are like unto children sitting in the marketplace, &c. For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, &c. But wisdom is justified of all her children."]—See Matthew xi. 16–19.

37. "And, behold, a woman in the city, which was a sinner," &c.]—And, behold, a woman in the city, who was noted for an infamous offender, hearing &c.

47. "Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little."]—She finds that her sins are many, and that those her many sins are upon her repentance forgiven to her; and in the sense of that mercy from me her Saviour she loveth much.

50. "Thy faith hath saved thee; go in peace."]—That faith of thine, which hath moved thee to have recourse unto me for mercy and forgiveness, hath delivered thee from the danger of all thy sins, and put thee into the state of salvation. Go now away in the peace of a good conscience; and be comforted in God, who hath remitted thee.

VIII. 2. "Mary called Magdalene, out of whom went seven devils."]—Mary, called Magdalene, who had been possessed with many devils, which were ejected by his power.

3. "And many others, which ministered unto him of their substance."]—And other faithful matrons, who, in a thankful acknowledgment of Christ's mercy to them, according to the usual manner of those countries, attended him in his journey; and, being wealthy, ministered to him of their substance.

16. "No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but" &c.]—See Matthew v. 15.

17. "Nothing is secret, that shall not be made manifest; neither *any thing* hid," &c.]—See Matt. x. 26.

21. "My mother and my brethren are these which hear the word of God, and do it."]—See Matt. xii. 49, 50.

46. "And Jesus said, Somebody hath touched me: for I per-

ceive that virtue is gone out of me."]—What speakest thou of a mere bodily touch? I know many do thus touch me without any sensible effect; but now I feel a touch of faith, which hath so wrought upon me as to fetch virtue from me.

52. "He said, Weep not; she is not dead, but sleepeth."]—See Matthew ix. 24.

IX. 5. "Shake off the very dust from your feet for a testimony against them."]—See Matthew x. 14.

27. "But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God."]—See Matthew xvi. 28.

33. "Master, it is good for us to be here: and let us make three tabernacles," &c.]—See Matthew xvii. 4.

41. "O faithless and perverse generation, how long shall I be with you, and suffer you?" &c.]—See Matthew xvii. 17.

50. "For he that is not against us is for us."]—See Mark ix. 39.

51. "When the time was come that he should be received up, he stedfastly set his face to go to Jerusalem."]—When the time of his suffering drew near, he put on firm resolutions, notwithstanding all the malice and practices of his enemies, to go up to Jerusalem.

53. "And they did not receive him, because his face was as though he would go to Jerusalem."]—And they of that Samaritan village, professing to bear a great hatred to the Jews, refused to lodge him and his; because they saw great reason to think they were Jews, and that their errand was to go up to Jerusalem.

55. "But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of."]—Ye do not well consider whence this so uncharitable motion comes; from what temper, from what spirit: surely not from the spirit of meekness, which would best become you; but from a fiery and furious spirit of rash and misgoverned zeal, which transporteth you.

58. "Foxes have holes, and birds of the air *have* nests; but the Son of man" &c.]—See Matthew viii. 20.

60. "Let the dead bury their dead: but go thou and preach the kingdom of God."]—See Matthew viii. 22.

62. "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."]—If thou do once put thy hand to this husbandry of God, it is not for thee to cast back thy

thoughts upon the world; for whosoever shall so do makes and shows himself unfit for this spiritual employment in my Church.

X. 1. "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come."]—After these things were done, and that Jesus was returned from Galilee to Judea, he appointed, besides the twelve which had together with himself preached the Gospel in Galilee, seventy disciples also; and sent them two and two before him into every city of Judea, whither he would come after them.

2. "The harvest truly *is* great, but the labourers *are* few," &c.] See Matthew ix. 37.

4. "Carry neither purse, nor scrip, nor shoes," &c.]—See Matthew x. 10.

7. "And in the same house remain, eating and drinking such things as they give," &c.]—See Matthew x. 11.

11. "Even the very dust of your city, which cleaveth on us, we do wipe off against you."]—See Matthew x. 14.

13. "For if the mighty works had been done in Tyre and Sidon, which have" &c.]—See Matthew xi. 21.

15. "And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell."]—See Matthew xi. 23.

18. "And he said unto them, I beheld Satan as lightning fall from heaven."]—He said unto them, I saw the power of Satan sensibly abated and suddenly dejected by this your preaching of the Gospel; even as when he first fell down from heaven, and was suddenly cast down to hell.

19. "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you."]—Behold, I give you power over all whatsoever creatures are in their nature hurtful unto men, whether by their poison or by their teeth or sting; and over whatsoever the malice of devils might use to your harm and offence; so as nothing that men or noisome creatures or devils can do unto you shall be able to hurt you.

20. "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."]—Yet, be not you puffed up with this wonderful privilege; neither think that you have so much cause to rejoice in this powerful command over the unclean spirits, as in

this great mercy of God towards you, that he hath from eternity ordained you to everlasting life.

21. "I thank thee, O Father, Lord of heaven and earth, that thou hast hid" &c.]—See Matthew xi. 25.

29. "But he, willing to justify himself, said unto Jesus, And who is my neighbour?"]—But he, willing to have taken occasion hereby to brag of his own answerableness to the law of God, in that he had been kind and loving to his neighbours that dwelt by him, said unto Jesus, And who is my neighbour?

36. "Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?"]—The one was a priest, and therefore by his very place professing examples of holiness and charity; the other was a Levite, of the same holy tribe, consecrated to the service of God; and both of these were Jews, and therefore native countrymen to this wounded traveller; yet they passed by him without regard: the Samaritan was a stranger in blood, and in religion faulty and opposite; an enemy in profession; yet in his compassion did charitable offices to the relief of this distressed man: tell me now, thou which art wont to measure neighbourhood by vicinity of place, which of these three was neighbour to the man which fell among the thieves?

38. "Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house."]—He entered into the village of Bethany, to the house of Lazarus, and Martha and Mary his sisters; and Martha, as the elder sister and the busier housewife, entertained him and his followers in her house.

40. "But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me."]—But Martha, as being very busily intentive upon the provision for him and his family, and finding the work too laboursome to lie upon her hands alone, came to Jesus, and said, Lord, it is for thy sake that I gladly take this pains; and should not grudge it and more unto thee, were I but able to compass it; but thou seest I want help, while my sister sits here still hearing that good counsel from thee which some other time might be more seasonable: let it please thee therefore to command her to give me her aid for this necessary service.

41, 42. "And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one

thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."]—And Jesus answered and said, Martha, Martha, I do well see thou art lovingly careful to give us all kind and liberal entertainment; and therefore bestirrest thyself about many businesses which thou findest requisite to the making of that good cheer which thou providest: but when thou hast all done, these bodily provisions and entertainments are but matters of the bye; outward compliments and ceremonies of kindness: it is the good of the soul which is the main matter that is to be regarded; I must tell thee therefore, though I must thankfully acknowledge thy friendly respects to me in this labour of thine, yet I cannot but more commend thy sister's diligent and holy attention to this heavenly doctrine which hath been delivered to her: she hath done that which is both more pleasing to me and more profitable and happy for herself, in laying up those instructions and comforts which shall stick by her soul for ever.

XI. 3. "Give us day by day our daily bread."]—Give us that provision of maintenance for this present life which may be fit and requisite for it; and be pleased to proportion thy gifts to our necessities; we do not distrustfully cast forward, and crave the supply of a large store for the time to come, but we beg of thee a sufficiency for the present day; desiring to depend ever upon thy gracious providence for the daily renewing of our competent provisions.

4. "And lead us not into temptation; but deliver us from evil."]—Do thou not give us over into the hands of Satan, our spiritual enemy, to tempt us; for we know our own weakness and disability to resist him; and whensoever it shall please thee, for our trial and thy glory, to give way to that tempter to assault us, give us the issue, together with the temptation: show thyself strong in our weakness, and let not that evil one prevail against us.

15. "He casteth out devils through Beelzebub the chief of the devils."]—See Matthew xii. 24.

18. "If Satan also be divided against himself, how shall his kingdom stand?"]—See Matthew xii. 26.

20. "But if I with the finger of God cast out devils," &c.]—See Matthew xii. 27.

24–26. "When the unclean spirit is gone out of a man, &c. And when he cometh, he findeth *it* swept and garnished," &c.]—See Matthew xii. 43, &c.

28. "But he said, Yea rather, blessed *are* they that hear the word of God, and keep it."]—It is indeed a great honour and happiness to her that is my mother according to the flesh, that she should be chosen, out of all women-kind, to bear and nourish the Lord of Life; yet her chief happiness consisteth not in this, but rather in that her right and interest which she hath in me by her faith: this is that happiness wherein all ye, my faithful disciples, may also communicate with her: blessed are they that hear the word of God, and do carefully and conscionably retain, observe, and practise it.

29, 30. "This is an evil generation: they seek a sign; and there shall no sign be given it, but &c. For as Jonas was a sign," &c.]—See Matthew xii. 39, 40.

31. "The queen of the south shall rise up in the judgment with," &c.]—See Matthew xii. 42.

33. "No man, when he hath lighted a candle, putteth *it* in a secret place," &c.]—See Matthew v. 15.

34. "The light of the body is the eye: therefore when thine" &c.]—See Matthew vi. 22.

39. "Now do ye Pharisees make clean the outside of the cup," &c.]—See Matthew xxiii. 25.

42. "For ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God:" &c.]—See Matthew xxiii. 23.

46. "For ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers."]—See Matthew xxiii. 4.

47. "For ye build the sepulchres of the prophets, and your fathers killed them."]—See Matthew xxiii. 29.

48. "Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them," &c.]—See Matthew xxiii. 30, 31.

50. "That the blood of all the prophets, which was shed from the foundation of the world," &c.]—See Matthew xxiii. 35, 36.

52. "For ye have taken away the key of knowledge: ye entered not in yourselves," &c.]—See Matthew xxiii. 13.

XII. 1. "The leaven of the Pharisees, which is hypocrisy."]—See Matthew xvi. 6.

2. "For there is nothing covered, that shall not be revealed; neither hid, that shall not be known."]—See Matthew x. 26.

6. "Are not five sparrows sold for two farthings, and not one of them is forgotten before God?"]—See Matthew x. 29.

10. "And whosoever shall speak a word against the Son of man, it shall be forgiven him: but," &c.]—See Matt. xii. 31, 32.

21. "So *is* he that layeth up treasure for himself, and is not rich toward God."]—Lo even such a fool, and so frail and uncertain, yea, so sure of the revenging hand of God, is that man whose heart is set upon these earthly riches, without all care of procuring true grace, which only is able to enrich his soul.

49. "I am come to send fire on the earth; and what will I, if it be already kindled?"]—The issue of my Gospel shall be such, as if I had come purposely to set divisions in the bosoms of men, against themselves and with one another: for the corruption of men will be stirred and disquieted with the powerful preaching thereof, and will be ready to raise broils in the world; and then only doth my word prevail and work effectually when it is followed with such success: I cannot therefore but earnestly wish this holy fire of grace kindled in the hearts of men, for the opposing and wasting of their inward corruptions.

So also ver. 51.

50. "But I have a baptism to be baptized with; and how am I straitened till it be accomplished!"]—I have been already baptized with water, but there is another baptism that I must undergo, even a baptism of blood; and how am I pained with the expectation thereof, longing to be past that extremity of suffering which is ordained for me for man's redemption!

56. "*Ye* hypocrites, ye can discern the face of the sky and of the earth; but how," &c.]—See Matthew xvi. 3.

58. "When thou goest with thine adversary to the magistrate, *as thou art* in the way, give" &c.]—See Matthew v. 25.

XIII. 11. "And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself.*"]—And, behold, there was a woman upon whom Satan, by the permission of God, had inflicted a grievous bodily infirmity for the space of eighteen years together, whereby she was so bowed together, that she could not lift herself up.

So verse 16.

19. "It is like a grain of mustard seed, which a man took, and cast into his garden;" &c.]—See Matthew xiii. 31, 32.

21. "It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened."]—See Matthew xiii. 33.

24. "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."]—Enforce yourselves to use all diligent and vehement endeavours to enter into the kingdom of heaven: ye shall find much difficulty and opposition in your attaining thereto; resolve therefore to buckle with all the troubles and dangers that shall lie in your way, else ye shall never be able to compass it: for there are many, I say unto you, which will heartlessly wish for it, and faintly move towards it, and yet shall fail of entering thereunto.

25, 26. "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets."]—When once the opportunities of this present life, which is the time of grace, are past, in vain shall ye then hope to challenge favour or respect from God for these outward privileges, which ye have had above other nations.

29. "And they shall come from the east, and *from* the west, and from the north," &c.]—See Matthew viii. 11.

32, 33. "Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third *day* I shall be perfected. Nevertheless I must walk to day, and to morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem."]—I know that subtle tyrant, who hath shed the blood of my forerunner, is hunting after my death also; but tell him from me, that my times are set in the eternal counsel of God, wherein I shall do these miraculous works of ejecting devils and healing diseases; and when my prefixed time is accomplished for my labours and sufferings, I shall, in spite of the opposition of earth and hell, be perfected, and enjoy my full glory. But in the mean time I must do my appointed services, and make account to yield myself over, when my day is come, into the hands of mine enemies in Jerusalem: for it cannot be, so is that city inured to the blood of God's messengers, that a prophet should be suffered to die elsewhere.

34. "How often would I have gathered thy children together, as a hen" &c.]—See Matthew xxiii. 37.

XIV. 15. "Blessed *is* he that shall eat bread in the kingdom of God."]—We are here at an earthly feast, where we partake of transitory and perishing delicates; but how happy are they which shall be admitted to taste of the heavenly provisions in the glorious kingdom of God!

21. "Go out quickly into the streets and lanes of the city, and bring in" &c.]—See Matthew xxii. 9.

23. "And the lord said unto the servant, Go out into the highways and hedges," &c.]—See Matthew xxii. 10.

26. "If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."]—If any man come to me, and cannot be content for my sake to neglect and disregard his father and mother, &c., and his very life also, if they stand in opposition to me, or offer to hinder him from enjoying me, he cannot be worthy to bear the name of my disciple.

28, 29, 31. "For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it?* lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?"]—Whosoever will enter into the profession of Christianity must make account of the worst and utmost that it can cost him, and set it down with his own heart to undergo resolutely all the difficulties that shall or can encounter him; even as a man that goes about to build a tower, or to meet some potent enemy in the field, will be sure to forecast the cost and peril of that enterprise; lest at last, being overtaken in his reckoning, he give over, or be foiled with shame.

34. "Salt *is* good: but if the salt have lost his savour, wherewith shall it be seasoned?"]—See Matthew v. 13.

XV. 6. "And when he cometh home, he calleth together *his* friends and neighbours, saying unto them," &c.]—See Matthew xviii. 13.

7. "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just

persons, which need no repentance."]—The sinner that goes on in a course of wickedness may well be given for lost by angels and men: when such a one therefore repenteth, and converteth unto God, it must needs be much more cause of joy to all that tender the glory of God, than the inoffensive proceeding of those which gave no cause of fear of their miscarriage.

So verses 8, 9, 10.

11, 12, 13, &c. "And he said, A certain man had two sons: and the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living."]—It is with God, and the two sorts of men in the world, the sinful and professedly righteous, as it is with the father that had two sons. The younger, which was wild and debauched, would needs spend his patrimony riotously; and at last, being pinched with want, returns home to his father, miserable but penitent; and is graciously, though unworthy, received to favour, with much joy for his recovery: the elder keeps on an harmless and inoffensive course; and, though well accepted always, yet is not so much rejoiced in, at any one time, as his unthrifty brother, which was accounted but as dead and lost by his wise and loving father. Right so it is with God in his carriage towards civil and well ordered persons, on the one side, and those that are reclaimed from a lewd and scandalous life, on the other, &c.

XVI. 8. "And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light."]—And the lord commended the witty device and cunning shift which the unjust steward had made for himself; as it is commonly seen, that worldly-minded men are more subtle in the contriving of their affairs to their own advantage, than God's children are in the projecting and managing of better businesses.

9. "And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."]—And I say unto you, Learn this wit of the unjust steward, so to order and dispose of these worldly riches, which are seldom other than unduly gotten by their owners, as that ye may make to yourselves many friends by them; that upon this charitable and advantageous improve-

ment of them, ye may reap the comfort and benefit of them at your departure hence, and may be received into everlasting habitations.

13. "No servant can serve two masters: for either" &c.]—See Matthew vi. 24.

16. "The law and the prophets *were* until John: since that time," &c.]—See Matthew xi. 12, 13.

17. "And it is easier for heaven and earth to pass, than one tittle of the law to fail."]—See Matthew v. 18.

19. "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day."]—Hear ye this historical parable. There was a certain great rich man, who was sumptuously arrayed, and delicately fed every day; being altogether given to his pleasure and jollity.

21. "And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores."]—His misery was great; yet he begged no other supply of it than that which was granted to the dogs unasked, even the very crumbs that fell from the table: yet, these being denied him, he lay comfortless at the rich man's gate, ready, as it were, to give up the ghost; insomuch as the very dogs came forth to him, as to an helpless and dying man, and fell to licking his ulcerous sores.

22. "And was carried by the angels into Abraham's bosom: the rich man also died, and was buried."]—And was carried, by the angels of God, into that place of rest and happiness, where Abraham, the father of the faithful, enjoyeth the blessed participation of the glory of God and his saints; and was there placed in the bosom of that glorious patriarch at the full table of heaven.

So verse 23.

26. "And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot," &c.]—Besides that, God, by his unchangeable decree, hath set such a distance betwixt this place of rest and that of torment, as that there is no possibility of passage from the one to the other.

31. "And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."]—Thou callest me, Father; and therefore professest thyself and thy brethren to be of my nation, Jews: being Jews

therefore, they have the guidance and information of the Law and the Prophets; and if their infidelity be such, as that they will not believe so clear evidences as there are offered unto them, surely neither will they be convinced by the testimony of one risen from the dead.

XVII. 1. "It is impossible but that offences will come: but woe *unto him*, through whom they come!"]—See Matthew xviii. 7.

2. "It were better for him that a millstone were hanged about his neck," &c.]—See Matthew xviii. 6.

10. "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do."]—So likewise ye, if ye could perform all that is commanded you, yet ye must be forced to say, Alas, Lord, we can challenge nothing from thee! it was our duty to do all that which we have done: we cannot hope to raise any advantage to ourselves by our utmost endeavours.

24. "For as the lightning, that lighteneth out of the one *part* under heaven," &c.]—See Matthew xxiv. 27.

31. "In that day, he which shall be upon the housetop, and his stuff in" &c.]—See Matthew xxiv. 17.

37. "Wheresoever the body *is*, thither will the eagles be gathered together."]—See Matthew xxiv. 28.

XVIII. 7. "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?"]—If the very unrighteous judge yielded so far to the importunity of the poor widow, as to satisfy her desire; how much more shall the holy and merciful God be moved by the importunate prayers of his elect, to revenge them upon their enemies, though he do yet forbear them with long patience!

8. "I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?"]—I tell you that he will surely take speedy vengeance on them; he will not slack the time, as men count slackness; but will come in his determined season, to execute justice on their cruel persecutors; whose rage shall be so great and so prevalent, that there shall scarce be any faith found upon the earth when the Son of man cometh.

14. "I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."]—

I tell you, this publican, how sinful, how despised soever, returned home with better acceptation from God, than that other proud Pharisee, that stood upon points of his own justification and holiness.

19. "Why callest thou me good? none *is* good, save one, *that is*, God."]—See Matthew xix. 17.

22. "Yet lackest thou one thing: sell all" &c.]—See Matthew xix. 21.

25. "It is easier for a camel to go through a needle's eye, than for a rich man" &c.]—See Matthew xix. 24.

29. "Verily I say unto you, There is no man that hath left house, or parents," &c.]—See Matthew xix. 29.

XIX. 8. "Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold."]—Behold, Lord, thy presence and power hath so wrought upon me, that now I do profess for thy sake to renounce the world, and do therefore make my will of that estate which I have: some good part of my substance I know to be lawfully gotten, as being left to me for my patrimony, or honestly raised; howsoever, some other part of it hath been increased by extortion and injustice. I would gladly give all to the poor, were it not that I must reserve some for just restitution. One half therefore I give to the poor, and out of the other half I am ready to restore fourfold to any man whom I have wronged by unjust exaction and false accusation.

9. "And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham."]—Behold, Zacchæus, thou losest not by the bargain; for, instead of these transitory riches, which thou thus disposest of, thou dost this day receive the tender of salvation, which shall be both to thyself and thy family: see ye, my disciples, what an happy change this man hath made; for whereas before, he was an alien from the commonwealth of Israel, now he is become a son of faithful Abraham.

13. "And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come."]—See Matthew xxv. 14, 15.

20. "And another came, saying, Lord, behold, *here is* thy pound, which" &c.]—See Matthew xxv. 18.

21. "For I feared thee, because thou art an austere man: thou takest" &c.]—See Matthew xxv. 24 and 25, &c.

26. "That unto every one which hath shall be given; and from him that hath not, even" &c.]—See Matthew xxv. 29.

45, 46. "And he went into the temple, and began to cast out them that sold therein, and them that bought; saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves."]—See Matthew xxi. 12, 13.

XX. 18. "Whosoever shall fall upon that stone shall be broken; but on" &c.]—See Matthew xxi. 44.

22. "Is it lawful for us to give tribute unto Cæsar, or no?"]—See Matthew xxii. 17.

25. "Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's."]—See Matt. xxii. 20, 21.

34, 35, 36. "The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they" &c.]—See Matthew xxii. 29, 30, 31.

41. "How say they that Christ is David's son?"]—See Matt. xxii. 43, 45.

XXI. 21. "Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out;" &c.]—See Matthew xxiv. 16.

23. "But woe unto them that are with child, and to them that give suck, in those days!"]—See Matthew xxiv. 19.

25. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth" &c.]—See Matt. xxiv. 29.

29. "Behold the fig tree, and all the trees."]—See Matthew xxiv. 32.

32. "This generation shall not pass away, till all be fulfilled."]—See Matthew xxiv. 34.

33. "Heaven and earth shall pass away: but my words shall not pass away."]—See Matthew xxiv. 35.

XXII. 3. "Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve."]—Then Satan, by a strong temptation, possessed himself of the heart of Judas, being one of the domestic attendants of Christ.

18. "For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come."]—See Matt. xxvi. 29.

20. "Likewise also the cup after supper, saying, This cup *is* the new testament" &c.]—See Matthew xxvi. 28.

25. "The kings of the Gentiles exercise lordship over them;

and they that exercise authority upon them are called benefactors."]—See Matthew xx. 25.

31, 32. "Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren."]—Simon, Simon, Satan, that malicious adversary of mankind, hath earnestly sued for permission to put you to an exquisite and full trial, as wheat is tried in the fan; not for the purging and cleansing of you, but for your utter dispersion and destruction: ye shall be in danger of his strong assaults: but for thee, Simon, whose temptation shall be strongest and peril most, I have prayed for thee, that, however thou shalt be hardly laid at, and thy faith may waver and stagger by the power of those onsets, yet that it may not utterly fail, and be either wholly or finally lost.

36. "But now, he that hath a purse, let him take *it,* and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one."]—But now ye will have need of all the provisions that ye can make, whether of money or weapons; for there will be too much occasion of the use of both, both in respect of your destitution, and that violence which will be offered to me.

42. "Father, if thou be willing, remove this cup from me," &c.]—See Matthew xxvi. 39.

XXIII. 28. "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children."]—Ye women of Jerusalem, ye see nothing now in me that doth not aggravate misery; and therefore ye, not considering my inward grounds of assurance and comfort, spend yourselves in tears for me: but forbear this weeping of yours, and reserve your tears rather for those grievous miseries and calamities which are ready to seize upon you and your children.

29. "For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck."]—For ere long the days shall come, wherein it shall be grief enough for the mother to think that she hath children which must be exposed to so cruel slaughters; and shall envy and bless those that are barren and childless.

31. "For if they do these things in a green tree, what shall be done in the dry?"]—I am as a green and sappy plant, this people is a scar and dry tree: it is the scar wood, and not the green and juicy that is for the fire: if then the hardest measure of death

be inflicted upon me, how much less shall the vengeance of God forbear those whom their horrible sins have made fit matter for his wrath and displeasure!

42. "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom."]—Lord, howsoever I am now justly dying for my offence, and howsoever thou art now in a despicable and forlorn condition, ready to yield up thy life also; yet I know and see, by the eyes of my faith, that there is a glorious kingdom prepared for thee; whereof, after thy dissolution, thou shalt receive the happy and everlasting possession: O then remember thou me, in that glory of thine, who am now a just partner in that shame and pain which thou unjustly sufferest; even after my death I may be capable of happiness with thee: Remember me when thou comest into thy kingdom.

43. "And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise."]—Since thy faith hath thus looked through my sufferings to my ensuing glory, be thou assured, that I, who have wrought this confidence in thee, will crown it: comfort thyself therefore in thy death with the certainty of thine immediate happiness: this very day shall thy soul be received up into glory with me: this day shalt thou enjoy my presence in that happy paradise of heaven.

XXIV. 5. "Why seek ye the living among the dead?"]—Why do ye seek for a living man in the graves of the dead?

16. "But their eyes were holden that they should not know him."]—But God did so work upon the senses of these two men, that their eyes were held from being able to discern him, so as they took him for a stranger.

32. "And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?"]—Did we not feel an extraordinary working of his Spirit within us while he talked with us by the way?

39. "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have."]—Why are ye affrighted, as if it were some spirit that appeared unto you? let all your senses search and try me: handle me, and convince yourselves of the truth of my human body: a spirit is an immaterial substance, and hath not flesh and bones, as ye see and feel me to have.

43. "And he took *it*, and did eat before them."]—Not out of any necessity or use of nature, but to give unto them a more full

proof of his true human body now raised up from the dead, he took that fish and honeycomb, and did eat before them.

THE GOSPEL OF ST. JOHN.

I. 1. "In the beginning was the Word, and the Word was with God, and the Word was God."]—In and before the beginning of the world, the Son of God, who is the eternal and essential Word of the Father, had a true and perfect being; and that Word was coeternal with God the Father and the Holy Ghost, and that Word was in essence one and the same with God the Father, and the Holy Spirit.

2. "The same was in the beginning with God."]—The same Word, though he appeared not to the world until the fulness of time, yet was from everlasting with God the Father, and of one essence with him.

3. "All things were made by him; and without him was not any thing made that was made."]—He was the Almighty Creator of all things; for the Father made all things by him: neither is nor was there any thing that had a being in the world, but from and by him and his omnipotent power.

4. "In him was life; and the life was the light of men."]—He did not only give a being to the creature at the first, but he also gave, and doth still continue, the life and preservation of those things which he hath made; and as he hath both given and preserved a life to the rest of his creatures, so to man especially he hath pleased to give such a life as is joined with the light of understanding and knowledge, whereby he may come to the sight and acknowledgment of him who is the author and giver of all good to him.

5. "And the light shineth in darkness; and the darkness comprehended it not."]—It is true indeed that the faculties of man's knowledge and understanding are now so overspread with darkness of ignorance and misconceit, that he cannot rightly apprehend and conceive the things of God; yet the means of this divine knowledge are offered and held forth unto him, howsoever the indisposition of man's depraved nature is such, that he doth not entertain them and make use of them accordingly.

6. "There was a man sent from God, whose name *was* John."]—There was a man foreordained and sent from God to be the harbinger of that Son of his into the world, whose name was, as it was foreappointed by the angel, John.

7. "The same came for a witness, to bear witness of the Light, that all *men* through him might believe."]—The same came purposely to bear witness of the truth of that Saviour who is the light of the world, that through his testimony all men might be won to a belief in Christ their Redeemer.

8. "He was not that Light, but *was sent* to bear witness of that Light."]—This John was indeed a great and holy prophet; but he was not that light which God had forepromised should shine forth into the world for their redemption and salvation, but was only sent to give testimony to that Messiah whose forerunner he was.

9. "*That* was the true Light, which lighteth every man that cometh into the world."]—That blessed Messiah is he which was the true Light that shined from heaven; and from whose beams every man in the world that hath any glimpse at all of right understanding receiveth his illumination.

10. "He was in the world, and the world was made by him, and the world knew him not."]—He was for a time visibly here in the world; and though by his divine power the world was made, yet so as he was shrouded in the state of a servant, the world did not know nor acknowledge him.

11. "He came unto his own, and his own received him not."]—He came to his own creature, man, and that in man's own shape; he came to his own peculiar people, the Jews, having taken flesh from one of that nation; yet his own creature man, his own countrymen the Jews, received him not.

12. "But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:"]—But to so many of mankind as did by a true faith receive him, to them he gave this blessed privilege, that whereas formerly they were aliens from God and enemies to him, now they should become the sons of God, heirs of salvation.

13. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."]—To them, I say, which are truly regenerate; who, besides their natural birth from their earthly parents, of whom they received flesh and blood, have been born again; and from the Spirit of God have received a new life of grace, which no means of nature could possibly convey into them.

14. "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father."]—And as this substantial Word of the Father was from

all eternity one Spirit with him and the Holy Ghost, so, in the time appointed by the determinate counsel of God, he came into the world, and took flesh upon him, and dwelt among us men in a plain, familiar, and sociable manner; yet so as we, that were his inward and domestical followers and faithful disciples, beheld, in that mean condition of his, many evident demonstrations of his glory and majesty; even such glory and majesty as was meet for the only begotten Son of the eternal Father.

16. "And of his fulness have all we received, and grace for grace."]—For we, that are of ourselves empty of all good, have from his infinite bounty received all the good gifts that we enjoy; and those spiritual graces which were without measure in himself, hath he pleased in a due proportion to communicate unto us, in those several measures and degrees which he knows fit for us.

17. "For the law was given by Moses, *but* grace and truth came by Jesus Christ."]—And if your thoughts fly back to the ancient courses of God's favour to his people by the hand of Moses, as if under and by him grace were conveyed to men; yet know, that howsoever the Law was indeed given by the hand of Moses, yet as the truth of those promises which were shadowed out in the Law is accomplished and fulfilled in Jesus Christ, so the grace and power of performing all those good duties, which the Law requireth, is only given by Christ, and wrought by his Spirit.

18. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*."]—God is in his nature and essence altogether invisible, as being an Infinite Spirit: no man hath ever, or can, with mortal and bodily eyes, see him: we could never of ourselves hope to attain unto the knowledge of him; the only begotten Son therefore, who is one with the Father, hath graciously revealed and declared the knowledge of him to the world: he, being the perfect image of his Father, by being himself manifested in the flesh, hath manifested God the Father unto me.

33. "And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost."]—I had no knowledge of him by any outward denotations; but the same God that sent me to baptize with water gave me this charge and revelation concerning him: That man upon whom thou shalt see the Spirit of God descending from heaven in the form of a dove, and re-

maining for some time upon him, the same is that Messiah whose forerunner thou art: he it is only that, together with the outward element of water, can give the Holy Ghost, both in the sanctifying and miraculous graces thereof.

42. "And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas."]—I know thee already, Simon, who thou art, even the son of Jona, an obscure father; but, out of my foreknowledge also of what thou shalt be, both of that faith which I will give thee, and of that service wherein I shall employ thee, I will give thee from henceforth a new name: thou shalt be called Cephas, or Peter, &c.

46. "Can there any good thing come out of Nazareth? Philip saith unto him, Come and see."]—Is it possible, that either Galilee, or therein the obscure village of Nazareth, should yield any such eminent good thing as that Messias of whom thou speakest? We have learned to expect him out of Bethlehem, and how is it then that thou namest him of Nazareth?

51. "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."]—Hereafter ye shall see more clear demonstrations of my divine power; for ye shall know and find that the command of heaven is mine: so as, both I only open it to all believers, and do thence familiarly command the ministration of angels for the attendance of me and mine; and, at the last, ye shall see heaven open, and me, the Son of man, coming, in a glorious and dreadful manner, to judgment, with all the attendance of thousand thousands of angels.

II. 4. "Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come."]—Thou, who art my parent according to the flesh, mayest justly look for all due respects from me in all earthly occasions; but when it comes to divine matters, the businesses of my heavenly Father, it is not for thee to interpose thyself: the will of God is known to me: and the times are in his most wise and eternal counsels set when my miraculous works shall be done: it is not as yet proper and seasonable for me to do that which thou requirest; but when I see my meet season for this act, I will accordingly effect it.

6. "And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece."]—And there were six large vessels of stone for

the receipt of water for those frequent washings which the Jewish traditions had brought into use, each of them containing two or three firkins: so as the measure of them was great, and far more than the proportion of that quantity of liquor which the present necessity might seem to require.

11. "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him."]—This was the first of those miracles which he wrought with intention of the public notice of the world, for the manifestation of his glory in the execution of this public office of the Messias; and his disciples, upon the sight hereof, believed in him.

19. "Jesus answered and said unto them, Destroy this temple," &c.]—See Matthew xxvi. 61.

24. "But Jesus did not commit himself unto them, because he knew all *men*."]—Many believed in him, but Jesus did not rely upon their fidelity, because he knew all the hearts of men; and therefore well understood who were truly affected to him, and who were false and hollow, notwithstanding their pretences of reverence and kind respects to him.

III. 2. "The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him."]—The same man, being on the one side desirous to hold his reputation with the Jews, and especially them of his own sect, and, on the other side, one who secretly honoured Jesus, and willing to be his disciple, came to Jesus by night, and said, Master, howsoever the envy of thine enemies is ready both to deny thee thy due, and to cast false imputations upon thee, yet we do well know thou art a teacher sent from God; for it is not possible for any man to do those miracles which thou doest but by a divine power.

3. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."]—Thou hast indeed given a true confession of me; but this is not enough, without a real change wrought in thy soul: let me therefore most certainly assure thee, that, except a man be regenerate, and born anew, he is not fit for that spiritual life and holy profession which is required of the children of God.

5. "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the

kingdom of God."]—Except a man be born again by the effectual working of God's Spirit, as by the author of this new birth, and, in the ordinary course of God's proceedings in his Church, by the water of baptism, as the sign appointed by God in the sacrament of our regeneration, he cannot enter into the kingdom of heaven.

6. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."]—We receive nothing of our fleshly parents but a corrupt nature, neither can they convey any thing into us but what they have: if we will have any goodness or grace, it must be wrought in us by the Spirit of God; which only can bring forth effects like itself, spiritual and holy.

7. "Marvel not that I said unto thee, Ye must be born again."]—Let it not seem so strange a thing unto thee, as if it were past thy belief, that I said, Ye must be born again.

8. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."]—It is not for us to measure the works of God by our own conceit and comprehension; how possible is it, that we may be born again by the Spirit of God, and yet can give no account of the manner how it is done! Even in natural things, we see it to be thus: the wind bloweth at uncertainties, from all coasts; thou hearest the sound, &c. How much more is it so in the supernatural works of God! his Spirit moves where and how it pleaseth; and no man can understand the secret operation thereof.

11. "Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness."]—Both myself, and the prophets that have been before me, speak that which we know to be the truth of God; and testify that which both he hath revealed to us, and which we have experimentally felt in ourselves: but ye, that are carnally minded and worldly wise, find no savour in our words, and believe not our witness.

12. "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you *of* heavenly things?"]—And if, while I have only discoursed to thee of these principles of Christianity, which both our enlightened reason and experience can easily make good, thou believest not, but findest such difficulties both in apprehension and assent; what likelihood, yea possibility, is there, that thou shouldest believe me, when I shall tell thee of the

greatest mysteries of salvation, and of those high and incomprehensible matters of another world?

13. "And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven."] —These are things whereof no man can tell thee, but He that hath been in heaven; and no man hath been there to see them, but He, that is now come down from heaven, even that Son of man that talketh with thee, who, in respect of his Deity, is still in heaven.

14, 15. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life."]—And, as the brazen serpent was erected by Moses in the wilderness, for the cure of those Israelites that were stung with the fiery serpents there, so must the Son of man be lifted up on the cross, that all they who are envenomed by that old serpent the devil, and stung with the conscience of their sins, looking up unto him by a true faith, may be healed, and live for ever.

17. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved."]—It was not the end and intention, that God had in sending his Son into the world, that the world should be condemned for not believing in him; but his holy and gracious drift and purpose therein was, that the world of mankind should by him be saved, in that by a lively faith they apprehend that allsufficient Redeemer.

18. "He that believeth on him is not condemned: but he that believeth not is condemned already."]—Whosoever believeth in him, how great soever his unworthiness and iniquity be, yet shall not come into condemnation; but he that believeth not is in a certain way of inevitable condemnation; and is left, without all remedy, in a state of eternal death, &c.

19, 20. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light."] —And this is that which brings just condemnation upon the world of unbelievers; that, whereas the Son of God is come into the world, and hath sent his Gospel, the means of man's salvation, abroad into the world; yet, that men are so wedded to their own corruptions, that they had rather to continue in their ignorance and their known sins, than embrace the truth of God, and suffer the word of God to have his full effect in them: in which con-

dition, while they do still persist, it cannot be otherwise, but they must needs hate that good word of God, whereby their wickedness is controlled; for every one that doeth evil hateth the light, &c.

22. "And there he tarried with them, and baptized."]—And there he tarried with them, and by the hands of his disciples baptized many.

27, 28. "John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him."]—It is strange that ye should still move these questions, after ye have had so full information from me; but I well see, it is not in the means: except God teach the heart from heaven, by his Spirit, all our instruction prevails not: ye yourselves can bear me witness, that I did always disclaim this honour, and said still, I am not the Christ whom ye expect; I am only his servant and messenger, which am sent before, to make way for him.

29. "He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled."]—It is he who is the true and only Bridegroom and Husband of his Spouse the Church: this honour is proper to him therefore, to enjoy her whom he hath chosen and betrothed to himself in truth and righteousness: as for me, and all other his faithful servants, we are the friends and attendants of this Blessed Bridegroom; and therefore, as our duty is, we wait upon him, and hold it to be our greatest joy and glory that we hear his voice, and that we see the happy success of this his spiritual marriage.

30. "He must increase, but I *must* decrease."]—I came but to notify him unto the world; which when I have done, I do most gladly give way and place to him, my God and Saviour. His glory shall increase every day, more and more; in that he shall be known for the Son of God, by his irrefragable miracles: my name and honour shall decrease every day, by the growth of his; in that the world shall find themselves mistaken in reputing me the Messias, whom they shall now know to be only a servant to this Christ, whom I forerun and proclaim.

31. "He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all."]—It is he that cometh from above, and therefore justly hath this preeminence, that he is above all: as

for me, and such as I am, we, howsoever our mission is from above, are but from the earth, weak, earthly creatures; and being full of infirmities, speak as we are: when we speak, as of ourselves, we speak nothing but earthly things; but He, being of the eternal substance of the Father, is far above all finite creatures, and therefore justly challengeth all answerable respects from us.

33. "He that hath received his testimony hath set to his seal that God is true."]—He that hath believed and received this infallible testimony which Christ giveth to himself from his Father hath seconded the truth of God, and is so graciously accepted of him, that he is pleased to hold himself honoured by his subscription to and obsignation of his divine truth.

34. "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him.*"]—For this Son of God, whom the Father hath sent into the world, speaketh only the words of God; for God hath not, in any finite measure, communicated the graces of his Spirit unto him, as he hath done to us men, but hath endued him with an infinite proportion thereof, as in whom the Godhead dwelleth bodily.

IV. 4. "And he must needs go through Samaria."]—Samaria lay right in his way from Judea to Galilee.

10. "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water."]—If thou knewest what a gift it is that God hath bestowed upon the world, in giving his Son to and for it; and if thou couldest conceive that it is the same Son of God that saith unto thee, Give me to drink; thou wouldest rather have begged of me, and I would have given thee those spiritual waters of heavenly doctrine and divine grace which arise from that Living Fountain, and spring forth to eternal life.

11. "The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?"]—The woman scoffingly replied unto him, Sir, you talk of living waters; where are they? These, that are here before you, for aught I see, are out of your reach: the well is deep, and you have nothing to take them up with; what do you therefore tell me of other living waters, better than these? whence should you have them?

12. "Art thou greater than our father Jacob?"]—Are you a greater and better man than our father, the holy patriarch Jacob, &c.

14. "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."]—But whosoever drinketh of this spiritual water, receiving into his soul my heavenly doctrine, and those holy graces of sanctification which I give to all mine, shall never have cause to complain of thirst any more; for that Spirit of mine, which I shall give him, shall not only refresh him for the present, but shall continue his unspeakable comforts, till he shall be possessed of eternal life.

15. "The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw."]—The woman still scorning him, said, Sir, it were a good matter to light upon this sovereign water that thou talkest of: where is it? or how should I come by it? I pray thee bestow some of it upon me, that I may save this labour of drawing and trouble of thirsting any more.

18. "For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly."]—Thou hast had five husbands in succession, one after other; and now thou livest in an adulterous manner with one to whom thou wert never married; so as this man is but thy husband in pretence, not truly and lawfully, &c.

19, 20. "The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship."]—Sir, I perceive, by this speech of thine, that thou art a prophet, and canst tell strange, and absent, and future things: tell me then, what sayest thou to the main question that is between us Samaritans and ye Jews, concerning the worship of God: we worship God in the temple built upon this mount Gerizim, and we have by our fathers been taught so to do; ye contend, that Jerusalem is the place where men ought to worship.

21. "Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father."]—Jesus saith unto her, Woman, this circumstance of place shall not be long stood upon: believe me, ere long there shall be no strict limitations of place at all, so as that God's worship should be confined to mount Gerizim or to Jerusalem.

22. "Ye worship ye know not what: we know what we worship: for salvation is of the Jews."]—Ye Samaritans, having mingled your religion with manifold superstitions and foul errors, have no true ground for the worship of God; neither indeed do ye know

what ye worship: we Jews worship God according to the prescript of his own Law, in regard of the main substance of religion. Herein therefore we go beyond you Samaritans, that with the Jews, as his peculiar people, hath God made that his covenant of grace and salvation, and that of their flesh and blood is that Messias which bringeth salvation to the world.

23. "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."]—But the time is now at hand, when men shall not be so straitly confined to places and to outward rites and ceremonies; but the true worshippers of God shall lift up pure hands every where, and without regard of these legal observations shall worship God the Father in spirit and truth, inwardly and sincerely: for God takes pleasure in such suppliants; not regarding those that are altogether for outward formalities.

24. "God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth."]—We, men, that are but flesh, it is no marvel if we be pleased with outward and carnal rites; but as for God, he is a spirit, and therefore must needs like that service which is most agreeable to his nature, spiritual: those then that would worship him to purpose must worship him, not formally, but in truth, not outwardly, but in spirit.

25. "The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things."]—I, that am a woman and a Samaritan, yet have been so far instructed in that part of religion which is common to us with the Jews, as that I know the Messias is now upon coming, even he that is called the Christ; and that he, when he comes, will tell us all things.

35. "Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for," &c.]—It is meet and requisite that I should take all opportunities of doing my Father's will; even as when the corn is ripe, and the ears are white to the harvest, men neglect no time to reap it and gather it in.

36. "And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."]—Wherein also ye, my disciples, ought to imitate my seasonable care and diligence for your own comfort and happiness: for as in the harvest he that reapeth and gathereth in the

corn receiveth wages accordingly, so ye that labour in this spiritual harvest shall be sure of the reward of eternal life: that so, both those that have begun this good work, and ye that finish it, may rejoice together in your happy success.

37. "And herein is that saying true, One soweth, and another reapeth."]—Many hands are employed in this great service, according to that usual saying, One soweth, and another reapeth.

38. "I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours."]—I sent others before you, both the ancient prophets and John Baptist and my seventy disciples, to sow the seeds of evangelical doctrine in the hearts of men; and now ye are sent to perfect those good beginnings which they have made: so as ye shall reap the fruit and comfort of that good counsel and holy labours which have been bestowed by others.

V. 1. "After this there was a feast of the Jews; and Jesus went up to Jerusalem."]—Not long after this was the Jewish feast of Pentecost; at which time and upon which occasion, Jesus, according to the law, went up to Jerusalem.

4. "For an angel went down at a certain season into the pool, and troubled the water," &c.]—For an angel went down at some seasons appointed by God, though not fixed, and foreknown by men; and in testimony of his descent and presence moved and troubled the water of the pool: whosoever then first, &c.

17. "But Jesus answered them, My Father worketh hitherto, and I work."]—But Jesus answered and said, It would be very injurious in you to think that the divine works of God, my heavenly Father, or those of mine, whereby I approve my deity to the world, are any violation at all of the sabbath day; rather, that day serves to set forth and celebrate these wonderful works, both of him and me.

19. "Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise."]—Ye fix your eyes upon me as a mere man, and look no farther than the flesh that you see; but herein ye are foully deceived: it is the power of my invisible Godhead whereby I do these wonderful works; for I and the Father are one indivisible essence, and our acts are no less inseparable: the Son can do nothing without the will and act of the Father; and

even as he is man can do nothing but what he seeth agreeable to the will and purpose of his heavenly Father.

20. "For the Father loveth the Son, and showeth him all things that himself doeth: and he will show him greater works than these, that ye may marvel."]—For God the Father loveth the Son, even as man, and enableth him to all his wonderful works which he doth; and will by his power and authority cause him to produce greater works than ye have yet seen, that ye may yet more be astonished with wonder.

22. "For the Father judgeth no man, but hath committed all judgment unto the Son."]—For the Father, as by himself immediately, judgeth no man, but hath committed the power and managing of this work unto the Son; so as the Father by the Son judgeth the world.

30. "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."]—Ye look upon me as a mere man, not knowing or considering that relation which I have to the Father, and that deity which is veiled under this flesh: know ye therefore, that in that human state which I have assumed, I can of myself do nothing but according to that I am directed by that powerful and allwise Godhead, from the information whereof I judge: and my judgment is just, because I seek not to please my own will as man, but the will of my eternal Father which hath sent me.

31, 32. "If I bear witness of myself, my witness is not true. There is another that beareth witness of me."]—If I should yield you this, that my testimony concerning myself is not to be admitted, as indeed amongst mere men that rule is but just and equal: ye know that ye have no reason to press this upon me; for there is another that beareth witness of me, &c.

33. "Ye sent unto John, and he bare witness unto the truth."]—Ye sent unto John to know his judgment of me: ye had not sent to him if ye had not ascribed much to the authority of his testimony; and, behold, ye know that he bare witness to the truth, and pointed unto me as that Lamb of God which taketh away the sins of the world.

34. "But I receive not testimony from man: but these things I say, that ye might be saved."]—But it is not any human testimony that I stand upon; neither is it the approbation of any

mortal man that can add any thing to me: but I speak this for your conviction, that ye may be induced to acknowledge the truth, and be saved.

35, 36. "He was a burning and a shining light: and ye were willing for a season to rejoice in his light. But I have greater witness than *that* of John: for the works which the Father hath given me to finish," &c.]—John was indeed a zealous and holy man; one that gave great light to God's Church in his time, burning with fervent affections, and shining with heavenly doctrine and exemplary sanctimony; and ye were willing, for a season, to profess your hearty respects to him, and your thankful and glad acceptance of his doctrine. But I rest not in his testimony: I have greater witness, &c.

37. "And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape."]—And the Father himself, which hath sent me, hath borne witness of me, both in that voice which was heard from heaven in my baptism, and in the attestation of his prophets, and in all the types and figures of his law. But as for you, ye have nothing to do with that eternal Father of mine; ye have no notice of him at all, either by his voice, or any whatsoever representation he hath made of himself.

38. "And ye have not his word abiding in you: for whom he hath sent, him ye believe not."]—Ye have not given that respect and belief to his word which ye ought; for that Messiah, whom the law and the prophets do so clearly set forth and commend unto you as sent from God, ye do wilfully reject.

39. "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."]—Search the Scriptures: for ye profess to make high account of them, and do justly think in them to find eternal life: and they are my witnesses: I desire no other testimony but theirs.

40. "And ye will not come to me, that ye might have life."]—And yet though by them ye be directed unto me, as the only Fountain of Life, yet ye will not come to me by a true faith, that ye might have life from me.

41, 42. "I receive not honour from men. But I know you, that ye have not the love of God in you."]—Do not think that I set forth myself unto you, as if I affected to be honoured by you: no, it is not reputation and honour from men that I regard; much less from you, whom I know to be altogether void of the love of God.

43. "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive."]—For if ye did love God, ye would gladly receive me, who am come to you in the name and authority of that my heavenly Father: but now ye receive me not; whereas if a false prophet shall come, in his own name, and of his own head, ye will be apt enough to entertain and follow him.

44. "How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only?"]—But ye are ready to say, Were the matter so plain as you pretend, why should not we believe as well as others? We are sure that we know more than the common sort; why should we not equally embrace that truth which appeareth unto us? Let me tell you: it is your pride and ambition that lies in your way: this grace of faith is given to the meek and humble: as for you scribes and Pharisees, ye are all for your own vainglory: all ye care for is, to be honoured of each other, and to surpass each other in titles and reputation with men; not regarding that true honour which cometh from God only.

45. "Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust."]—Ye shall one day give an account, before the tribunal seat of God, of this stiff incredulity of yours; but do not think that I shall need to be your accuser there: no, there is one that shall rise up to accuse you, even he whom ye unjustly pretend and challenge for your patron, Moses.

46. "For had ye believed Moses, ye would have believed me: for he wrote of me."]—There will need no other conviction of you than the writings of Moses, who hath given therein abundant testimony of me; so as had ye but believed Moses, ye would have believed me.

47. "But if ye believe not his writings, how shall ye believe my words?"]—But if ye believe not his writings, which ye confess to be so authentical and beyond all exception, how is it like ye will believe my words, which ye are ready to slight and prejudge?

VI. 15. "When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone."]—When Jesus perceived the inclination of the people, that they, being persuaded he was the Messias, and supposing that he must therefore be a temporal

king over Israel, would go about to force him to receive this honour from them; he withdrew himself; and departed again into a mountain himself alone.

21. "And immediately the ship was at the land whither they went."]—He caused the ship, by an extraordinary speed, to come to land.

27. "Which the Son of man shall give unto you: for him hath God the Father sealed."]—Which bread of life the Son of man shall give unto you: for him hath God the Father designed to this office of his mediatorship, and hath given abundant proof of his concurrence with him in this great work.

28. "Then said they unto him, What shall we do, that we might work the works of God?"]—Then said they unto him, Dost thou think that we have not a due care of attaining eternal life? yes, doubtless, we slack no endeavour that might further us thereunto: what work is there, that may be acceptable to God, or is required by him, which we are not willing and forward to perform?

32. "Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven."]—Verily I say unto you, It was not the true heavenly bread that Moses gave you: that was but a bodily food for the nourishing of the present life; but the bread which my Father giveth you is truly heavenly, and nourisheth the soul to an eternal life.

33. "For the bread of God is he which cometh down from heaven, and giveth life unto the world."]—For that bread which my Father gives for the feeding of his Church is his only Son, which cometh down from heaven into the world, and giveth a spiritual life to all believers.

35. "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger."]—I am that true bread of life which nourisheth the soul everlastingly: he that cometh to me by a lively faith, and partaketh of me, shall never have cause to complain of spiritual hunger, &c.

36. "But I said unto you, That ye also have seen me, and believe not."]—But I have told you, to your just shame and rebuke, that your incredulity is so much the more hateful, for that, having had so clear manifestations of my divine power, yet ye believe not.

37. "All that the Father giveth me shall come to me; and

him that cometh to me I will in no wise cast out."]—But it is not in the power of your perverseness to make my word and miracles ineffectual; for, however incredulous ye prove yourselves, yet all that the Father giveth to me shall and will believe in me; and him that doth by a true faith lay hold on me I will in no wise abandon and cast off.

38. "For I came down from heaven, not to do mine own will, but the will of him that sent me."]—Which gracious preservation of mine elect children comes within the compass of the very intention of my coming down from heaven; for I came down thence to do, not my own will, but the will of my Father that sent me.

39, 40. "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing. And this is the will of him that sent me," &c.]—And this is the will of my heavenly Father that sent me, that all mine should be infallibly raised to life; and that every one which knoweth the Son, and feeleth the power of his Spirit, and believeth in him, may certainly come to everlasting life, &c.

44. "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."]—Do not murmur thus against my person, as if this imagined impossibility of descending from heaven lay on my part; and not rather on your own: the truth is, that all the default is in your unbelief; and this unbelief is natural to you, and deeply fixed in your corrupt disposition: insomuch as no man can come to me by the foot of a true faith, except my Father which sent me enlighten his understanding, and powerfully incline his will and affections thereunto: and that man whom he shall so work upon shall be sure that I will perfect his salvation, and raise him up to glory at the last day.

45. "It is written in the prophets, And they shall be all taught of God. Every man therefore that" &c.]—Every one that hath duly received the doctrine of my Gospel, and hath effectually learned the same, is thereby wrought to believe in me.

46. "Not that any man hath seen the Father, save he which is of God, he hath seen the Father."]—As no man can come to me but by the grace and lively inoperation of my Father, so none can attain to the perfect knowledge of the Father, and reveal the same to mankind, but only that Son of his who is of the same essence with him: he hath, in a manner incommunicable to any creature, seen that eternal Father.

48, 49, 50. "I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die."]—Ye speak of the bread which your fathers did eat; I tell you, I am that true bread of life which was figured by their manna. That manna, which your fathers did eat of in the wilderness, was such as could not preserve them from dying; but such virtue shall ye find in me, who was prefigured by that manna, as that whosoever feeds on me shall never die.

51. "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world."]—Your manna, as it had no life in itself, so it could give none: I am that true life-giving bread which came down from heaven: if any man feed on this living bread, he shall live for ever: neither shall ye need to go seek far for this bread; for the bread that I will give is this very flesh of mine, which I will offer upon the cross for man's redemption: this is it which your souls shall feed on, while by the means of this humanity of mine is conveyed unto you all my righteousness, and the full efficacy of my deity, for the quickening of them to life everlasting.

52. "The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat?"]—The Jews therefore, mistaking the words of Christ as literally spoken of a carnal and bodily manducation, argued with themselves, How can this be made good which he speaketh? how is it possible that this man should give us his flesh to eat; or how should that flesh be bread?

53. "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."]—Then Jesus, knowing their secret murmurings, said unto them, Never think it so strange that I have told you concerning the eating of my flesh; for I tell you yet again, except ye do so, by a true and lively faith, communicate of my flesh and my blood, as that you are incorporated thereinto, ye can have no spiritual life in you.

54. "Whoso eateth my flesh, and drinketh my blood, hath eternal life," &c.]—Whosoever thus partaketh of my flesh and my blood, as that he hath this spiritual communion with me, that man hath already a true right to eternal life, &c.

55. "For my flesh is meat indeed, and my blood is drink indeed."]—For my flesh is indeed a true spiritual meat, and my blood is a true spiritual drink, whereby the soul of the true believer is really nourished to eternal life.

56. "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him."]—He that thus partaketh of my flesh and blood, becometh one with me, and I with him; neither is there any other way or means of his happy communion with me.

57. "As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me."]—Do not fix your eyes too much upon this visible humanity of mine; but know that this power of giving life is derived to me from that my living Father in heaven, which hath sent me, and hath given me this life of the Son of God manifested in the flesh: by virtue whereof it is, that as he gives life unto me, so I do also give a spiritual life to whosoever shall thus partake of me.

58. "This is that bread which came down from heaven:" &c.]—See verses 48. 49, 50.

60. "Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it?"]—Many therefore of his disciples, when they had heard these words, taking them in a carnal and literal sense, said, This is an hard and harsh doctrine; who can tell what to make of it, or how to take it?

61, 62. "When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? *what* and if ye shall see the Son of man ascend up where he was before?"]—The disciples made no open complaint of this their exception and scandal; but when Jesus, the Searcher of hearts, knew in himself that his disciples murmured at his doctrine, he said unto them, Do ye stumble at this saying of mine? I do well know, that the ground of your offence is the mean estimation of this humanity of mine; the power whereof ye measure by your outward senses, making no difference betwixt me and other men: what will ye say then, if, ere long, your eyes shall be witnesses of another manner of condition of mine than you think of? if you shall behold me, the Son of man, ascending up, by the power of my deity, into heaven, to take a repossession of that glory which I eternally enjoyed there?

63. "It is the spirit that quickeneth; the flesh profiteth no-

thing: the words that I speak unto you, *they* are spirit, and *they* are life."]—Ye are ready to mistake my words of a fleshly kind of eating my body; wherein ye do grossly err: for it is not my flesh, considered simply of itself, without respect to the Spirit, that can avail you to this happy nourishment; but it is the Spirit of the almighty and eternal Godhead, whereto this body is inseparably united, which gives this sovereign virtue unto it. And even so is it also in my doctrine: it is not the outward sound of my words wherein ye are to rest and to seek comfort, but it is the inward and spiritual sense of them: thus taken, they shall be found to have sweetness and life in them.

66. "From that *time* many of his disciples went back, and walked no more with him."]—From that time forth many of those his fashionable disciples, taking this unjust offence at his holy doctrine, went away from him, and followed his train no more.

70. "Jesus answered them, Have not I chosen you twelve, and one of you is a devil?"]—While the rest are gone, ye twelve stick close unto me; and indeed I have singled you out to the honour of a more near attendance upon me: yet even this small number of yours must be abated; for howsoever ye all make fair professions, yet one of you is a very devil in his heart, and will ere long manifest his wickedness in act.

VII. 3. "His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest."]—His kinsmen therefore said unto him, What doest thou here, in this obscure corner of Galilee? go thy ways up to the famous and frequent city of Jerusalem, where all the confluence is of the tribes of Israel, and proselytes from all parts; that thou mayest win and confirm thy disciples with thy miracles.

6, 7. "My time is not yet come: but your time is alway ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil."]—It is not yet a seasonable time for me to go up to Jerusalem: ye may go when you please; all times are alike to you: the world is your friend, and favours you in your designs; but me it hateth, because I reprove the wickedness of it.

13. "Howbeit no man spake openly of him for fear of the Jews."]—No man spake openly in his approbation and defence, for fear of the censure of the Jewish rulers; which had decreed to excommunicate any man that should profess respect unto him.

16. "Jesus answered them, and said, My doctrine is not mine, but his that sent me."]—I do not deliver the doctrine which I teach, as my own, but as my heavenly Father's, which hath sent me.

17. "If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself."]—If any man shall with a simple and honest heart yield himself over to do the will of my Father, according to the measure of that he knows, God shall encourage and bless that man with further light; so as he shall fully know whether my doctrine be of God or of myself.

21. "I have done one work, and ye all marvel."]—I have done one charitable and miraculous work on the sabbath day, namely, the cure of a palsy man, and ye are all wondering, and yet mutinying at it.

22. "Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man."]—Under the law of Moses, ye were enjoined circumcision; not that Moses was the first institutor thereof, but God to our father Abraham; and ye do without scruple practise it accordingly, even upon the sabbath day.

24. "Judge not according to the appearance, but judge righteous judgment."]—Look seriously into the true state and ground of things; and do not judge according to fancy or outward appearances, but esteem of things as they really are.

26, 27. "But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is."]—Is it out of guiltiness that our rulers are thus silent? do they know indeed that this is the very Christ? if they do so, sure we think they misknow him; for we have learnt that when the Messias comes, no man shall know or declare his generation; but for this man, we know his kindred and pedigree.

28, 29. "Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me."]—Ye mutter secretly, that ye know me and the place of my birth and my parentage; but ye are utterly mistaken; for I have a father in heaven, whom ye know not: I came not of myself, but my Father

is he that sent me, who is the God of truth; of whom ye, after all your pretences of knowledge, are utterly ignorant: but I do perfectly know him, as I have good reason; for both I am from him by eternal generation, and by him sent into the world to do this great work of redemption.

33. "Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me."]—Ye seek to lay hands on me; but know, that my time is set: it shall not be long ere I put an end to this your contempt and persecution, and, departing from you, shall return to my Father that sent me.

34. "Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come."]—Then ye, my persecutors, shall seek me in vain; for ye shall not find me: I shall be quite out of your reach; and where I am, thither can ye not come.

37. "In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink."]—In the last day of the feast, which day they called the great Hosannah, Jesus stood, and took occasion, by their solemn fetching up of water from the well of Siloa, at the foot of mount Sion, for their sacrifices and libations, to speak of better waters; and cried, saying, If any man thirst spiritually, let him come to me and drink.

38. "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water."]—He that believeth in me shall, according to the frequent promises everywhere in the Scriptures, be abundantly blessed; and shall not only have much comfort in himself, but shall have such store of grace and heavenly consolation in his heart, that he shall be able to yield forth abundance of it unto others.

39. "The Holy Ghost was not yet *given;* because that Jesus was not yet glorified."]—The miraculous and sanctifying gifts of the Holy Ghost were not as yet so fully given as they were afterwards, when Jesus was received up into glory.

48, 49. "Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed."]—Were this man such as you pretend, do ye think that the rulers and the Pharisees, men of better judgment than yourselves, would not have discerned and acknowledged him? they know the law, and according to that, judge infallibly; but this ignorant multitude, that hath no insight into the law of God, lies open to miserable seduction and error, and is therein accursed.

VIII. 7. "He that is without sin among you, let him first cast a stone at her."]—Since you plead the law against this offender, I gainsay not; but am ready to second Moses herein: in the mean time, do not ye prosecute that in her whereof yourselves are guilty: she hath well deserved to be stoned; but who shall be her executioners? if any of you be innocent, let his hand be first upon her.

11. "And Jesus said unto her, Neither do I condemn thee: go, and sin no more."]—Howsoever thou hast deserved, it is not mine office to pass sentence of condemnation upon thee: since therefore thine accusers are sent away by their own guiltiness, it is not for me to prosecute thee; go thy ways, repent thee of this great wickedness, and take heed thou be not miscarried into this sin any more.

14. "Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go."]—Howsoever, in the ordinary course of human proceedings, it is true that no man's testimony is to be taken concerning himself; yet in this case of mine, who am a Divine person, exempted from all possibility of error, God in the flesh, it is far otherwise. Being such a one, though I do bear record of myself, yet the record cannot but be true: for I, and I only, know whence I came, even from the bosom of mine eternal Father; and whither I am returning, even to the repossession of that glory; but ye, judging only according to the outward appearance, know neither of these.

15. "Ye judge after the flesh; I judge no man."]—Ye presume to judge according to your carnal affections, and follow your outward senses in the judgments ye pass on me; and in the mean time will not endure me, who do not challenge or execute that power which I might in judging you.

16. "And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me."]—Not that I do disclaim or forsake that right, but make use of it when I see it meet; and whensoever I do judge any man, my judgment is true, and altogether infallible; and such, as whereby ye may be convinced, according to your own rules: for I am not alone; the Father that sent me is with me, and testifieth with me and for me.

21. "Then said Jesus again unto them, I go my way, and ye

shall seek me, and shall die in your sins: whither I go, ye cannot come."]—I am now shortly going away, and removing from the earth; and then in vain shall ye seek for help from me whom ye have despised, imploring the aid of the Divine power of that Messias whom ye have rejected: justly therefore do I cast you off, and suffer you to die in your sins; barring you out from my presence; for whither I go, ye shall never be allowed to come.

22. "Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come."]—Then said the Jews, What means this threat of his departure, whither we shall not come to him? will he kill himself? if he do, he shall indeed go alone: we list not to follow him on that condition.

23. "And he said unto them, Ye are from beneath; I am from above."]—It is to no purpose to speak to you of heavenly things: ye cannot be capable of my doctrine: ye are altogether earthly and sensual, and savour nothing but earthly things; I am from heaven, and my doctrine is accordingly, &c.

24. "For if ye believe not that I am *he*, ye shall die in your sins."]—For if ye believe not that I am the Son of God, the true Messias, that should come to save the world, ye shall die in your sins.

25. "And Jesus saith unto them, Even *the same* that I said unto you from the beginning."]—I am not one that is suddenly and unexpectedly started forth into the world, but that very Messias who from the beginning of the world was foretold and forepromised to mankind.

26. "I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him."]—If I minded to take advantage of your wickedness and infidelity, I have matter enough to accuse and condemn you for; but that is not my errand for which I came: only I must tell you, these contempts and this unbelief of yours will not be let go unpunished; for my Father, that sent me, as he is truth itself, so he will certainly make good that which I have delivered to the world from him, and that which he hath spoken to the world by me.

27. "They understood not that he spake to them of the Father."]—All this while their understandings were so blinded that they did not perceive that he spake unto them concerning God the Father; and that dreadful judgment of his, before which

they must appear, and receive the due sentence of their obstinate unbelief.

28. "Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself."]—When ye have lift up me, the Son of man, to the cross, and have fastened me to that tree of shame and curse, whereon I shall suffer an ignominious and painful death; ye shall then know, both by the miraculous signs which then shall appear to the world, and by the wonderful consequences of my glorious resurrection and ascension, that I am that Messias whom ye have expected; and that I am not a mere man, as ye now suppose, and that I do nothing of myself, &c.

29. "And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him."]—The eternal Father, that sent me, he is inseparably with me: he hath not left me alone: his Godhead is mine; I am one with him, and therefore I can do nothing but that which is perfectly pleasing unto him.

31, 32. "Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."] —I, who know your hearts, do well see, that upon these words of mine ye do now believe in me; but take heed that this faith of yours be not unsteady and temporary: see that ye continue constant in the profession of my Name, and then ye shall indeed be my disciples: and then ye shall have the truth of God further revealed unto you; and this divine evangelical truth shall so work with you, that it shall bless you with the liberty of the sons of God, making you free from the bondage of sin and Satan, under which ye are now held.

33. "They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?"]—What tellest thou us of freedom? Tell this to the forlorn heathens, who are born to servitude: as for us, we are the seed of faithful Abraham, and that not of the bondwoman, but of the free: we scorn the imputation of bondage, and abhor the very name of it: why dost thou then tell us of being made free?

34. "Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin."]—Indeed ye challenge a natural freedom; but ye are morally slaves and vassals: howsoever ye please yourselves, ye are servants to a base

master, even sin; for whosoever yields himself over to the commission of sin, as ye do, is no other than a slave and vassal unto sin.

35. "And the servant abideth not in the house for ever: *but* the Son abideth ever."]—Ye brag of your privileges and liberty; but how long will this last? Ye are in God's family but as Ishmael was in Abraham's: ye may challenge and usurp a kind of liberty and immunity; but it shall soon be at an end, as his was: the truth is, ye are servants of sin, and not sons of God; and it is not for a servant to make account of a perpetual claim to the house or stay in it: if ye be once the adopted sons of God, ye may challenge a room in his house; but as ye are, ye have none.

36. "If the Son therefore shall make you free, ye shall be free indeed."]—Neither shall ye attain to this happy condition of spiritual freedom, unless the Son of God do invest you with it: your own endeavours will but enthral you more; his grace and mercy must only work your deliverance.

37. "I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you."]—I know ye are Abraham's seed according to the flesh; but what will this avail you, while ye are strangers from the faith of Abraham? this is too plain in that ye seek to kill me in whom Abraham believed; a wickedness which ye could never yield unto, if ye had given place to that saving word of mine which hath been delivered unto you: that very contempt of yours hath drawn upon you this hateful sin of your murderous intentions against me.

38. "I speak that which I have seen with my Father: and ye do that which ye have seen with your father."]—My doctrine is such as I have received from my heavenly Father, and therefore holy and divine: your practices are such as ye have received from that true father of yours, whom ye will be very unwilling to acknowledge.

41. "We be not born of fornication; we have one Father, *even* God."]—We could not be true born if we had any other father than that one whom we challenge: being the sons of Abraham, it must needs follow that we are the sons of God: only God therefore, who is the Father of faithful Abraham, is the Father of us who are his true children.

43. "Why do ye not understand my speech? *even* because ye cannot hear my word."]—I have spoken plain enough to you: why

do ye not understand my speech? The fault is in none but in yourselves: ye are so carried with prejudice and disaffection, that ye will not apply your minds to listen unto that which I deliver unto you.

44. "Ye are of *your* father the devil."]—Pretend and profess what ye will, I must point you to your true father: ye are of your father the devil, &c.

Ibid. "When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."]—He is both a practiser of lies himself, and the author and cause of them in others: when he utters lies he doth but his kind: if at any time he let fall a truth, that is but stolen and usurped: his proper work is both to lie and to move lies in others.

51. "If a man keep my saying, he shall never see death."]—If a man keep my saying, he shall be surely freed from everlasting death.

56. "Your father Abraham rejoiced to see my day: and he saw *it* and was glad."]—Your father Abraham, by a lively faith, foresaw this coming of me, the Messias, and lived in that faith of his; and in that spiritual life rejoiced with joy unspeakable and glorious.

57. "Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?"]—Thou canst not so boast of age as to make thyself near fifty years old; thou appearest to be much short of that, and hast thou lived so long as to have seen Abraham?

58. "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am."]—I tell ye, O ye fond Jews, my being is not to be measured by my coming in the flesh: I am that God which was and is from everlasting. Abraham had his being in time, mine is from eternity: your fathers knew me by the name of I AM: I am still so to you; yesterday, and to day, and the same for ever.

59. "Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by."]—But Jesus withdrew himself from them; and, by his secret power, so avoided their hands, as that they were not able, in his passage through the midst of them, to stay or touch him.

IX. 2. "And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?"]—There

be these two things which we take for granted; the one, that all punishment that is inflicted upon man is for sin; the other, that every man's soul hath formerly had a being in some other body, and hath passed from one to another: now therefore, these things presupposed, tell us whose sin it is that is punished with blindness in this man: was it his own, while he was in some other body, or was it his parents', for which he is now thus, from his very birth, blind and miserable?

3. "Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him."]—Howsoever, ordinarily, these outward afflictions are the just punishments for sin; yet in this case it was not the respect to the sin of any man whomsoever, that is the cause of this man's blindness, but the respect that God hath to his own glory, that hereby occasion might be taken to show forth his great power and mercy in his cure.

4. "I must work the works of him that sent me, while it is day: the night cometh, when no man can work."]—While it pleaseth my heavenly Father, that sent me, to give me opportunity of life, I must do these great works that he hath designed me unto: the night of death comes now shortly and fast on; then it will be no season to work in this kind any more.

5. "As long as I am in the world, I am the light of the world."] —The sun hath his daily course, which when he hath finished, he then withdraweth his light, and then the night succeedeth: while my bodily presence is in the world, I am that True Sun that enlighteneth the world; but this sun of mine shall set, and then ye shall not expect from me any more this visible and sensible illumination, that I should show forth my Father's glory by my personal miracles.

7. "Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing."] —Go, and wash in the pool of Siloam, which is by interpretation, Sent: no other pool but that shall cure thee, neither could that do it but by my institution: it is my sending that gives that virtue, that success, to these waters.

24. "Give God the praise: we know that this man is a sinner."] —Do not so wrong God as to rob him of his glory, in ascribing that to a sinful man which is due only to his glorious name: never say that this man cured thee thus: he is a sinner, we know, for he is a sabbathbreaker: God hath done it, sure, by some other means.

30. "The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes."]—It is a strange thing, that ye, who profess so much knowledge, should be ignorant in so great and important a matter: I am but a simple man, yet I can easily see, and boldly affirm, that such a miracle as this is cannot be wrought any other way than by a divine hand; and can a man be sent from God with such supernatural power, and yet ye not know whence he is?

31. "Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth."] —Never tell me, as ye do, that this man is a sinner: we know, and have been so instructed by you, that God gives not to sinners such wonderful graces as this, to be able to give eyes to a man that never had them: yea, this is a thing that transcends all finite powers, and therefore do not cast so wrongful an imputation upon him, that hath done so great things for me, &c.

33. "If this man were not of God, he could do nothing."]— If this man were not of God, in an extraordinary manner, as sent from him, assisted by him, it were not possible he should do such wonders.

34. "They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out."]— Thou ignorant and presumptuous fellow, God had set a mark upon thee in thy very birth, therein proclaiming to the world that thou hadst been a sinner in thy former estate, ere thy soul entered into this body of thine; and dost thou take upon thee to teach us, who are masters in Israel? And they excommunicated him from their synagogues.

39. "And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind."]—I am come to set right those things which are confused and disorderly in the world; and therefore, in much mercy, to illuminate those that are spiritually blind; and, in no less justice, to give those up to blind ignorance and spiritual darkness which are fondly and proudly misconceited of their knowledge and wisdom.

40. "And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also?"]—What dost thou strike at us in this speech of thine? canst thou not hold up thine own reputation without disgracing of us? others, we

know, are blind and ignorant enough, but dost thou cast this aspersion upon us?

41. "Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth."]—If ye were blind in your own conceit, or were so indeed for want of those helps which are afforded unto others, your sin should be the less, and your fault should be both the more excusable and more easily remedied: but now ye stand upon the opinion and ostentation of your quicksightedness, ye make your selves uncapable of redress, and can look for no other but that your proud contempt of God's ordinances shall be required of you.

X. 1. "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."]—Verily, verily, I say unto you, There are many that challenge to themselves the titles of your spiritual pastors, which indeed are no better than wolves to waste and destroy the flock. The Church is as a sheepfold: I am the door of that sheepfold, by which every lawfully called pastor must enter: if any man will be climbing up over the walls, and endeavouring to enter by undue and unwarrantable means upon the charge of the Church, that man is no other than a thief and a robber.

2. "But he that entereth in by the door is the shepherd of the sheep."]—But he that is duly and lawfully called by me, he is the true shepherd of his Church.

3. "To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out."]—To him, God the Father, who is the porter of this spiritual door, gives willing entrance and admission; and the people of God, who are his sheep, do willingly hear his voice; and he is familiarly and entirely acquainted with them, and leads them forth to the green pastures of heavenly doctrine and to the waters of comfort.

4. "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice."]—He leads them the way to heaven by wholesome doctrine and holy example; and they follow him in both: for they are so instructed, as that they can discern his doctrine from error and heresy.

So verse 5.

7. "Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep."]—I am that door of my

Church, through which every one that hopes for true comfort in this holy function must enter, and by whom every one that would attain salvation must necessarily pass.

So verse 9.

8. "All that ever came before me are thieves and robbers: but the sheep did not hear them."]—All that have heretofore taught any doctrines contrary to mine, or that have endeavoured to draw away the hearts of men to the belief of those doctrines which have not had a reference to mine, (as if men could be saved against or without me,) shortly, all that ever have taught in their own name, they are deceivers and robbers, but those that are my true and faithful people did not give any regard to them.

12. "But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth."]—He that is not the true shepherd, but takes upon him that calling for the advantage of an outward commodity, who doth but tend another man's flock for an hire, will not adventure his life for their safety; but when he sees a danger coming will run away, and shift for himself, leaving his sheep to the mercy of the wolf, &c.

16. "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd."]—Ye, my chosen people of the Jews, are now my known and noted flock: but I have other sheep also besides you, even the Gentiles, which are not of your fold; but shall have a fold of their own, a more famous Church than yours: these must I, ere long, bring home, out of the waste deserts of the world; and they shall hear the voice of my Gospel, and by the power thereof shall be united into one body of the Church with you; so as Jews and Gentiles shall make up one holy catholic church under me their one only Head.

17. "Therefore doth my Father love me, because I lay down my life, that I might take it again."]—Howsoever the love of my Father to me, as his eternal Son, is infinite every way, and not capable of the limits of time or measure; yet, as Man, and as Mediator between him and man, he loveth me for that dear propension of love which he sees in me to mankind; that I am, for the redemption thereof, so cheerfully ready to lay down this life of mine; which yet I shall not utterly forego and lose, but only lay it down for the time, and soon after take it up again, in my glorious resurrection.

18. "This commandment have I received of my Father."]—All the whole carriage of this great business, both in the voluntary resigning and the reassuming of my life, is that which is determined by the eternal, and most wise, and holy decree of my Father.

26. "But ye believe not, because ye are not of my sheep, as I said unto you."]—Ye believe me not, because, howsoever ye make an outward profession to be within the fold of the Church, yet in truth ye are not that which ye pretend: though ye carry the fleeces of sheep, yet ye are wolves within; and while ye continue such, how can ye believe my words? how can ye do other than persecute me?

34. "Jesus answered them, Is it not written in your law, I said, Ye are gods?"]—Why are ye offended at this? It is only your ignorance that is guilty of a scandal herein: were ye rightly informed, ye would understand how justly I do challenge this honour; but in the mean time there was no cause ye should stumble at this title, which is in the holy Scriptures imparted to men in authority; for is it not written in the Psalms, I have said, Ye are gods?

35. "If he called them gods, unto whom the word of God came;"]—If God himself in his Scriptures call them gods upon whom it pleaseth him to put rule and command over others, honouring them with so high a style; and withal ye will grant that the authority of the Scripture is sacred and inviolable;

36. "Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?"]—Say ye of me, whom the Father hath set apart, to be the Mediator betwixt himself and mankind, and whom he hath sent into the world to be the Saviour thereof, Thou blasphemest, because I said, I am the Son of God? I tell you, this word of yours is no other than an high and heinous blasphemy against God; and that claim of mine is most just and irrefragable.

37. "If I do not the works of my Father, believe me not."]—That ye may be throughly convinced hereof, do but look upon the works that I do: if the miracles that you see come from me be any other than divine, and such as can have none but God himself for the author of them, believe me not.

XI. 4. "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby."]—We shall not need to fear that we shall upon this sickness forego Lazarus; for this disease shall not end in a continuing death; but

shall give an occasion to win much glory to God by his miraculous restoring.

9. "Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world."]—In all that time of the clear day, wherein we have the benefit and direction of the sun, we walk securely and stumble not, neither fear falling: the call and foreappointment of God is the light of that sun which I am and must be directed by; while I walk according to the guidance thereof I cannot do amiss.

10. "But if a man walk in the night, he stumbleth, because there is no light in him."]—But if a man walk either without or against this sure and holy direction, he cannot but stumble and fall and miscarry.

16. "Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him."]—Then said Thomas, &c., to his fellowdisciples, Our Master is, I see, resolved to go up to Jerusalem where he was so lately in danger of stoning, or at least to the skirts of it, which is Bethany: wherein what will he do other than put himself in the very jaws of death? since he hath taken up this resolution, let us not leave him; but let us also go, that we may die with him.

25, 26. "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."]—Whereas man hath by his sin exposed himself to a double death, both spiritual and bodily, I am he who am both the author or beginner of life unto him, and the preserver and finisher thereof: those sons of Adam, which are dead in their sins and trespasses, I do by the power of my Spirit revive, by working in them a lively faith in me, and cause them to lead the life of grace. And those who do thus live the life of faith, I do by my power and mercy preserve from dying eternally, &c.

51, 52. "And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad."]—And this howsoever Caiaphas spake out of his own malicious sense, yet God overruled his tongue herein, (as being the high priest that year,) to utter unawares an oracle-like prophecy concerning Christ, that he should die for that nation of the Jews: and not for that nation only, but for all mankind; that by the

virtue of his death he might gather together all his elect ones among the Gentiles, and might happily bring them to the participation of the same grace and glory.

XII. 19. "Behold, the world is gone after him."]—We see so many believe in him, as if all the world would turn disciples to him.

23. "And Jesus answered them, saying, The hour is come, that the Son of man should be glorified."]—The time is now at hand wherein the Son of man shall be glorified, both by his triumph over death and by the general publication of the Gospel all the world over.

24. "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."]—In the mean time let it not trouble you to see me die; for I tell you this is the way to my greater glory. Even as ye see the corn falls into the ground, and there doth as it were die in a natural corruption, that it may live again in a plentiful increase.

25. "He that loveth his life shall lose it;" &c.]—See Matthew x. 39.

27. "Father, save me from this hour: but for this" &c.]—See Matthew xxvi. 39.

28. "Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again."]—I do not so regard my own safety and peace, that I would have either of these stand in the way of thy glory. O Father, therefore whatsoever I suffer do thou glorify thy own name, &c. I have hitherto glorified it by all those proofs I have given of thy Deity, by all the miracles which thou hast wrought; and I will perfect that which I have begun; and will, after a glorious death, consummate thine everlasting glory in heaven.

32. "And I, if I be lifted up from the earth, will draw all *men* unto me."]—And I, when I am lifted up from the earth, upon my cross, which my enemies intend to my shameful death, shall then show forth my glorious triumphs; and will then, by the power of my death, draw up all my chosen ones into heaven with me.

35. "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you."]—Yet a little while is the light of my bodily presence with you, and the light of my personal doctrine shines forth unto you: make use of this happy opportunity while it lasteth, &c.

39, 40. "Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes," &c.]—Therefore they could not believe, because that, as Isaias speaketh, in a just punishment of their maliciousness and contempt, God had strucken them with a reprobate sense, so as their eyes were blinded, and their hearts hardened against the means of their conversion and salvation.

47. "For I came not to judge the world, but to save the world."]—See chapter iii. 17.

50. "And I know that his commandment is life everlasting."]—That doctrine which by his commandment I preach unto you is that which will surely bring you to everlasting life, &c.

XIII. 3, 4, 5. "Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded."]—Jesus, though he well knew what evil was towards him by the treacherous conspiracy of Judas, yet well knowing also the happy issue of all these his imminent sufferings; and foreseeing his triumph over all his enemies, and the glory prepared for him in that free and full sovereignty which the Father had given him over all things both in heaven and earth; and knowing, that as he was sent from heaven by his eternal Father, so also that he was, in spite of all the opposition of the powers of hell, to return now to the glory of his Father; he cheerfully addressed himself to this great work; and rising from supper, in a desire to leave behind him an example of humility and charity, he laid aside his garments, and took a towel and girded himself; and pouring water into a bason, began to wash his disciples' feet.

7. "Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter."]—Thou dost not as yet understand the reason of this act of mine: thou shalt in due time know upon what ground I do it; but in the mean time it behoves thee to submit thyself with all humble obedience to this work which I have in hand.

8. "If I wash thee not, thou hast no part with me."]—If I do not wash thee, both by my blood shed for the expiation of man's sin, and by the sanctifying power of my Spirit which I would re-

present unto thee by this washing, thou canst have no part with me, no interest in me, no benefit by me.

9. "Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head."]—Nay then, Lord, let it not be enough that thou washest some part of me alone; for alas! I am all unclean with my sinful corruptions; wash me therefore all over: cleanse thou both my hands, that are guilty of many offensive actions, and my head, that hath conceived many sinful thoughts.

10. "Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all."]—As it is in the custom of baths, that those who come forth thence shall not need to be washed over again, save only to have their feet washed, which have soiled themselves by treading upon the ground; so is it in this spiritual washing: ye my disciples are already, in respect of the main business of regeneration, washed from your sins, yet there are some remainders of earthly and worldly affections which must be still purged away, and rectified in the best men; so shall they be altogether clean: and such is your condition at this time: ye my disciples are clean: and yet not all of you; there is one of this your small number who is extremely foul and filthy.

18. "I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me."]—But when I say ye are happy, I speak not of you all: I do well know the condition of those whom I have chosen to follow me; and amongst them I do well know who be my true and faithful followers, and vessels of honour; and I know ye are not all such; for in my family must that be fulfilled which David, my true type, spake of his familiars, He that eateth bread with me hath conspired against me.

23. "Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved."]—Now, according to the usual form of their posture at the table, one of the disciples (even John whom Jesus loved above the rest) leaned on the bosom of Jesus.

26. "Jesus answered, He it is, to whom I shall give a sop, when I have dipped *it*."]—Then Jesus, as whispering secretly unto John, said, He it is to whom I shall give a sop, &c.

27. "And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly."]—Upon that sop so kindly given by Jesus to him, Satan took more full possession

of Judas; and more strongly prevailed with him to resolve and endeavour his intended mischief. Then said Jesus unto him, I know well that thou goest about; thy secrecy cannot elude my knowledge of thy plots against me; since therefore thou wilt needs do thus treacherously, despatch speedily that which thou hast in hand.

31. "Now is the Son of man glorified, and God is glorified in him."]—Now is the time at hand wherein the Son of man shall be exempted from all the miseries and calamities of this life, and shall be invested with the incomprehensible glory of God; as in his patient death and powerful resurrection God shall be glorified by him.

So also verse 32.

36. "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards."]—Thou art not yet fit to follow me up to my cross, or to ascend up with me to my glory, but ere long thou shalt be enabled to both, and shalt be admitted to the fellowship both of my death and blessedness.

XIV. 1. "Let not your heart be troubled: ye believe in God, believe also in me."]—Ye have great conflicts to undergo: see therefore that your souls be furnished with a strong and lively faith: and let it not suffice you, that ye do believe in one infinite and invisible God, that eternal and incomprehensible Spirit, who hath made you and all the world; but repose the whole affiance of your hearts upon me, the true and only Son of God, whom ye see clothed with flesh: and the rather now fasten your souls upon me by a steadfast belief, for that ye shall see this humanity of mine subjected to many and great miseries, much contempt, pain, insultation; yea, to an ignominious death; but let not your hearts be troubled with those heavy things which ye shall see to befall me, the issue whereof ye shall find to be glorious.

2. "In my Father's house are many mansions: if *it were* not *so*, I would have told you. I go to prepare a place for you."]—In heaven, which is the house of my Father above, there is infinite provision, and store of glorious mansions, for all my faithful ones: were there only room for me alone, I would not have borne you in hope of that which were not to be enjoyed; but now, I know, there are such great store, that I go beforehand to prepare places for you.

3. "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be

also."]—And though I do now go from you, and ascend into heaven, to make provision for you and my whole Church, yet I will, at the day of my last judgment and restoring of all things, come again into the world, and gather all mine elect to myself, that in a full consummation of bliss where I am there may ye be also.

5. "Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?"]—Master, thou hast in some general terms told us of thy going to thy Father, and taking possession of thy kingdom; but thou hast not clearly explicated unto us the means and manner how thou wilt do it: since therefore thou hast not fully expressed thyself in those particularities of thy kingdom and glory, how much less should we be able to know which way thou wilt take for thy compassing and attaining of it!

6. "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."]—If thou wouldest know the way to heavenly glory, know that there is no way thither but in and by me: there is nothing tending to happiness that thou canst desire, but it is found in me: in me is to be found the beginning, the proceeding, the end of all perfection: whosoever would come to the glory of my Father, in me he must enter, for I am the way; in me he must go forward, for I am the saving light of Divine truth; in me he must shut up, for I am eternal life, &c.

7. "If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him."]—If ye had so thoroughly observed and informed yourselves of me, and noted my words and actions, as ye might have done, ye might have seen in me the lively image of my Father, and have acknowledged the fulness of his Godhead dwelling bodily in me; but herein you have hitherto been defective: now from henceforth see your own error, and amend it; and know, that in knowing and believing in me, ye do know my Father, and do so believe in him, as if your eyes beheld him.

So also verse 9.

8. "Philip saith unto him, Lord, show us the Father, and it sufficeth us."]—Lord, we have seen thee, and we have seen great proofs of thy Divine power, so as thy Father hath showed forth himself in thee; but we wish that thou wouldest show us thy Father in himself: if we could see him with our bodily eyes, we

should be fully satisfied; and should not trouble thee with any more questions of this kind.

10. "Believest thou not that I am in the Father, and the Father in me?"]—Believest thou not that I am, in my eternal essence, one God with the Father, and that the Godhead of the Father dwelleth and exhibiteth itself in me? &c.

So verse 11.

12. "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father."]—I would have you know, that the manifestation of the power of my Godhead is not so tied to my personal presence, as that when I am gone there shall be no further proof nor use of it; but, contrarily, even after my departure out of the world, I will give such power to those that believe in me, that they shall do the very same miracles that I have done: yea, I will do more and greater works by their hands after I have ascended, than those which I have here done in person upon earth: because I, going to my Father, shall and may in that glorious condition of mine, so much more manifest my Divine power by this means unto the world.

16, 17. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; *even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."]—I have hitherto been a true Comforter unto you; but it is not for me to make my personal abode amongst you: in respect of my visible presence, I must leave you; but be not therewith dismayed, for I, that am the Mediator for my Church, will pray to my Father, and he will send you another Comforter, even his holy Spirit, which shall abide with you for ever; that holy Spirit of mine, who is the Author and Teacher of all truth, whom the world hath no understanding of, as being led by sense, and not acknowledging aught that it sees not, or conceives not by the dim apprehensions of corrupt reason: but ye know him by the light of your faith and the experience of his working in you; for he dwelleth in you, and shall, in a more full measure, take up your hearts in his sanctifying and miraculous graces.

18. "I will not leave you comfortless: I will come to you."]—It cannot be but ye must be afflicted with my departure; but I will not leave you comfortless, though I must leave you for the

time; there is another presence of mine, which I must and will make good unto you, even the presence of my Spirit.

19. "Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also."]—Ere long, indeed, I shall be taken away from the sight of the world; but yet I shall be still and ever present with you, and ye, by the eye of your faith, shall see and acknowledge me: for both I shall live, and ye, by the virtue of my life, shall live also this life of faith before me; and in that state of your spiritual life shall see and enjoy me.

20. "At that day ye shall know that I *am* in my Father, and ye in me, and I in you."]—And at that time of my effectual illumination ye shall know and understand that holy and mystical union which is betwixt my Father and me and my Church, and how that divine virtue is communicated from the Father to me, and by me to you believers.

21. "He that hath my commandments, and keepeth them, he it is that loveth me."]—He that is rightly instructed in my commandments, and apprehendeth them aright, and conscionably endeavours to keep and observe them, he it is that loves me really and truly, &c.

27. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."]—I must bid you farewell, and wish you all peace and happiness; not according to the fashionable compliment of the world, but seriously and with effect, as bestowing upon you that good which I wish: let not your hearts be dismayed at my valediction; neither be discouraged with the fear of those evils which shall follow after my departure.

28. "If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I."]—If ye did so spiritually love me as ye ought, ye would rejoice, because I said, I go unto the Father; for the glory wherewith my Father is eternally invested is greater than that which this human nature and life of mine is capable of: it is infinitely therefore for my advantage that I go to the Father, and therein also for yours.

30, 31. "Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence."]—I have not many words more to speak unto you: I am now draw-

ing near unto my end: Satan, the great ruler of this wicked world, is now working his utmost against me, and is stirring up my enemies and conspirators to my ruin; but he neither doth nor can find any the least advantage against me, except that which I shall voluntary yield for the working out of man's redemption; he shall not find in me either sin or impotence; so as whatever I shall suffer, it shall be out of my will, not out of his power or constraint; that herein the world may know that I love the Father, in that, out of my obedience to his will who hath decreed me to be the propitiation for the sins of the world, I do yield myself over to death; and in this passion of mine shall cheerfully fulfil all that which the eternal counsel of my Father hath foredetermined to be done and undergone by me.

XV. 1, 2. "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away."]—As the natural vine is to the branches, so am I spiritually to my Church: I give juice and sap unto them that are mine; and all the moisture that they have, and the fruit that they bear, is received only from me, as the original thereof; so as I am the true spiritual vine-stock to my faithful branches, and my Father is as the careful owner and dresser of this vine, in that he is ready to tend it at all assays, and to lop off all those superfluous twigs that yield no fruit answerable to the nourishment received. Every branch therefore that is professedly in me, and yet bears not fruit, but is utterly barren, he taketh away by his just censures and judgments, &c.

3. "Now ye are clean through the word which I have spoken unto you."]—Ye, my disciples, have had experience of this spiritual husbandry, and the efficacy thereof: for now ye are pruned and purged from your evil and corrupt affections, through the power of that word which I have spoken unto you, and of my Spirit working therewith.

4. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."]—Hold fast the grace that ye have received; be careful that no inconstancy or weak fears slacken your hold on me; abide ye in me, and be firm to me; for I am steadfast unto you, and will abide in you for ever.

6. "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned."]—If any man that professeth my name

shall revolt from me, and abandon that grace which he hath received, not persevering therein unto the end, he is justly cast forth in a deserved punishment of his levity and unthankfulness, as a superfluous and sear branch that is lopped from the stock is cast aside for the fire.

10. "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."]—I would not have you propound any other pattern to follow than mine; ye see how studiously and exactly I have kept the commandments of my heavenly Father, and with how infinite love he embraceth me; do ye so therefore: there is no way to continue in my love but by keeping of my commandments; thus do ye, and ye shall be sure never to fail thereof.

11. "These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full."]—These things have I spoken unto you, that the joy of my Holy Ghost might remain in your hearts constantly, and that your joy in me might be exquisite and perfect.

15. "For all things that I have heard of my Father I have made known unto you."]—For all that part of my Father's counsel which it concerns you to know, and all that is any way requisite to your salvation, I, as the only doctor of my Church and the Word of my Father, have imparted unto you.

22. "If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin."]—It is their obstinate infidelity and wilful contempt that shall procure their just and deep damnation; if they had not had means sufficient offered unto them, yea, if I had not come to them in person, and spoken unto them, and tendered to them the means of salvation, their sin had been the less; but now they have no excuse for their sin, no colour of extenuation.

So also verse 24.

24. "But now have they both seen and hated both me and my Father."]—But now have they seen in me the clear proofs of the Godhead of my eternal Father, with whom I am one, and have maliciously opposed themselves against me and that divine power whereof they have been convinced.

XVI. 5. "But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?"]—But now I am going to heaven, from whence I came, to the repossession of my Father's glory; and none of you so asks after the issue and

success of my departure as to establish his heart with abundance of comfort in the assurance of that happy provision which I shall there make for him and my Church.

7. "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."]—It is for your benefit and advantage that I remove my bodily presence from you; for except I go away from you, ye shall not have the Holy Ghost, who is the true comforter of my Church, sent down upon you in that abundant measure which you shall shortly find: for it is the decree of mine eternal Father, which in all things must be obeyed and fulfilled, that until mine ascension into heaven the Holy Spirit shall not, in the plentiful store of his graces, be sent down upon the earth.

8. "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment."]—And this Spirit which I will send shall, in the powerful preaching of that gospel which shall be committed unto you, and by his secret cooperation therewith, convince this wicked and sinful world both of their own sin and of my righteousness and judgment.

9. "Of sin, because they believe not on me;"]—Of their sin, wherewith they abound everywhere, and which shall be most justly imputed to them because of their unbelief; for could they believe in me, that faith would work repentance, and that faith and repentance would have purged them from all their sin.

10. "Of righteousness, because I go to my Father, and ye see me no more;"]—Of my righteousness, wherein both I have approved myself perfectly answerable to the will of my heavenly Father; and whereby only I do and can justify all that believe in me, notwithstanding all their unworthiness; because, as having overcome sin and death, I ascend triumphantly to the glory of my Father.

11. "Of judgment, because the prince of this world is judged."]—Of my righteous judgment, in the moderation of the world, and ordering all the affairs of my Church; redressing the enormities thereof, suppressing and punishing the enemies of it, maintaining and vindicating the truth professed in it, and reducing all things therein to a right order; because Satan, the prince of the world, is by me despoiled of his power, and restrained and confounded in his devices and attempts.

12. "I have yet many things to say unto you, but ye cannot

bear them now."]—I have yet many things to speak unto you concerning the future estate of my Church, which, through your weakness, ye are not as yet meet to receive.

13. "For he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will show you things to come."]—The lying spirits of false teachers speak, as of themselves, their own vain imaginations and erroneous doctrines; but the Holy Spirit, which I shall send, as he proceeds from the Father and me his eternal Son, so he speaks also as from God the Father and the Son: and whatsoever he hath from us received, that will he inspire you with, and inform you in; and shall reveal unto you those things which concern the future condition of my Church.

14. "He shall glorify me: for he shall receive of mine, and shall show *it* unto you."]—He shall not set up any new kingdom, different from mine, but shall establish that glory and government which is put upon me by the Father: he shall confer the blessings and benefits that arise from my incarnation, suffering, redemption, justification, sanctification, upon you my faithful ones; and shall reveal unto you the knowledge of those things which I have willed ye should be informed in; and shall enrich you with those heavenly treasures of wisdom and knowledge which are laid up in me.

15. "All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show *it* unto you."]—All things that the Father hath are mine, by the right of that Godhead which is one and the same in both; and to me also, as Mediator, hath he communicated all that power which may serve for the administration and happiness of my Church: therefore said I, that he should impart the treasures of my wisdom and knowledge unto you.

16. "A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father."]—Now it shall not be long ere I be removed from you in respect of my bodily presence; and again it shall not be long after that, ere I comfort you with the gracious presence of my Spirit; because I go to the Father.

20. "Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy."]—Ye shall after my departure be put to great extremities, for many grievous persecu-

tions shall befall you: in the mean time, the world shall insult upon you, and shall cry you down as miserable men, and magnify their own ease and happiness; but be not herewith discomforted, for this sorrow of yours shall end in unspeakable joy and blessedness.

21. "A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child,"]—Yea, ye shall find cause of exceeding joy in that which was the occasion of your sorrow, even your sufferings for my Name's sake; even as a woman in travail is extremely afflicted with her painful throes, but as soon as &c.

23. "And in that day ye shall ask me nothing."]—In that day, when I shall have sent my Holy Spirit upon you, ye shall not need to ask any questions for the gaining of further knowledge; for all things meet for you to know shall be clearly revealed unto you, &c.

24. "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full."]—Ye have not hitherto taken so express notice of my Mediatorship as to propound your suits to my heavenly Father in my name; though the types and figures of the Law and the plain intimations of the Prophets have directed you to this practice: but now, ever hereafter make this use of my name in your prayers, and ye shall be sure to obtain that which ye sue for, to the unspeakable joy and comfort of your souls.

25. "These things have I spoken unto you in proverbs: but" &c.]—I have hitherto delivered divers doctrines to you in dark and mystical manner, as ye have thought, through the weakness of your apprehension: but henceforth, &c.

26. "And I say not unto you, that I will pray the Father for you."]—I shall not need to encourage you with the assurance of my praying for you; for such is the gracious propension of my heavenly Father toward you, that he will, in his wonderful mercy, prevent you with his goodness, and give you all blessings unasked.

XVII. 1. "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee."]—O Father, as thou hast hitherto mightily declared me for thy Son, by those wonderful miracles that have been wrought by me; so now, that the hour of my suffering and death approacheth, do thou more glorify thyself by me, in that by this bitter passion of mine mankind shall be

redeemed, Satan and all the powers of hell defeated: even while I must undergo this pain and ignominy, do thou show forth thy almighty power in acknowledging and magnifying the infinite virtue of this my allsufficient redemption; that herein I, thine eternal Son, the Mediator betwixt thee and mankind, may also glorify thee in this work of atonement which I shall make betwixt thee and men, and the full glorification of all mine with thee.

3. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."]—And this is the sure and certain way to attain eternal life: even this, to know thee, who art the only true God; and Jesus Christ thy Son, whom thou hast sent into the world to be the Redeemer thereof.

4. "I have glorified thee on the earth: I have finished the work which thou gavest me to do."]—I have, by my doctrine and miracles, made thee known to men on earth; and now I am upon the point of finishing that work of man's redemption by my death and passion which thou hast enjoined me to do.

7. "Now they have known that all things whatsoever thou hast given me are of thee."]—And now they have known, both by my information and by their own experience, that all the power that I have, and all the great acts that I have done, are from thee and from that perfect and indivisible union which I have with thee.

9. "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine."]—O Father, I require nothing of thee but what I know may and doth well stand with thine eternal counsel: I pray not therefore for the world of unbelievers, and rebellious wicked men; I pray for that special charge, that peculiar flock, which thou hast committed unto me: they are thine; and thou hast professed to have a dear interest in them, and an infinite care of them.

10. "And all mine are thine, and thine are mine; and I am glorified in them."]—There is that perfect union between thee and me, that those which pertain to the one are no less peculiarly proper unto the other: our right in all the elect is inseparable: all mine are thine, and thine are mine; and I am, together with thee, glorified in them.

11. "Keep through thine own name those whom thou hast given me, that they may be one, as we *are*."]—Keep thou, through thy mighty power and gracious protection, those whom thou hast given me, that they may be joined together in the

unity of the Spirit; and may be so of one heart, as thou, O Father, and I, are of one nature and essence.

12. "While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled."]—While I was visibly with them in the world, I was ready upon all occasions to sustain and comfort and instruct them; and as by the personal execution of that power of a Mediator, which thou hast committed unto me, to preserve and keep them, even all those whom thou gavest to my peculiar charge and attendance, have I yet more specially watched over and kept from the peril of temptations; so as not one of them is lost: only Judas, who was of old ordained to this condemnation, miscarrieth; not through any neglect of mine, but through his own wilful wickedness; so as in him is that scripture fulfilled which the Psalmist said of him long ago, Let his days be few, and let another take his office. Psalm cix. 8.

17. "Sanctify them through thy truth: thy word is truth."]—Sanctify thou them, O Lord, and purge them from all evil and corrupt affections by the power of thy Gospel; which is the word of truth, and the power of God to salvation to every believer.

19. "And for their sakes I sanctify myself, that they also might be sanctified though the truth."]—For their sakes I have sanctified and consecrated myself to this work of mediation, to become an holy and allsufficient sacrifice unto thee; that the holiness of my perfect obedience might be derived unto them, that they, through this my word of truth, might be sanctified unto thee.

21. "That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."]—That they may be perfectly joined in the unity of faith and love, and may make up one entire body, whereof I am the Head; even as thou, O Father, art one with me, as I am Mediator betwixt thee and men: and by the virtue of this union all that I have received from thee is communicated unto them, and they become one with us; that by this full accord and unity that is between them, the world may be convinced of the efficacy of my coming into the world, and of my divine power and authority, putting me upon this great work, and effecting it by me.

22, 23. "And the glory which thou gavest me I have given

them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one."]—The glory which thou hast put upon me as Mediator, I have not so received for myself, or so reserved to myself, as not to communicate it unto them which are the members of my body: I have stamped them with the same glorious impression, that they may be one in themselves and in me; as we are one, not only by an eternal communication of essence, but by an inseparable conjunction of the manhood with God: thou, O Father, art in me as Mediator; and I as such also am in them by my Spirit, working effectually in them, to unite them perfectly in one, both with themselves and with us, &c.

24. "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me."]—O Father, it is the utmost of all my endeavours and desires, that all those faithful ones whom thou hast given me may enjoy the full participation of my glory; and that, for this end, they may be received up at last into that heavenly kingdom whither I am going before them, and be there present with me for ever, &c.

XVIII. 11. "Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?"]—It is not for thee to make opposition to this violence which they are now going about to offer unto me; my Father's will must be fulfilled, and dost thou go about to prevent my sufferings? Since this passion of mine is set forth and determined unto me by the decree of my heavenly Father, shall not I cheerfully and resolutely undergo it? or is it for thee to struggle against it?

28. "Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the Passover."]—Then led they Jesus from Caiaphas unto the house of Pilate; and it was early, even before day; and they themselves went not into the house of that heathen governor, lest they should be defiled by going in thither; as being careful to keep themselves from all legal pollution, that they might be capable of eating the Passover.

29. "Pilate then went out unto them, and said, What accusation bring ye against this man?"]—Since therefore out of this scruple they would not come under the roof of Pilate, Pilate came forth unto them and said, &c.

32. "That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die."]—That hereupon the saying of Jesus might be fulfilled, which he spake concerning his lifting up to the cross, foretelling what manner of death he should die: since this was an execution proper to the Romans, under whose sovereignty they were, of whom also he had clearly foreprophesied, that the Son of man should be delivered into the hands of the Gentiles.

36. "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight," &c.]—I am falsely accused to thee, as if I had challenged an earthly kingdom to myself, or made any opposition against the politic government of secular princes: I have indeed preached of a kingdom which I have right unto, but it is a spiritual kingdom, to be set up in the souls of men, which doth not at all clash with these earthly dominions. Had I affected any such matter as a temporal kingdom, in all likelihood thou wilt imagine that I would have set up my servants and followers to gather forces, and make an head against the usurpers; but now, &c.

37. "Jesus answered, Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."]—Jesus answered, I am that which thy question implieth, a King indeed; but such a one as I have formerly declared unto thee: I must deliver this truth unto thee and to the world, for to this very end came I into the world, that I should inform the world of this saving truth; and howsoever this seems harsh unto thee, yet every one who is rightly enlightened with the knowledge of the truth will receive it with all assent and reverence.

38. "What is truth?"]—What is that truth thou talkest of? Is there nobody, thinkest thou, that can discern of truth, but thou and thy followers?

XIX. 4. "Behold, I bring him forth to you, that ye may know that I find no fault in him."]—Behold, since ye will not come in to hear his accusation and defence, I do therefore bring him forth to you, to let you know, that I cannot find any fault at all in him, for which I may justly proceed against him; only, since you have complained on him, as a man that affects a kingdom, I have here brought him forth to you, in a royalty fit for him.

7. "The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God."]—If

thou, being a stranger in matters of religion, canst find no fault in him, yet we that are Jews know his offence to be capital; neither do we offer him to punishment, as out of our own spleen and malice, but in a conscionable obedience to our law: for we have a law, which inflicteth death upon a blasphemer; and we know and urge, that whatsoever mere man shall call himself the Son of God, blasphemeth: this man, whom we take to be no other than he seemeth, hath called himself the Son of God, and therefore by our law ought to die.

8. "When Pilate therefore heard that saying, he was the more afraid."]—When Pilate heard this plea and pretence of theirs, he was more troubled in himself; out of a fear, lest, if he should not satisfy this vehement rage of the multitude, some tumult might follow upon it, to his danger and prejudice.

11. "Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin."]—I am indeed now, by my own voluntary dispensation, in thy power, and stand before thee as my judge: but know thou, that this power of thine is not absolute and independent; but is committed unto thee from an higher hand, to which thou must be accountable: this authority is put into thy hand, by that God whose tribunal is above thine; and therefore, since all judiciary power is of his ordination, their sin is so much the greater and more heinous, who, to cloke their own malice, have had this recourse to abused authority, as seeking colourably to kill me under a false pretence of justice.

26. "Woman, behold thy son!"]—Hitherto, in my personal presence with thee, I have provided for thee, and comforted thee as a mother justly dear unto me; but now, that I shall no longer continue upon earth, I do commend thee to the love and care of this my beloved disciple, &c.

28. "After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst."]—After this, Jesus knowing that he had exactly performed all that was required of him, before the full consummation of his Passion, that the scripture might be fulfilled, which saith of him, in his type, They gave me vinegar to drink, he said, I thirst, &c.

30. "It is finished."]—Now I have done that I came for: I have both done and suffered all that was requisite for man's redemption: my life and the law are now fulfilled.

31. "For that sabbath day was an high day."]—For that sabbath was an high day; by reason that there was a concurrence of the Passover and the Sabbath both at once in that one day.

XX. 17. "Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God."]—Jesus saith unto her, Make not so eager haste to lay hold on me, as if I were going away from thee; for I am not yet ascending to my Father: but go to my disciples, whom I lately conversed familiarly with, as with brethren, go to them, and say unto them, I arose from the dead; not with any purpose to continue with you upon earth, but that I might ascend up to my Father in heaven; yea, to your Father also, in that he is mine: ye are his children by adoption, as I am by nature, and, as fellow-heirs with me, shall be received up in due time to the participation of the same glory which I now go to take possession of.

19. "Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you."]—On the Sunday night, when the doors were close shut up in the room where the disciples were secretly gathered together for fear of the Jews, who maliciously made inquiry for them, with an intent of their further persecution, came Jesus in miraculously amongst them, and suddenly standing in the midst of them, said unto them, Peace be unto you.

21 "As *my* Father hath sent me, even so send I you."]—I was sent by my Father to preach the Gospel in my own person to the world, and afterwards to substitute and surrogate those which should in my name carry the same message: now therefore, the same commission that I received from my Father I do here put over unto you: ye have been heretofore the messengers of this glad tidings to Judea; now, I design and appoint you to the same errand unto all the parts of the world.

22, 23. "And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained."]—And he breathed upon them; as by that sensible sign giving them assurance of that spiritual power which he endued them withal; and said, Receive ye the Holy Ghost; be ye by me ordained for worthy and effectual in-

struments of my service in my Church; and be furnished by this act of mine with such a measure of grace and supernatural abilities as may assure you that ye are set apart for this great employment of my apostleship; and shall ere long receive the full measure of those miraculous gifts which I have intended to you: whose soever sins ye do remit, whether by way of public doctrine or particular application of your apostolic sentence, they are remitted to them in heaven; and whose sins soever ye retain, whether by general doctrine or by special censure, they are retained by God, and shall be fearfully imputed to the offenders: these acts of yours both ways, as also of your true and lawful successors, shall be accordingly ratified in heaven.

XXI. 7. "Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea."]—Now when Simon Peter heard by the voice of the disciple whom Jesus loved that it was the Lord, he put upon him an upper coat; for he was clad, after the manner of fishers, with some close inner garment only; and having girt it unto him, did cast himself, in the vehemence of his desire to come unto Christ, into the sea.

12. "And none of the disciples durst ask him, Who art thou? knowing that it was the Lord."]—And the disciples, seeing such assured proofs and clear evidences that it was the Lord, durst not for shame move any question thereof, as if they could conceive any doubt of so manifest and undeniable a truth.

17. "He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? and he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."]—Simon, the son of Jona, thou hast showed much fervent affection to me above thy fellows, in that thou hast cast thyself into the sea to come unto me; and indeed thou hast reason to love me more than the rest, for that more is remitted to thee than to them: tell me, therefore, dost thou love me more than these thy fellow disciples? He saith unto him, Yea, Lord, thou knowest that I love thee, fervently and zealously. Jesus saith unto him, Then do thou show and improve this love of thine unto me in this one point above all others; see that thou do carefully teach and guide the souls of my people: thy af-

fection cannot reach unto me; let it be bestowed upon those tender converts which shall come under thy charge.

18. "Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands," &c.] —Verily, I say unto thee, In thy younger times thou hadst the free command of thyself, and full scope and liberty to dispose of thyself to thine own best liking; but when thou shalt be old, thou shalt be restrained in durance, and be forced to undergo martyrdom; thou shalt be both bound and crucified.

22. "Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me."] — It neither concerns thee nor befits thee to ask what shall become of thy fellows: leave that to my care: I have determined what to do with all mine; and particularly with this disciple, whom I have always held so dear unto me: and if it were my determination to continue him here upon earth till my coming again, what were this to thee? look thou to thyself; and address thyself to follow me in that bloody way which I have led thee to glory.

25. "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen."]—Let no man think that I intended in this writing to comprehend all the miraculous works which Jesus did; but only to choose out some few from a world of those wonders that he wrought: and if all his great and marvellous acts should be recorded, they would doubtless fill infinite volumes.

THE ACTS OF THE APOSTLES.

I. 4. "But wait for the promise of the Father, which, *saith he*, ye have heard of me."]—But wait for the performance of that promise which God the Father hath made concerning the sending down of the Holy Ghost; which promise, said he, ye have heard related to you by me.

5. "For John truly baptized with water; but ye shall be baptized with the Holy Ghost," &c.]—See Matthew iii. 11.

6. "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?"]—Lord, we have heard, and have all this while

believed, that there is a temporal kingdom to be restored to the now enthralled and tributary people of Israel by the Messias: we know thee to be that Messias which should come: thou hast mightily declared thyself to be the Son of God by thy rising from death, so as no human power can be able to resist thee: wilt thou now, therefore, at this time satisfy the expectation of thy people, and break off this servile yoke of the Romans, and restore the kingdom to Israel?

7. "And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power."]—This question of yours is curious and misgrounded: it is true that I shall restore the kingdom to Israel, spiritually; not in a carnal and temporal manner, as ye weakly suppose, but by ruling in the hearts of men by the power of my gospel, and at last, by perfecting the full glory of my Church: but when this shall be effected it is not for you to inquire: there is enough revealed truth for you to content yourselves with: do not ye offer to pry into those matters and seasons, the knowledge whereof God the Father hath thought fit to reserve unto himself.

8. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth."]—That which concerns you is, to look unto the work whereto ye are designed: ere long ye shall receive power from above, and be furnished with abilities to carry my gospel into the world; for which purpose the Holy Ghost shall come upon you in miraculous gifts and graces; and ye shall be witnesses to me, to declare and justify unto the world the truth of my resurrection and the power of my Godhead, beginning at Jerusalem, and so proceeding to the rest of Judæa and Galilee, and then even to Samaria itself, and to all the nations of the earth, without all exception or limitation.

10. "And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel."]—Two angels stood by them, in the form of men, clothed in bright apparel.

11. "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."]—Ye men of Galilee, the late disciples of Jesus, why stand ye thus, with your eyes fixed upon that point of heaven where your

Master ascended; as if you could still see him; as if your eyes would follow him up into that glory? Know that now ye must exercise rather the eyes of your faith; and that the heavens must contain that glorious Master and Saviour of yours, till his second coming to judgment: at which time ye shall see him returning from heaven, in the same glorious manner wherein ye saw him ascending up thither.

18. "Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out."]—Now this man received that reward or hire of his treachery wherewith a field was afterward purchased; and when he had done, in a late remorse offered a desperate violence to himself.

25. "From which Judas by transgression fell, that he might go to his own place."]—From which Judas, by that wicked treason against his Master, fell; that he might go to that place which was fit for so foul a traitor, and such an hypocrite, who had all this while taken up a room that he was utterly unworthy of.

II. 4. "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."] —Whereas the eleven apostles had before, upon the breathing of their Master and Saviour, received the Holy Ghost in that measure that was fit for the present occasion; now, all the assembled disciples, together with the twelve, were fully inspired with the same Holy Ghost, and miraculously furnished with the gifts and graces thereof; and for a proof of it, began to speak with strange tongues, as they were guided by the same Spirit.

17–20. "I will pour out of my Spirit upon all flesh: &c. And on my servants and on my handmaidens &c. The sun shall be turned into darkness," &c.]—See Joel ii. 28–31.

31. "That his soul was not left in hell, neither his flesh did see corruption."]—He was not left to continue in the state of death; neither was his flesh so long suffered to lie under the power of death, as to pass through the degrees of corruption.

36. "That God hath made that same Jesus, whom ye have crucified, both Lord and Christ."]—That God hath in his eternal counsel ordained this Jesus, whom ye have crucified, to be the Lord of his Church, the true and only Messias, and the sole Redeemer of mankind; and hath mightily declared and approved him for such: so as ye all ought to acknowledge him, and look for salvation from him alone.

38. "And ye shall receive the gift of the Holy Ghost."]—And even ye also shall receive these miraculous gifts of the Holy Ghost, in testimony and assurance of the free remission of your sins, and that inward work of renovation which he shall effect in you.

40. "Save yourselves from this untoward generation."]—Do not any longer join yourselves with the perverse and malicious enemies of Christ, but as you do now see their heinous impiety, in crucifying the Lord of life, so do ye estrange yourselves from them, and believe and profess that truth of the gospel which they labour to oppose.

42. "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."]—And they continued steadfastly in the communion and fellowship of the apostles and the rest of the disciples of Christ; and constantly professed that doctrine which the apostles taught them; and joined together in the celebration and receipt of the blessed sacrament of the body and blood of Christ, and in prayers.

44. "And had all things common."]—And they had, in that first plantation of the gospel, so all things common, as that every one was ready to contribute of that which he had to the public uses of the Church, and to the particular necessities of their brethren.

So also verse 45.

46. "And breaking bread from house to house, did eat their meat with gladness and singleness of heart."]—And consorting in their frugal and temperate meals, they did enjoy the holy society of each other with much comfort and great sincerity of heart.

III. 1. "At the hour of prayer, *being* the ninth *hour*."]—At the hour of evening prayer, being about three of the clock in the afternoon.

16. "And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all."]—It was only the name of Jesus which I made use of in this cure, neither was it the bare outward sound thereof, but the faith in the almighty power of Him whose name it is that hath made this man strong whom ye see and know: yea, howsoever the secret and omnipotent power of God hath done it, yet the means which hath obtained it is the faith in this Jesus, both wrought in

us by him, and firmly pitched upon him alone, that is it which hath procured to this man perfect soundness in the presence of you all.

17. "And now, brethren, I wot that through ignorance ye did *it*, as *did* also your rulers."]—And now, brethren, I have not said this to drive you into a despair of mercy; had ye done this knowingly, wilfully, maliciously, the case had been fearful, and hardly capable of remedy; but now ye did it rather out of ignorance and error of opinion, as likewise divers of your rulers did; so that there is great hope, and, if ye repent, assurance of mercy and forgiveness.

19. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."]—That in the time when this Son of God shall come again to judge the world, which shall be a day of terror indeed to the wicked and impenitent, but a day of unspeakable comfort and happiness to all penitent believers, ye may then receive, not a discharge only, but joy and blessedness from him.

21. "Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets."]—Whom the heavens must contain, in respect of the presence of his glorified body, until the time of his second coming; when he shall appear again for the full consummation of the glory of his elect, and perfect accomplishment of his kingdom, concerning which, in all the passages thereof, God hath spoken by all his holy prophets, &c.

IV. 11. "This is the stone which was set at nought of you builders," &c.]—See Psalm cxviii. 22.

12. "For there is none other name under heaven given among men, whereby we must be saved."]—Neither can there be any other means named or conceived in all the world whereby salvation can be had, but only by and through him.

28. "For to do whatsoever thy hand and thy counsel determined before to be done."]—All these enemies of thy Christ, notwithstanding all their complotting and maliciousness, could do nothing against him but that which thou in thine eternal counsel hadst both foreseen and decreed to permit and order, to the behoof and salvation of thy Church.

V. 3. "Why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?"]—Why hast thou given way to Satan to take full possession of thy heart

in this gross hypocrisy of thine? wherein thou hast, under a colour of holiness, committed a grievous sacrilege: and thereby hast drawn in the Holy Ghost as a suborner and abettor of thy wickedness and falsehood; pretending to have been moved by that good Spirit to give all the price of thy land freely to God and his Church, when in the mean time thou hast kept back part for thine own use.

9. "How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband."]—How is it that ye have agreed together thus to mock God, and to put this affront upon the Spirit of the Lord? as if, by this secret and fraudulent conveyance, ye would try whether he did know or would revenge this your close deceit and impiety, &c.

12. "And they were all with one accord in Solomon's porch."]—And they all met together, every day, at set hours, in that spacious room of the Temple, which was called *the Porch of Solomon.*

37. "After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him."]—After this man arose up Judas of Galilee, and upon the quarrel of the taxes laid by Cæsar upon the people of the Jews made an insurrection, pretending that they ought not to be charged with those impositions, &c.

VI. 1. "There arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration."]—There arose a murmur of those proselytes, and Jews (now converted to the Christian faith) that were bred in Greece, and had lived there, against those that were born and bred in Judea; because, in the distribution of the Church's money and alms, their widows were not as well provided for as the other.

2. "It is not reason that we should leave the word of God, and serve tables."]—It is no reason that we, who are appointed by Christ our Master to preach the Gospel, and to attend the winning of souls to God, and the planting and ordering of his Church, should be taken up with the cares of the distributions of money and other alms for the relief and provision of the body.

6. "And when they had prayed, they laid *their* hands on them."]—And when they had prayed, they laid their hands upon

them; as hereby to signify and import the setting apart and consecration of them to this useful office.

9. "Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen."]—And there arose certain of that famous school or synagogue, which the freemen of Rome had built for those Jews which came out of the provinces, being strangers, of many several nations; and they disputed with Stephen.

15. "Saw his face as it had been the face of an angel."]—They saw a certain majesty and angelical brightness in the countenance of Stephen.

VII. 14. "Then sent Joseph, and called his father Jacob to *him*, and all his kindred, threescore and fifteen souls."]—Being in all to the number of threescore and fifteen souls: for the making up whereof, there are reckoned, above those which Moses mentioneth, two sons and a nephew of Ephraim, and two sons of Manasseh, which were born after the coming down into Egypt.

16. "And were carried over into Sychem, and laid in the Sepulchre that Abraham bought for a sum of money of the sons of Emmor *the father* of Sychem."]—And were carried, some of them to Hebron, some to Sychem; whether to that plot of ground which was bought of Emmor the father of Sychem, or to that sepulchre which Abraham bought for money, for the burial of his dead, of Ephron the Hittite.

43. "Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them."]—Yea rather, neglecting my tabernacle, ye erected a tabernacle to Moloch, the idol of the Ammonites, and to those other false deities which ye chose out to yourselves out of the host of heaven; whose images and representations ye framed to yourselves, to worship them, &c.

45. "Which also our fathers that came after brought in with Jesus into the possession of the Gentiles."]—Which also our fathers carried about with them, as the visible testimony of God's presence; and brought it in with Joshua, and, under his conduct, into the promised land, which was then the possession of the Gentiles, &c.

51. "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye."]

—Ye stubborn and perverse people, men whose hearts are corrupt and graceless, and whose ears are wilfully shut up against all good counsel, ye do always rebelliously set yourselves against those wholesome doctrines and holy admonitions, which the Spirit of God gives you by his messengers: as your fathers did before you, even so do ye obstinately resist all the means of grace and goodness.

53. "Who have received the law by the disposition of angels, and have not kept *it.*"]—Who have received the law by the ministration of angels on mount Sinai, and have not kept it.

55. "But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God."]—But he, being full of faith and all other graces of the Holy Ghost, looked up steadfastly into heaven, and there saw a glorious representation of the majesty of God, and Jesus appearing in his glorified human nature, invested with that infinite resplendence which was fit for him to whom the Father hath committed all power and glory.

So also verse 56.

58. "And cast *him* out of the city, and stoned *him:* and the witnesses laid down their clothes at a young man's feet, whose name was Saul."]—Yet this tumultuous violence was not without some pretence of a legal proceeding: for there came in certain men which gave evidence against Stephen; and these witnesses, according to the law, being to cast the first stones at the condemned, laid down their garments at the feet of one that was a favourer and abettor of their proceedings, even a young man named Saul.

VIII. 18. "And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money."]—And when Simon the sorcerer saw, that upon the outward ceremony of laying on of hands (though accompanied with the faithful prayers of the apostles) the miraculous gifts of the Holy Ghost were sensibly conferred on the persons formerly baptized, he offered them money.

23. "For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity."]—For I perceive thou art all over tainted and empoisoned with the most deadly venom of wickedness, and fast bound with the fetters and manacles of thine iniquity.

33. "In his humiliation, &c."]—See Isaiah liii. 8.

39. "And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing."]—And the Spirit of

the Lord suddenly and miraculously withdrew Philip from the presence and sight of the eunuch, who went on his way, thereupon more rejoicing, for that he saw God had by so wonderful means wrought his conversion.

IX. 5. "And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is* hard for thee to kick against the pricks."]—It is no boot for thee to struggle and spurn against my Almighty power: herein thou shalt so much the more punish and wrong thyself; cease therefore from this thy violent and unjust persecution.

29. "And disputed against the Grecians: but they went about to slay him."]—And he disputed with those Jews which came out of Greece to Jerusalem.

X. 2. "*A* devout *man,* and one that feared God with all his house."]—A man, that in his kind, and according to his knowledge, was very devout; and that, according to those general principles which he had received, feared God; and had wrought his family to an orderly and religious course, &c.

4. "Thy prayers and thine alms are come up for a memorial before God."]—Thy prayers, which thou hast made unto God, proceeding from such weak and imperfect (though true) faith as his Spirit hath wrought in thee, and those charitable alms of thine, which upon the same grounds thou hast given, are graciously taken notice of and accepted by Almighty God.

15. "What God hath cleansed, *that* call not thou common."]—That which God hath sanctified and delivered from all that legal pollution which formerly debarred it from ordinary and allowed use, do not thou hold profane and unclean.

XI. 16. "John indeed baptized with water; but ye shall be baptized with the Holy Ghost," &c.]—See Matthew iii. 11.

30. "Which also they did, and sent it to the elders by the hands of Barnabas and Saul."]—And sent it to the presbyters and deacons of the church by the hands of Barnabas and Saul.

XII. 4. "And when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him," &c.]—Delivered him to four quaternions of soldiers, that so there might be, for every change of the watch, both day and night, four soldiers to guard him, that he might not fail to be forthcoming, &c.

11. "Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, &c."]—

Now, when that astonishment was overpast, and Peter began sensibly to perceive that it was not a vision, but a real act of deliverance, he said, &c.

15. "And they said unto her, Thou art mad. But she constantly affirmed," &c.]—It is his angel who hath taken upon him the shape of Peter; himself it cannot be.

20. "And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace;" &c.]—They desired peace, because their country, being of itself but barren, was nourished with that corn which was transported to them out of Herod's dominions; the importation whereof being upon this late hostility forbidden, they were forced to submit and sue to Herod.

23. "And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost."]—And God smote him by the immediate hand of his angel with a loathsome and painful disease, because he took to himself that vain and wicked applause, and was willing enough that the people should rob God of glory to bestow it upon him: and his entrails were noisomely corrupted and eaten through with worms, and he gave up the ghost.

XIII. 1. "And Manaen, which had been brought up with Herod the tetrarch."]—And Manaen, who had been a courtier of great note, bred familiarly with Herod the tetrarch, &c.

2. "Separate me Barnabas and Saul for the work whereunto I have called them."]—Set ye apart Barnabas and Saul, by solemn prayer and fasting, and imposition of hands, to be the apostles of the Gentiles, and send them on that errand accordingly.

5. "And they had also John to *their* minister."]—And they had John, which was called Mark, to be their minister, to assist them in those holy labours, though in an inferior degree.

9. "Set his eyes on him."]—Fixed his eyes upon him with much indignation and zealous anger.

34. "And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David."]—And as concerning his raising up &c., he said on this wise, I will make good that firm and faithful, and no less gracious promise, which I made to David, that from his loins should proceed a king, whose dominion should be everlasting.

39. "And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."]—By him, and through faith in his blood, all that believe receive a full discharge from all those sins whereof they could never be acquitted by the Law of Moses: it is our faith in him which shall give us that justification which we should in vain seek in the Law of Works.

51. "They shook off the dust of their feet against them, and came unto Iconium."]—See Matthew x. 14.

XIV. 9. "Who stedfastly beholding him, and perceiving that he had faith to be healed."]—Paul knowing, by the instinct and intimation of the Spirit of God, that the lame man, who had heard his preaching, had now faith enough to make him capable of this miraculous cure.

17. "Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."]—Nevertheless, God hath not left the blindest heathens in their darkest times of ignorance without a sufficient conviction of his infinite goodness and power, in that he hath heaped upon them many blessings for the present life, and hath given clear demonstrations of his Providence and Omnipotence, in ordering the seasons according to a regular course, and making plentiful purveyance for his creatures of all both necessary and expedient helps and comforts.

XV. 4. "They were received of the church, and *of* the apostles and elders."]—They were gladly received by the whole congregation, and especially by the apostles, and those presbyters which the apostles had there ordained, &c.

10. "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?"]—Why do ye go about to cross God in thwarting his ordinance, and altering the course which he hath set for the justification and salvation of men; by imposing upon the disciples a necessity of subjecting themselves to this yoke of the Law of Ceremonies, and, by consequence, to the Law of Works; a condition, which not they only, but even the holiest of our fathers were utterly unable to undergo and fulfil?

20. "But that we write unto them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood."]—Only, that we write unto them that they abstain from those things which are the most common and ordinary

offences of the times, in those that are become converts to Christianity; namely, from having any thing to do with the pollutions of idolatry, in partaking of their idol services or aught that pertains thereunto: secondly, that they abstain from fornication, and all bodily uncleanness; which, however the Gentiles, especially in those parts, are wont to make slight account of, as if it were a matter of little or no offence, yet they must be better taught, that it is a very heinous sin against God and their own bodies: and, thirdly, that they do abstain, for the time, from the eating of aught strangled, and of blood, whether within the body of the thing killed or severed from it; because this charge was not peculiarly given to the Jews alone in the law, but before the law, to all mankind; and therefore not too suddenly to be abrogated.

21. "For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day."]—For we may not all at once inhibit the observations of these rites and Mosaical ceremonies, forasmuch as the people have been of old trained up in them, and are taught in every city to regard and observe them; in that every sabbath day the law of Moses is by several sections read to them in their synagogues: they must therefore be weaned from them by degrees and meet leisure.

28. "For it seemed good to the Holy Ghost, and to us, to lay upon you."]—It seemed good to us, being herein led and guided by the Holy Ghost, to lay upon you &c.

XVI. 14. "Whose heart the Lord opened, that she attended unto the things which were spoken of Paul."]—Whose understanding the Lord enlightened with the knowledge and apprehension of that which was taught, and whose heart was moved to affect that truth which she heard, &c.

16. "A certain damsel possessed with a spirit of divination met us."]—A certain damsel, possessed with an ill spirit, which had the power, through the permission of God, to foretell things to come, met us, &c.

37. "Being Romans, and have cast *us* into prison; and now do they thrust us out privily?"]—Being free denizens of Rome, and therefore privileged by the law from these base usages.

XVII. 11. "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so."]—These Jews of Berea were more ingenuous and better affected than those of Thessalonica; for they cheerfully received the word

of our Gospel, and took pains to search the Scriptures, and to compare our doctrine with the text of the prophets, to see if we had alleged them aright.

19. "And they took him, and brought him unto Areopagus, saying."]—And they brought him into that spacious room, wherein was wont to be held the chief court of justice in Athens, called *Areopagus*, or *Mars' hill*, saying, &c.

29. "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device."]—Forasmuch then as we are of a divine original, having our souls inspired into us by Almighty God, we might by our very selves easily reach to so much knowledge of God as to understand that he is of a spiritual nature, and not to be resembled by gold or silver or stone, graven by the art and device of man, or any other bodily creature.

30. "And the times of this ignorance God winked at; but now commandeth all men every where to repent."]—As for those former times of ignorance, God hath seemed as it were to overlook and disregard them, in not giving them the means of knowledge and conversion; and therefore hath expected the less from them: but now that he hath offered so effectual means of salvation, he looks for other manner of obedience, commanding all men every where now to repent them of their sins.

XVIII. 3. "And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers."]—And because he was of the same craft of tentmaking, which he had learned, and (though formerly a Pharisee and now an apostle by profession, and by privilege a citizen of Rome) practised for his own necessary maintenance, as one that would not in those tender beginnings charge the Church, nor in this holy care and frugality be gone beyond by the false apostles; he abode with them, and wrought in their trade.

18. "Having shorn *his* head in Cenchrea: for he had a vow."]—Having purposely so far conformed himself to the law of Moses as to shave his head upon a vow made to God, and to be performed by him at Jerusalem; that by this means he might win the weak Jews; in that they should see he was not, as was suggested, an enemy and despiser of the Law, but one that was willing to observe it for the time, till those ceremonies, which were dead with Christ, might also be safely and decently buried.

XIX. 2. "Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost."]—Have ye received the extraordinary and miraculous gifts of the Holy Ghost since ye believed? And they said unto him, We have not so much as heard that there are those miraculous gifts of the Holy Ghost bestowed on men that believe.

3. "And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism."]—And he said unto them, These graces and gifts are wont to be given by imposition of hands after baptism; which since ye have not taken notice of, tell me unto what were ye baptized? And they said, We were baptized by John's baptism, to the remission of sins by Jesus Christ, that Lamb of God which taketh away the sins of the world.

4. "Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus."]—Then said Paul, John verily, as the outward minister of baptism, baptized you with water to the remission of sins; together with his baptism, teaching the people that they should believe in that Jesus Christ which should come after him: so as his baptism was true and perfect, yet such as was not accompanied and attended with these miraculous gifts, which now, since the full glorification of Christ, are bestowed upon men.

5. "When they heard *this*, they were baptized in the name of the Lord Jesus."]—While therefore John taught them thus, and made this holy commentary upon his said baptism, they that heard it in receiving his baptism were baptized in the name of the Lord Jesus.

6. "And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they" &c.]—And when Paul had laid his hands upon them, as having before been fully and duly baptized, the Holy Ghost came down upon them in miraculous gifts; and they spake with tongues, and prophesied.

19. "Many of them also which used curious arts brought their books together."]—Many of them which used magical and devilish arts, in a professed remorse brought their books together, &c.

XX. 7. "When the disciples came together to break bread."]—When the disciples came together to celebrate the Lord's Supper, &c.

22. "And now, behold, I go bound in the spirit unto Jerusalem."]—And now, behold, I am by the strong motions of God's Spirit overruled, and, as it were, forcibly urged to go up to Jerusalem.

25. "And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God."]—Amongst whom I have gone preaching the gospel of Christ, and, by the power thereof, laboured to erect and advance the spiritual kingdom of the Lord Jesus, &c.

29. "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock."]—Be careful and vigilant, O ye Ephesian pastors, over the flock committed unto you; for I do well know by revelation from God, that, when I am gone, there will arise dangerous false teachers, who will intrude themselves into your assemblies, and make havock of the souls of your people.

XXI. 4. "Who said to Paul through the Spirit, that he should not go up to Jerusalem."]—Who said to Paul through those revelations which they had from the Spirit of God, of the dangers which Paul should pass at Jerusalem, that they thought good to advise him not to go up thither.

23, 24. "Do therefore this that we say to thee: We have four men which have a vow on them; them take, and purify thyself with them, and be at charges with them, that they may shave *their* heads: and all may know that those things," &c.]—We have four men which, having vowed themselves Nazarites for a season, are now come up to accomplish those oblations which are in the Law required; them do thou take with thee, and join with them in the ceremonies of their purification in the Temple, and in the charge of their offerings; that they, by shaving their heads, giving open testimony of their vow, may, as by thy countenance and allowance, put themselves forward to the full performance thereof, &c.

26. "And the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them."]—And the next day purifying himself with them, entered into the Temple, according to the Law, to signify the accomplishment of the days of their separation; and there stayed with them until those three sacrifices of the three lambs (one for a burnt offering, another for a sin offering, a third for a peace offering)

should be offered for every one of them; and till the rest of the oblations and rites should be accomplished.

30. "And forthwith the doors were shut."]—And immediately they shut to the outer gates of the Temple, lest that holy place should be defiled with that blood which they meant to shed.

38. "Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?"]—Art not thou that Egyptian impostor which, under the name of a prophet, didst lately draw together four thousand debauched men into the Mount of Olives, and make an insurrection against the Roman government?

XXII. 28. "But I was *free* born."]—But I was free born, in that I was born a citizen of Tarsus, a colony of Rome, endued with the privileges of that mother city.

XXIII. 3. "God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?"]—God shall be revenged of thee, O thou counterfeit of an high priest, and mere painted visor of justice: for dost thou pretend to come hither to judge me according to the law; and now, preventing and abusing justice, dost thou command me to be smitten contrary to law? The law forbids to punish any man causelessly and unheard; thou commandest this unjust measure to be offered unto me.

5. "Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people."]—Then said Paul, Brethren, I acknowledge not this man (being a known and palpable usurper) to be the high priest: for I well know what is written in the law, Thou shalt not speak ill of the ruler of thy people: were he so, I would have forborne to speak unreverently and unrespectively to him; but being as he is, a noted intruder, I have made bold to speak home unto him.

6. "But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men," &c.]—But when Paul perceived that the one part of the assembly were Sadducees, which denied the resurrection, the other Pharisees; in an holy policy to divert the malice of the multitude, and so to divide them, that his just cause might find a party among them, he cried out in the council, and said, &c.

9. "But if a spirit or an angel hath spoken to him, let us not fight against God."]—If the Spirit of God, or some angel of God,

hath spoken to him, what reason have we to quarrel with him in this? or if we do, what do we else but fight against God himself?

XXIV. 1. "And after five days Ananias the high priest descended with the elders, and *with* a certain orator *named* Tertullus."]—And after five days, Ananias, the high priest, out of his malicious stomach against Paul, took his journey, with the elders of the Jews, to Cesarea, and carried with him a certain famous pleader, named Tertullus, &c.

6. "Who also hath gone about to profane the temple: whom we took, and would have judged according to our law."]—Who hath gone about to profane the Temple, in carrying in thither with him a foreigner both in nation and religion.

XXVI. 6. "And now I stand and am judged for the hope of the promise made of God unto our fathers:"]—And now I stand here before thee, and am judged for maintaining the accomplishing of that blessed hope which our fathers conceived from those clear promises made by God unto them of that Messias which he would send, and now hath sent into the world; as also for averring that assured hope of our resurrection from the dead.

7. "Unto which *promise* our twelve tribes, instantly serving *God* day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews."]—To the happy fruition whereof our twelve tribes, and all that are faithful amongst them, serving God day and night, hope to attain: for the maintenance of which hope, O king Agrippa, I am accused of the Jews.

11. "And compelled *them* to blaspheme."]—And compelled them to disclaim and renounce their profession, and to speak against the name of Jesus.

XXVII. 9. "Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished *them*."]—Because it began now to be dangerous sailing, for that the season was well near out; it being well forward in autumn, at which time the seas use to be shut up, and the weather is wont to be stormy and unsettled.

14. "But not long after there arose against it a tempestuous wind, called Euroclydon."]—There arose a stormy and tempestuous wind, that blew strongly from the north-east, which therefore the mariners are wont to call Euroclydon.

31. "Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved."]—God hath indeed

assured me that none of all our lives shall miscarry in this danger; but that God, who hath ordained our preservation, hath also ordained the means thereof, and therefore hath appointed that these mariners shall continue in the ship, if we will hope of safety.

41. "And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable."]—And when we fell upon a shelf of ground, that rising up somewhat high, and being shallow under water, had a deep sea and strong eddy on both sides of it, they ran the ship aground there, though not close to any shore; and the forepart sticking fast upon that shelf, remained unmovable, &c.

XXVIII. 1. "They knew that the island was called Melita."]—They knew that the island was called Malta.

5. "And he shook off the beast into the fire, and felt no harm."]—He shook off that venomous serpent into the fire, and felt no hurt; according to that word of our Saviour, They shall take up serpents; and if they drink any deadly thing, it shall not hurt them.

15. "They came to meet us as far as Appii forum."]—They came to meet us a day's journey, as far as the town called Appii forum, &c.

19. "Not that I had ought to accuse my nation of."]—Not that I have any complaint to make unto Cæsar of my nation, howsoever some of them secretly plotted and vowed my death without cause; but only that I may stand upon my own just defence before him.

20. "Because that for the hope of Israel I am bound with this chain."]—For maintaining the truth of that Messias, who is the only Hope and the sole Redeemer of Israel, I am now bound with this chain.

26. "Go unto this people, and say, Hearing ye shall hear, and shall not understand;" &c.]—See Isaiah vi. 9.

THE EPISTLE OF ST. PAUL THE APOSTLE TO THE ROMANS.

I. 1. "Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God."]—Paul; once a persecutor, now a faithful servant of Jesus Christ; called by his immediate

voice from heaven to be an apostle; set apart, both in the eternal counsel of God, and by his special command and appointment, to preach unto the Gentiles the Gospel of God, which is the glad-tidings of salvation;

2. "Which he had promised afore by his prophets in the holy scriptures,"]—(Which Gospel is not of any new device or creation, but is the same which hath been anciently promised aforetimes by the prophets, which have been since the world began, and consigned by them in the sacred monuments of holy Scripture;)

3. "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;"]—Concerning his only and eternal Son Jesus Christ our Lord, who, taking upon him our nature, was miraculously conceived by the Holy Ghost, and took flesh of the blessed Virgin Mary, who was of the seed of David, and derived from him according to the flesh;

4. "And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:"]—And mightily declared and proved to be the Son of God, by that omnipotent power which he showed in raising himself from the dead; which power of his is confirmed and sealed unto the hearts of all his faithful by the holy Spirit of God:

5. "By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:"]—By whose mere grace and mercy we have received this honour and immediate calling to our apostleship; that we should carry this blessed message of the Gospel for him to all nations, to the end that they might yield the obedience of their faith unto it, and be holily conformed thereunto:

6. "Among whom are ye also the called of Jesus Christ."]—Among which nations, ye Romans especially are partakers of Jesus Christ by your effectual calling, which he hath wrought in you.

9. "For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers."]—For God is my witness, whom I do sincerely serve in this holy labour of preaching the Gospel of his Son Christ, that I do not fail upon all occasions to make mention of you in my prayers.

11, 12. "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is,

that I may be comforted together with you by the mutual faith both of you and me."]—For I long to see you; that I may personally impart unto you some holy and divine counsel, to the end ye may be established and confirmed in the faith which ye have received; although not only to give comfort unto you, but to receive comfort from you also, by the present interview of our mutual faith; which shall administer much cause of joy both to you and me.

13. "That I might have some fruit among you also, even as among other Gentiles."]—That I might reap some spiritual fruit amongst you, as I have done amongst other Gentiles; in seeing the happy success of my preaching the Gospel to you, and glorifying God the more in your full conversion and salvation.

14. "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise."]—Neither are ye beholden to me for this desire, as if it were an arbitrary favour: it is a duty that I owe to all nations, both learned and unlearned, both wise and simple, to preach unto them the Gospel of peace.

16. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."]—For howsoever ye Romans carry the reputation of great and learned and wise; and, contrarily, the Gospel hath no show but of simplicity: yet I am not ashamed to profess myself the publisher of this plain and homely doctrine of the Gospel; neither indeed need I, for how mean soever it seems to carnal eyes, yet it is the mighty and powerful means whereby God works the salvation of every believer, whether Jew (for unto Jews it was first to be preached) or Gentile.

17. "For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."]—For that gracious acceptation of God, whereby he accounteth us as righteous in his sight, through the merits of his Son, is revealed to us in and by this Gospel of his; and the sense and assurance thereof groweth in us according to the increase of our faith: which faith of ours gives us a spiritual life in him; according to that of the prophet Habakkuk, The just shall and doth ever live by his faith.

18, 19. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is

manifest in them; for God hath showed *it* unto them."]—Neither is there any other way of justification or life, but by this faith: for as for the works of men, they are altogether sinful, and such as lie open to the judgments of God: since, both by his word and by sensible experience, the wrath of God is declared and denounced against that universal ungodliness and unrighteousness which is in men; who suppress the light of that law of God which is written in nature itself; and though they cannot but know what they ought to do and leave undone, yet they smother this truth in themselves, and give way to their own wickedness: in which case it is not for man to plead ignorance; for God hath, in the very principles of nature, ingraffed in man's heart a certain knowledge, both that he is, and that he is just and holy and powerful; and hath thereby plainly convinced man of these general truths concerning himself.

20, 21. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened."]—For those blessed attributes of God, which are not to be discerned by the sense of man, namely his eternal Power, his infinite Goodness, Wisdom, Justice, Mercy, and the truth of his Deity, are, ever since the world was created, so clearly seen and made known by the visible and mighty work of his creation and government of all things, as that those which will not hereupon acknowledge them are left without all excuse: because that, when by these means they knew so much of God as these natural principles would reach unto, they did not accordingly glorify God after the proportion of that light which they received; neither were thankful to him who was the Author and Giver of all those good things they enjoyed, but gave way to their own vain imaginations and misconceits concerning him, and suffered their foolish hearts to be overwhelmed with the darkness of ignorance and error.

22, 23. "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things."]—Professing themselves to be learned and wise in these worldly and natural things, they became very fools in respect of spiritual and heavenly matters; and instead of those

spiritual apprehensions which they should have had of the invisible God, and that glory which they should have ascribed to him as an immortal and infinite Spirit, they framed to themselves images of him like to a corruptible and mortal man, or like to birds and fourfooted beasts and creeping things.

24. "Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:"]—Wherefore God, on the other side, in a just punishment of their gross idolatry, as plaguing one sin with another, gave them over to their own unclean lusts; wherewith they were transported into such unnatural beastliness as that they dishonoured and abused their own bodies between themselves:

25. "Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator."]—Those who, instead of acknowledging that truth which God revealed to them in his mighty and glorious works, worshipped him and conceived of him according to the lying fancies of their own brain, and served and bowed down to those base creatures, giving more adoration to them than to the Creator," &c. See verse 24.

26. "For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:"]—For even their very women, whose sex might seem to import modesty, became so shameless, as that leaving the natural use of fulfilling their lusts, they gave themselves over to that beastliness which is against nature.

27. "And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves" &c.]—And likewise also the men, &c., men with men working those acts of filthiness which nature itself abhorreth; and, through the just judgment of God, in this punishment of one sin with another, received such recompense of their idolatries and spiritual fornications, as they had well deserved.

28. "And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient."]—And as they regarded not to acknowledge and set before their eyes that God whom they did or might know; so God found it most just to suffer them, being willingly blinded by their own lewd desires, to run so far into the misjudgment of their minds, as to make no difference of actions,

and to call good evil and evil good, and thereupon to fall into these foul and abominable enormities.

32. "Not only do the same, but have pleasure in them that do them."]—Not only do commit these sins themselves, but give countenance and encouragement to those that do them; and so become more than actors, patrons and abettors of evil.

II. 1. "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things."]—There are, I know, divers of you so far from being patrons of sin, that ye are ready to pass severe censures and judgments upon other men for those very sins whereof themselves are secretly guilty; but, O man, whosoever thou art, that judgest another for any offence, know, that thou makest thyself utterly inexcusable, and passest therein sentence against thyself: thine own mouth hath condemned thee in the person of another.

2. "But we are sure that the judgment of God is according to truth against them which commit such things."]—It is not a verbal profession of thine innocence, or any secret evasion of witty excuse, that can serve the turn: we know assuredly, whatsoever men may pretend, that the judgment of God is according to the truth of men's actions and estates; and therefore that he will surely punish the doers of wickedness, what colour soever is set upon them and their condition.

4, 5. "Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? but after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God."]—Or dost thou make an ill use of the rich mercy and patient longsuffering of God, as if he noted not, or regarded not, or would not punish thy misdoings; not considering that his forbearance, all this while, was for thy good, that hereupon thou mightest be moved to repentance? But thou, contrarily, takest occasion by this means to harden thyself so much more in thy sins, and becomest obstinately impenitent; and hereby dost aggravate thine own judgment, and addest every day something to that heap of God's wrath and vengeance which is laid up for thee, and shall be fearfully executed upon thee in that day which he hath set for the just revelation and infliction thereof.

11. "For there is no respect of persons with God."]—For God

regardeth not the person of any man for these outward things; not accepting of any man the more, for his parentage, or country, or wealth, or honour; nor disrespecting any, on the contrary, for meanness of birth, or poverty, or personal infirmity.

12. "For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;"]—For as many as have sinned without the knowledge of a written law shall receive, notwithstanding, a just judgment for their sin, as being therein convinced by a law of nature; and as many as have sinned against the written law of God shall according to that law receive judgment for their sins:

13, 14, 15. "For not the hearers of the law *are* just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another."]—For it is the full and perfect obedience to that Law which shall present a man just before God: it is not a formal profession or an outward hearing of the Law that can do it. Do this and live, is the voice of the Law; not, Hear this and live. For when the Gentiles, which have not the written Law of God given unto them, do, by the light of nature, those moral actions which are contained in the Law written, these, having not that written Law, yet have in their own breasts those rules of equity which are a law to themselves: which give good testimony that they have an inward rule, in very nature of their judgment, both of good and evil, agreeing with the written Law; their consciences also telling them secretly, in their own bosoms, whether they have done well or ill: and their thoughts, either excusing and acquitting them in doing good, or accusing and condemning them in doing evil.

16. "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel."]—I say, so many as have sinned against the light of the law written shall be judged by that law, in that great day of assize when God shall judge the secrets of all hearts by his Son Jesus Christ; according as I have declared unto you in that holy and infallible message which I have received from God and delivered unto you.

17. "Behold, thou art called a Jew, and restest in the law, and makest thy boast of God."]—Behold, thou hast the honour and

privilege to be called a Jew, one of God's anciently chosen people; and restest in this prerogative which thou hast above other nations, that thou hast the law given to thee; and thereupon makest thy boasts of a more peculiar interest in God.

20. "An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law."]—Thou takest upon thee to be a teacher of the simple; as conceiting, that thou hast all the points of the law laid up in thy breast, and hast full knowledge of all the secrets thereof.

22. "Thou that abhorrest idols, dost thou commit sacrilege?"]—Thou that abhorrest idols and erecting of false gods, dost thou profane the name of the true God by robbing him of his due?

24. "For the name of God is blasphemed among the Gentiles through you, as it is written."]—For the name of God is ill spoken of among the Gentiles, by occasion of your lewd life and wicked behaviour, as it is written by the prophets Isaiah and Ezekiel, concerning your forefathers.

25. "For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision."]—But ye say, We are circumcised, and have the seal of God's covenant in our flesh. Deceive not yourselves: this is but an idle vaunt: in vain shall ye stand upon the outward ceremony of circumcision, while ye do not regard the truth and substance of that which is signified by it: did ye live answerably to the law of God, ye might seem to have some reason to boast of your circumcision; but if ye be willing transgressors and violators of the law, your circumcision gives you no privilege above the uncircumcised.

26. "Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?"]—If he that is uncircumcised do carefully endeavour to do those things which are required in the law, and shall accordingly do the moral duties there specified, shall not that man be all one in account with God as if he were circumcised?

27. "And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?"]—And shall not that man which is uncircumcised, if, being only guided by the light of nature, he perform those outward acts of morality which the law requireth, rise up in judgment against thee, who, being circumcised, and having the letter of the written law to direct thee, yet livest contrary to the law?

28, 29. "For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh: but he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God."]—If there be a privilege in Judaism, certainly it is in the truth and sincerity of that profession; and a man that is truly and spiritually a Jew or Israelite must not be esteemed so by the outward mark of circumcision in the flesh, neither is that circumcision worth accounting of which is only a cutting off an outward skin: but he that would be a true Israelite, or Jew indeed, must be such inwardly; being cleansed from all corrupt affections, and freed from all superfluity of maliciousness: and that circumcision must be inwardly, in the heart and soul and spirit, in cutting off the unclean foreskin thereof, and not a literal and outward circumcision of the flesh, which shall ever carry acceptance from God: it may be, this bodily circumcision may amongst men be deemed a mark of honour; but with God no circumcision can look to receive allowance but the spiritual.

III. 1. "What advantage then hath the Jew? or what profit *is there* of circumcision?"]—What privilege then hath the Jew above the Gentile? or what profit is there of circumcision more than of uncircumcision, if all the praise and advantage thereof be inward, which may be as well incident into a Gentile as into a Jew?

2. "Much every way: chiefly, because that unto them were committed the oracles of God."]—Yes, doubtless, there are great privileges in many respects; but chiefly in this, that unto that nation and people were the oracles of God committed, with them was the covenant made, to them was the law delivered, and unto their trust and custody were the holy Scriptures deposited.

3. "For what if some did not believe? shall their unbelief make the faith of God without effect?"]—But, alas! you will say, what are they the better for these oracles of God, if they have rejected them carelessly through their unbelief, and have made themselves unworthy of these favours? But, I say again, grant that many of them did not believe, shall their infidelity be any hinderance to the performance of the faithful promises of God? shall not he make his word good to his chosen ones because some of the nation have failed of their duty to him?

4. "God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged."]—God forbid: yea,

whatsoever become of men, who are all falsehood and vanity, let the truth of God and all his words and promises stand firm and inviolable for ever; according to that of the Psalmist, That thou mayest be declared to be most true and just in all thy sayings; and whensoever any of thine actions are scanned, mayest go away with the glory of a perfect and irreprehensible justice.

5. "But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man.)"]—But if this be all, that God looks to be glorified by men; and as he pleases to order matters, he turns the wickedness of men to the praise of his justice, since his justice doth most appear in punishing the wickedness of men; what shall we say? Is God unrighteous in punishing men for that by which his justice is glorified? (I speak after the carnal manner of men's reasoning.)

6. "God forbid: for then how shall God judge the world?"]—God forbid that the judge of all the world should be unrighteous: no, far be that from the least of our thoughts; for how should he order and compose all the affairs of the earth and heaven if he himself were not absolutely righteous?

7. "For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?"]—For, saith the wicked man, if the truth of God be more magnified, and made more conspicuous, and so more glory accrues to his Name, by my lie, in that my falsehood and injustice is the matter for his justice to work revenge upon, what reason is there that I should be punished, who have occasioned this further glory to God, and should be proceeded against as an offender?

8. "And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just."]—And why should we not rather take up that resolution which some have slanderously cast upon us by lewd and false reports; affirming that we say, Let us do evil that good may come of it: so that the event be good, it matters not what our actions be? Such wicked calumnies are cast upon us by the depraving tongues of false accusers, who shall receive just damnation for this slander of the Gospel.

9. "What then? are we better *than they?* No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin."]—What then, if there be prerogatives that we Jews have above the Gentiles, are we better than they? or have we

cause to pride ourselves as being in an happier condition? No, in no wise, for we have before proved, that all, both Jews and Gentiles, are in the state of sin, and thereby liable to the wrath of God and everlasting damnation.

13. Their throat *is* an open sepulchre."]—See Psalm v. 9.

Ibid. "The poison of asps *is* under their lips."]—See Ps. cxl. 3.

19. "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God."]—But ye are now ready to say that these accusations and reproofs are not meant to you Jews, but to other profane and wicked nations. Be not deceived: whatsoever the Spirit of God saith in the Scriptures, it speaketh to them unto whom that word of God was given, and therefore more especially to the people of the Jews; intending that by these general taxations of man's wickedness every mouth should be stopped, and that all the world should be convinced as guilty before God.

20. "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin."]—Therefore, certainly, since all mankind is thus corrupted, it must needs follow, that no man can be justified and acquitted before God by those works which he can pretend to do answerable to the law of God; for the law rather binds us over to death, in that the only effect thereof is to show us our sins, and to convince us of it, and thereby to lay us open to the wrath of God.

21. "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;"]—But now, if any man would know how he may come to stand righteous before God, the case is fully cleared: there is an evangelical righteousness, which consists not in the works of the Law; which is confirmed by the testimony of God's Spirit, both in the Law and the Prophets;

22. "Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:"]—Even the righteousness, both given and accepted of God, which is by faith in Jesus Christ; which faith is that effectual instrument, whereby we receive, apprehend, apply Christ, who is true and perfect righteousness unto all them that believe, whether Jews or Gentiles; for herein God maketh no difference at all:

23. "For all have sinned, and come short of the glory of God;"]

—For, both all men have sinned, and come short of that perfect obedience whereby they should glorify God, and of that justice which God accounts only and truly glorious; and therefore have need of a Saviour:

24. "Being justified freely by his grace through the redemption that is in Christ Jesus:"]—And being in this case, have no way to be justified but by his gracious and free acceptation and acquittal, wrought and obtained by the redemption that is in Jesus Christ:

25. "Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;"]—Whom God the Father hath ordained and set forth to be that Mediator who should make a full atonement for mankind through faith in his blood; and who should make known and apply that his all-sufficient satisfaction, for the remission, even of those sins which were committed before his coming in the flesh; the expiation whereof could not be made by any legal sacrifices, but only by his oblation and death, which was prefigured thereby: this was the means to do away those sins which God in his mercy would not take speedy revenge of, but graciously reserved them to be purged by the blood of his Son.

26. "To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."]—And not only to make known this mercy to those that are gone and past, but also to declare unto us at this time, and to all that shall come after us unto the end of the world, what is the only means of our standing righteous before God, even faith in Christ; that thus he might be approved to be both most just in himself, in accepting of none but those that are righteous, and also a justifier of every one (and him alone) that believeth in his Son Jesus.

27. "Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith."]—What cause of boasting then can any of us have in ourselves, whether Jews or Gentiles? if Gentiles, in our civil justice; and if Jews, in our just works? Surely none at all. All boasting is utterly excluded: but how or upon what ground is our boasting excluded? Surely not upon the ground of our works: for if by our works we could fulfil the Law we should have cause of boasting in ourselves; but upon the ground of faith: for now that we are justified thereby,

upon the free acceptation of God, we have no cause at all to boast in ourselves, but in him alone.

28. "Therefore we conclude that a man is justified by faith without the deeds of the law."]—Let this conclusion therefore be firmly set down, That a man is justified, not by the works of the Law, but by faith only.

29, 30. "*Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also: seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith."]—Neither is this justification proper and peculiar to one nation only, but is common to the believers of all nations through the world: never think therefore that this mercy is confined to the Jews only: no; the grace of God is not limited to them only: God is not the God of the Jews, but of the Gentiles also: seeing it is one and the same God whose goodness extendeth and enlargeth itself to all; and makes no more difference betwixt Jews and Gentiles, but that he justifies the Jews by faith, and through faith the Gentiles, which as they are all one in effect, so his merciful act of justification is one and the same in both.

31. "Do we then make void the law through faith? God forbid: yea, we establish the law."]—Do we then, because we teach that men are justified by faith, and not by the works of the Law, make void the Law through faith, as if therefore it were of no use, because we can obtain no perfect righteousness by it? God forbid; yea, rather, our faith establisheth the Law, in that it obtaineth that grace whereby the Law is fulfilled; forsomuch as the Spirit of God, which dwells in our hearts by faith, enableth us to walk according to the Law.

IV. 1. "What shall we say then that Abraham our father, as pertaining to the flesh, hath found?"]—There is but one way of justification: as it was with Abraham, who was our father according to the flesh, so it is with us; and how will you then say that the case stood with Abraham? had he no benefit by his works?

2. "For if Abraham were justified by works, he hath *whereof* to glory; but not before God."]—Surely I must needs yield the case alike in all; and as for Abraham, therefore if he were justified by the merit of his works, he had cause to glory in himself, and not in God; but he never sought to glory in himself, but in God only; and therefore he was justified, not by works, but by faith.

3. "For what saith the scripture? Abraham believed God,

and it was counted unto him for righteousness."]—For what saith the scripture? Abraham believed God in his promises, and that faith of his apprehending Christ, which was promised, was accounted unto him by God for righteousness; so as Abraham, upon his belief, was reputed no less righteous than if he had fulfilled the Law.

4. "Now to him that worketh is the reward not reckoned of grace, but of debt."]—Now this reputing just must needs be an act of favour and grace; whereas, to him that earneth aught by working, the recompense is given, not out of grace and favour, but as of due debt.

6, 7. "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, *saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered."]—And David also, whose authority is justly sacred amongst you, so describes our righteousness, as one that meant to exclude works from the power of justifying; for when he would set forth the blessedness of a man justified before God, he describes him by the imputing of righteousness without works; saying, Blessed are they whose iniquities are forgiven, and whose sins are covered; and not, Blessed are they whose good works are many and great.

9. "*Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness."]—That ye may well see this righteousness and blessedness is not by works, but by faith, consider, that circumcision is the first work that is required under the Law, and that this blessedness belonged to Abraham, not upon his circumcision, but before, even in his uncircumcision: for we say, that Abraham's faith was accounted to him for righteousness.

10. "How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision."]—But when and in what estate was it so accounted to him? when he was circumcised, or while he was uncircumcised? Ye are easily able to satisfy yourselves in this; and know, that it was not when he was circumcised, but long before, even when he was uncircumcised.

11, 12. "And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe,

though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised."]—And he received this outward mark and sign of the sacrament of circumcision as a seal and full confirmation of that faith which he had before, while he was uncircumcised: God would therefore have him justified by faith before he was circumcised, that he might be the father of all that are faithful, though uncircumcised; that his example might show that righteousness is and may be so imputed unto them also without any outward circumcision: and that he might be the father of the circumcised, of those, I mean, which are not only outwardly and formally circumcised, but truly and inwardly; and who live the life of that faith which Abraham had, being yet uncircumcised.

13. "For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith."]—For the promise that was made to Abraham of the inheritance of the land of Canaan, by which a better inheritance was figured, was not made to Abraham because he had merited it by keeping the Law; but because he had believed God, and had obtained the righteousness of faith.

14. "For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect:"]—For if they which trust to the fulfilling of the Law be heirs of the spiritual blessings of God, and so the inheritance come by works, then faith is to no purpose; neither is there any use of it: and so those promises which are made to the believer are vain and useless; neither could any heart find comfort or assurance in itself, forasmuch as it should be convinced in itself of an impossibility of keeping the Law, and thereby of attaining eternal life.

15. "Because the law worketh wrath: for where no law is, *there is* no transgression."]—Because, howsoever to those which are upright and perfect, the Law might and would show the true way of life, yet to those that are sinful and corrupt, as now all mankind is, it doth nothing but aggravate their evil condition; for while it shows them what they ought to do, and gives them not strength to do it, it impleads them guilty before the judgment seat of God; since that having the knowledge of our duty, and not performing it, we run into greater condemnation; for if that man sin which is not acquainted with the written law of God, his

sin must needs be much less than his who doth knowingly and wilfully offend.

16, 17. "Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, (as it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were."]—Therefore, since if the inheritance were by works, faith were of no use and the promises to no purpose, I do justly conclude that it is of faith, that it might be of God's grace, and not of our earning; and that the promise might stand in full force to all the seed of faithful Abraham, not only to the Jews which stand upon the privilege of the Law, but to all those of Jews and Gentiles which follow the faith of Abraham, who is the father of all us believers in what nation soever; as it is written, I have made thee a father of many nations: the father, I say, of us all, not natural but spiritual; not in respect of flesh, but in respect of that interest in that God in whom he believed, confidently relying upon the promise of that God who he well knew was able to quicken the dead, and, by his mighty word, is able to make those things to be which are not.

18. "Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be."]—Who when there was no cause or reason at all in nature why he should hope, yea, when all things seemed to cross the possibility of any hope, yet even then believed that he should have the honour of being the father of many nations, according to that word which God had said unto him, that his seed should be as the stars of heaven.

19. "And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb."]—And being strong and vigorous in faith, he regarded not the impotency of his own body, which was, as it were, dead in respect of any desires or powers of generation, being now about an hundred years old; neither yet the deadness of Sarah's womb, which was long before past the ordinary possibility of conception.

22. "And therefore it was imputed to him for righteousness."] —And therefore this faith of his in the truth of God's promises was accepted of God, in lieu of perfect righteousness.

23, 24. "Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;"]—Now this case was not intended to be Abraham's alone, neither was it recorded of him only that his faith was so imputed to him; but it is meant to be extended unto all us, the sons of faithful Abraham, to whom there shall be the like imputation of faith to righteousness, if we do truly believe in that God who raised up Jesus our Lord from the dead.

25. "Who was delivered for our offences, and was raised again for our justification."]—Who was delivered to death for the full satisfaction for all our sins, in that he paid for us that debt which we were never able to have discharged; and was raised up from the dead for our justification, in that hereby he hath fully declared himself to have conquered death and hell, and to have achieved that great work of reconciling God the Father unto us.

V. 1. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:"]—Therefore being justified by faith, as laying hold on that Christ in and by whom God is satisfied and appeased towards us, we have peace with God, who before were through our sins utter enemies to him, by the means of the same Jesus Christ our Lord.

2. "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."]—By whom also, besides our peace, we have access by the same faith into the grace and favour of God wherein we stand; being beloved of him as dear children, and do rejoice in the comfortable expectation of the possession of the glory of God which is laid up for us.

3, 4. "And not only *so*, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope."]—And not only do we rejoice and glory in the comfortable assurances of his favour and salvation, but we rejoice also in our very tribulations, which are the only miseries and heart-breakings unto carnal minds; yet in these we can find pleasure and cause of joy; not in themselves so much as in their issue and fruitful effects; as knowing that tribulation in God's children worketh patience; and patience, experience of God's merciful sustentation and aid; and experience, hope of his further mercy and seasonable deliverance.

5. "And hope maketh not ashamed; because the love of God

is shed abroad in our hearts by the Holy Ghost which is given unto us."]—And hope disappointeth us not; because the sense and comfortable assurance of that love wherewith God embraceth us is shed abroad in our hearts by the Holy Ghost which is given unto us.

6. " For when we were yet without strength, in due time Christ died for the ungodly."]—For when we were yet in our sins, and therefore utterly unworthy, and, as it were, uncapable of his favour, even then Christ, our merciful Saviour, died for us wretched and ungodly men.

7. " For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die."]—Wherein that gracious Redeemer showed his wonderful goodness and mercy to mankind beyond all example; for scarcely will any one be content to die for the best deserving and most righteous man; and yet it is possible that for a good man and dear friend, some one would dare to die.

8. " But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."]—But God commendeth his love to us above all the conceit or practice of men, in that, while we were yet sinners, and therefore enemies unto him, yet even then Christ died for us.

9. " Much more then, being now justified by his blood, we shall be saved from wrath through him."]—How much more then, being now accepted of him as friends and sons, and justified by his blood from all our sins, shall we be saved from the wrath of God, and all the effects and consequents thereof, by and through him!

11. " And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."]—And not only have we this fruit of his mercy, to be saved and secured from wrath, but we do also further joy in God through our Lord Jesus Christ, by whom our happy reconciliation with God is made and perfected.

12. " Wherefore, as by one man sin entered into the world, and death by sin;" &c.]—Wherefore, as by one man, even our first parent Adam, sin entered into the world, and death by sin, as the due reward thereof, &c.

13. " For until the law sin was in the world: but sin is not imputed when there is no law."]—For let no man think that sin began to have his being together with the Law; no, sin was

before there was any written Law to forbid it; and the same acts which are forbidden in the Law were both formerly done and formerly sinful: but sin was not so known and acknowledged by the committers of it, nor so strictly and severely imputed to them by God as it was and is since the Law was given.

14. "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."]—Nevertheless, that sin was in the world before appears sufficiently in that death, which is the effect of sin, reigned and raged over all mankind, even from Adam the first man till Moses, under whom the Law was given; reigned, I say, even over very infants that had not actually sinned as Adam did, and over those ignorant Gentiles that had not received a direct prohibition as Adam had: which Adam is the type and figure of that second Adam who was to come; in that the first Adam was the original of our natural and earthly being, the second Adam of our spiritual and heavenly; and as by the first, sin came into the world, so by the second, came righteousness.

15. "But not as the offence, so also *is* the free gift. For if through the offence of one many be dead," &c.]—But yet the resemblance betwixt the first and second Adam is not so exquisite as that it admitteth not many differences and exceptions: I grant there is much difference betwixt the bringing in of sin by the one, and of grace and righteousness by the other; but this difference is to the advancement of Christ's part: for the grace of Christ is much more powerful to justification and salvation than the sin of Adam was to condemnation; insomuch as the author of that grace is more potent than the means of that depravation: if therefore through the offence of one many be dead, much more, &c.

16. "And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification."]—There is, besides, a difference of the extent of the sin in the one and the gift of the other; that gift doth more enlarge itself than that sin: one sin did in the just judgment of God bind us over to condemnation; but the free gift and grace of God acquits us from many sins unto justification.

17. "For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ."]—For if

by one man's offence, who was the first Adam, death, through the means of that man, had power over all mankind; much more shall the grace and gift of righteousness of Jesus Christ, God and man, obtain eternal life unto all them which have received abundant mercy from him.

18. "Even so by the righteousness of one *the free gift came* upon all men unto justification of life."]—So, by the righteousness of one, which is Christ Jesus, the free gift of grace and righteousness came upon all men, if only they believe, unto that full justification which shall be to their everlasting life.

19. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."]—For as by the disobedience of one man all the many sons of Adam are made sinners, by the imputation of his sin to all his posterity, and by that infection which he transmitted unto them; so, by the obedience of one, which is Christ, shall all his many faithful ones be made righteous, both by the imputation of his justice and by the work of his Spirit graciously renewing and sanctifying them.

20. "Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound."]—Moreover, the Law was, in his due time, given by God unto man, that sin might be known to be, as it is, unmeasurably sinful, and might be acknowledged heinous: and, withal, not without the gracious and wise counsel of God, who meant, from the greater heinousness of sins, to win so much more glory and praise to his mercy; in that, where sin abounded, his grace did much more abound in the remission thereof and deliverance therefrom.

21. "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."]—That, as sin had prevailed over all mankind, to bring upon him a double death, both spiritual and bodily, so might his grace, through the righteousness of his Son Jesus Christ, be effectual to restore man to eternal life.

VI. 1. "What shall we say then? Shall we continue in sin, that grace may abound?"]—What then? shall we make so ill use of the mercy of God, as that, because where sin abounds, grace abounds much more, therefore we should resolve to continue in sin, that we may have so much more use and improvement of grace?

2. "God forbid. How shall we, that are dead to sin, live any longer therein?"]—God forbid. No; this purpose of sinning and

grace cannot stand together; for where grace hath wrought upon the heart, there we are dead to sin by the power thereof; and if we be dead to it, how shall we live longer in it?

3. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?"]—Know ye not, that so many of us as were baptized into Jesus Christ have the full efficacy of Christ's death sealed up unto us, and by virtue thereof die unto our sins?

4. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."]—Yea, our baptism doth not only represent unto us our death to sin by the power of his death, but our burial also; and the continuance of that state of the death of sin in us, and our rising again to newness of life: that like as Christ was raised up from the dead by the omnipotent power of God, even so we should, by the power of his Spirit, be raised from the grave of our sins, to walk before him in the new life of holy obedience.

5. "For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection:"]—For if we be so grafted in him, as that the power of his death works the like effect in us that it did in him; so also shall the same engrafting convey unto us the same virtue of his resurrection, that we should also rise by and with him from the grave of our sins:

6. "Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin."]—Knowing this, that this corrupt nature of ours, our unregenerate part, is crucified and dead together with him, and by the power of his death; that the whole bulk of our maliciousness and depravation might be so far destroyed, as that, howsoever we may be drawn to sin, yet we should not serve sin any more.

7. "For he that is dead is freed from sin."]—For he that is dead to sin is freed from any further dominion of sin.

8. "Now if we be dead with Christ, we believe that we shall also live with him:"]—Now if we, being in Christ, died also with and in him, we have reason to believe that we have no less part in his resurrection and life also; so as we both do and shall live with him.

9. "Knowing that Christ being raised from the dead dieth no

more; death hath no more dominion over him."]—Knowing therefore that Christ, being raised from the dead, and triumphing over death in that his resurrection, yieldeth not to death any more; nor suffereth death, thus by him vanquished, to have any more power over him.

10. "For in that he died, he died unto sin once: but in that he liveth, he liveth unto God."]—For in that he died, he died but once for the destroying of sin; but in that he liveth, he liveth with God for ever, a life immortal and glorious.

11. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."]—Likewise ye that are regenerate must make account that ye are, by the virtue of his death, dead unto sin, but alive unto God through Jesus Christ our Lord, who hath raised us up to the life of new obedience by the power of his resurrection.

12. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof."]—Let not sin therefore, which is thus dead in you, or at least hath received his death's wound, rule and reign as a tyrant in these mortal bodies of yours, so as that ye should obey it in the lusts and sinful motions thereof.

13. "Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God."]—Neither do ye yield over the members of your bodies, and the faculties of your souls, as instruments and weapons of unrighteousness, to serve under the command of sin: but yield up yourselves wholly to the service of God, as those that are for this purpose raised up from the dead; and let all the parts and faculties of your bodies and souls be employed as weapons, to fight, under the command of God, for righteousness.

14. "For ye are not under the law, but under grace."]—For ye are not under the condemning power of the law, but under the grace and mercy of God, accepting you in Christ.

15. "What then? shall we sin, because we are not under the law, but under grace? God forbid."]—What then? shall we therefore take liberty to sin, because the law hath no power to condemn us for sin, and we are assured of grace and mercy from God? God forbid.

16. "Know ye not, that to whom ye yield yourselves servants

to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"]—Know ye not that there is such a contrariety betwixt God and sin, that ye cannot possibly serve both. Certainly every man must obey that master whom he serves; whether it be sin, which will pay him with death; or whether righteousness, which will pay his obedience with life and glory.

17. "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you."]—But for you, God be thanked, that howsoever ye were once the servants of sin, yet now ye are freed from that bondage, and have willingly obeyed from the heart that doctrine of the Gospel which was delivered unto you.

18. "Being then made free from sin, ye became the servants of righteousness."]—Being then set free from the servitude of sin, ye became the voluntary and cheerful servants of righteousness.

19. "I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness."]—I use this familiar similitude of service and freedom, because I would descend to your weak capacity; that by these secular and civil things ye might understand the spiritual: let me therefore exhort you, that as ye have yielded over your bodies and souls to be servants to uncleanness and all kind of iniquity, from one degree thereof to another, even so now, that ye would contrarily yield over those your souls and bodies to be the servants of righteousness, that ye may be wholly purged from your corruptions, and consecrated to the service of God.

20. "For when ye were the servants of sin, ye were free from righteousness."]—For when ye were the servants of sin, ye had nothing to do with righteousness; neither had that any tie over you to hold you in, within any compass of obedience.

21. "What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death."]—Then ye ran wild and loose, according to your own vain and sinful lusts; but now, when ye look back upon that lawless condition, bethink yourselves what fruit or benefit ye found in those ways of wickedness, whereof ye are now ashamed: alas! what good was to be hoped for from them whose end is nothing but death and damnation?

22. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."]—But now, contrarily, being set free from the service of sin, and being admitted to be the servants of God, ye have abundance of contentment hereby; and this estate yields you the most comfortable and sweet fruit of holiness here, and of eternal life hereafter.

23. "For the wages of sin *is* death; but the gift of God *is* eternal life."]—Now, therefore, compare the issue of both these services together; and ye shall easily see which master to serve and obey: the wages that sin shall pay you in the end is death, both of body and soul; but the gift that God bestows upon his followers is eternal life, through Jesus Christ our Lord.

VII. 1. "Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?"]—That ye may therefore fully understand in what terms ye stand with the law, I shall make use of that similitude of the husband and wife, which is most plain and familiar. Know ye not therefore, brethren, for I speak to those Jewish Christians that do well know the law, that the Mosaical law hath dominion over any man that is subject unto it, so long as the said law is in force?

2. "For the woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband."]—Take the instance of an husband and wife: let the husband be the law; let us converts to Christianity be the wife: so then the woman which hath an husband is bound by the law to live with her husband, and to be subject unto him so long as he liveth; but if her husband be once dead, she is loosed from any further bond to her husband, or observance of him.

3. "So then if, while *her* husband liveth, she be married to another man," &c.]—If then, while her husband is alive, she takes her own liberty to forsake her husband's bed, and to marry with another man, &c.

4. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God."]—Even so it is with you, my brethren: while the law lived, and stood in his full force and vigour, ye were bound to hold you close unto it, and to observe it with

all care and due respects; but now that the Mosaical law is dead to you, and you to it, by that all-sufficient sacrifice which Christ offered up in his flesh for us, ye are now discharged from the law, and are free to be married to another, even to Christ, the Son of God, who is raised from the dead, that we should, upon our happy marriage with him, bring forth fruit unto God.

5. "For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death."]—For which better fruit we have both more occasion and better helps than we formerly had; for while we were carnal, and under the power of the law, the motions of our sinful and corrupt nature took occasion by the law to stir us unto evil; and accordingly drew from us those effects which did justly procure our eternal death.

6. "But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter."]—But now we are delivered from that miserable servitude and hard exaction and woful curse of the law, that rigorous and cruel bondage under which we were held being expired; that we should lead a new life, with our husband Christ Jesus, and should serve him in that sanctity and real obedience which is wrought by the spirit of renovation in us, and not in the outward and fashionable knowledge of the law, without any true change of the heart.

7. "What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet."]—What shall we say then? If there be a kind of necessity to be delivered from the law, and the motions of sin working in us by the law bring forth fruit unto death; it should seem that the law is sin, and that it is not only unprofitable, but exceeding mischievous and pernicious to the soul: nay, God forbid we should so think; the law doth not cause sin, but it descries it, and shows the heinousness of it; for I had not known or observed lust to be a sin, if the law had not said, Thou shalt not covet: some gross outward actions might be easily discernible to be foul and sinful; but for this secret concupiscence of the heart, I could not have discovered it to be that which it is, sin, had it not been for the light of God's law.

8. "But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead."]—Indeed the law was given for the forbiddance and re-

straint of sin, and ought to have that use in us; but through our corruption, it falls out contrarily, that the law, showing and inhibiting sin, and not giving power to avoid and restrain it, gives occasion to our impetuous desires and lusts so much more eagerly to pursue forbidden pleasures: for had not the law strictly restrained us from the yieldance unto sin, sin had not had such force to put itself upon us.

9. "For I was alive without the law once: but when the commandment came, sin revived, and I died."]—Take me, if you please, for an example: for I, before I inquired carefully into the Law, lived in a free and careless security, making no difference of my actions; but when once I came to take notice of the commandment, which restrained and forbad my sinful lusts and affections, now my corruptions began to gather head, and, as it were, seemed to receive a new life and vigour: so as I, by the force of them, fell into a spiritual death, and lay under that miserable estate.

10. "And the commandment, which *was ordained* to life, I found *to be* unto death."]—And so that commandment, which was ordained to be a rule of life, and, if I could have kept it, a means of life also, I found to be unto me, through my own corruption, an occasion of death.

So also verse 11.

13. "Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful."]—Was then the law, which is good, turned evil, and in its own nature deadly unto me? God forbid: the fault is not in the law, but in my own depravedness; for sin, that it might appear every way like itself, harmful and deadly, wrought death in me by occasion of that law which is in itself good and holy: so as hereupon, that sin, which in the time of my security seemed not worthy of any note, appeared to be exceedingly foul and sinful.

14. "For we know that the law is spiritual: but I am carnal, sold under sin."]—For the law, we know, is an heavenly, spiritual, and divine thing, and therefore is not of an hurtful and killing nature; but I am an earthly, carnal, and sinful creature, as of myself; altogether given up to the power of sin, and, as it were, sold under it to an hard and cruel servitude.

15. "For that which I do I allow not: for what I would, that

do I not; but what I hate, that do I."]—And even now, in the state of my regeneration, I am divided in myself; for that which I do, as being overcome with the force of my corruptions, I allow not as renewed: for that good which I would do, upon the good motions of God's Spirit in me, that I do not; but that which in my spiritual and regenerated part I hate, that, through the sway of my carnal affections, I do.

16. "If then I do that which I would not, I consent unto the law that *it is* good."]—If then my inordinate affections carry me to do the thing which I would not do, and I find a reluctance in myself against it; this very strife that is in me shows that I am sufficiently convinced that the law which forbids this that I do is good.

17. "Now then it is no more I that do it, but sin that dwelleth in me."]—Now then it is no more I, who am a spiritual and renewed person, that do this evil; but it is that corrupt nature which dwelleth in me: for I do it not with the whole sway of my will, but my prevalent corruption is guilty of it.

18. "For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not."]—For I know that in me, that is, in my nature as it is in itself and of itself, there dwelleth no goodness at all: for I can, so long and so far as I follow the motion of God's Spirit, indeed will that which is good; but as I am carried away with the frailty of my flesh, how to perform that good which I will, I find no power at all.

20. "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me."]—Now if I be drawn so with the force of my remaining corruption, that I do unwillingly commit that sin which I would not, it is no more I the regenerate man that do it, but that wicked nature of mine which dwelleth in me.

21. "I find then a law, that, when I would do good, evil is present with me."]—I find then a kind of forcible power of secret corruption lurking within me, which so draws me awry, that when I would do good I am in the mean while declined to evil.

22. "For I delight in the law of God after the inward man:" &c.]—For I delight in the law of God, as I am a regenerate man: &c.

23. "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of

sin which is in my members."]—But I see and feel another secret power of corruption, striving and fighting against the powerful inclination of my regenerate part; and so prevailing oftentimes with me, as that I am overcarried by that sway of sin which is in my corrupted nature.

24. "O wretched man that I am! who shall deliver me from the body of this death?"]—O that I, wretched man that I am, might once be delivered from this mass of inward corruption which dwells in this mortal and sinful flesh of mine!

25. "I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin."]—But in the mean time, howsoever I am much cumbered and vexed with these inbred and stubborn corruptions of mine; yet have I no cause to be too much dejected herewith; but rather to rest patiently and contentedly upon the mercy of God; and to be heartily thankful unto him, through Jesus Christ our Lord, for this grace that he hath wrought in me, to struggle against these my wicked corruptions, and in some good measure to master and overcome them. So then, in that I am renewed, I give my obedience to the powerful motions of God's Spirit; but in that I am unregenerate and carnal, I am carried to the obedience of those sinful motions which my vicious nature is ready to suggest unto me.

VIII. 1. "*There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."]—Such is the case, not of myself only, but of all those that are as I am, regenerate persons: there is therefore now no condemnation, howsoever there may be much trouble and vexation to them which are in Christ Jesus, being ingraffed into him, and made one with him; who, howsoever they may be transported into some sinful actions by the strength of a temptation or by their own frailty, yet in respect of the trade and course of their life, walk, not after the guidance and motion of their corrupt nature, but of the Holy Spirit.

2. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."]—For the efficacy and power of that good Spirit, which giveth life to all faithful ones, applying unto my soul the blood and all-sufficient merits of Christ my Saviour, hath set me free from the tyranny of sin and of death, so as neither of them shall be able to prevail against me.

3, 4. "For what the law could not do, in that it was weak

through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."]—For that perfect righteousness and justification, which I was not able, by reason of the weakness of my flesh to attain unto, by fulfilling the law, God hath graciously wrought out for me; who sent his own Son to take upon him that nature of ours, which our sin had miserably corrupted, and to make a full satisfaction for sin; and, withal, to take away that guilt and power of sin whereby it bound me over to condemnation: that the perfect righteousness of the law might be imputed to us, as fulfilled by us, in that it was by Christ fulfilled for us; which live, not according to the motions of our sinful nature, but according to the motions and directions of his Spirit.

5. "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit."]—For they that are merely natural and carnal men, do mind and affect earthly and carnal matters; but they that are regenerate and spiritual, mind and affect holy, spiritual, heavenly things.

6. "For to be carnally minded *is* death; but to be spiritually minded *is* life and peace."]—And the end of them both is according to their disposition and affection: for the carnal mind of man can have no other end than death; thither it leads, and there it leaves him: but for a man to be spiritually minded is the certain way to life and eternal peace.

7. "Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be."]—Neither can the carnal man look for any better issue: for his affections and desires are no better than mere enmity against God, utterly rebelling against the law of God; as those which neither are subject unto it, neither indeed, while they so continue, can be.

8. "So then they that are in the flesh cannot please God."]—So then those that are mere unregenerate men cannot possibly please God.

9. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his."]—But ye are not unregenerate and carnal men, but renewed and spiritual; if so be that ye have the Spirit of God dwelling in you, howsoever ye have withal the remainders of your corrupt nature still abiding in you. But

if any man have not the Spirit of God, whereby he is renewed inwardly, what profession soever he makes, yet he is none of his.

10. "And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness."]—And if Christ be in you by his Spirit, certainly this corrupt nature of yours is as good as dead in you, in respect of any hurt that sin can do unto you by it; but the Spirit of God is powerful in you, to work in you the life of grace here, and to bring you to the life of glory hereafter, because of that perfect righteousness which is in it; whereby sin is mortified and grace wrought.

11. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."]—But if the Spirit of that Almighty God which raised up Jesus from the dead dwell in you, ye may well be assured that the same omnipotent power of his, which raised Christ from the dead, shall also easily be able to raise your mortal bodies from the death of sin, and put a new life into them by the efficacy of the same Spirit.

12. "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh."]—Therefore, brethren, since we are raised up from this death of sin, and quickened to grace, we should have no more to do with our corruptions, as to live and walk in them; but ought rather to frame ourselves after the guidance and motions of that Holy Spirit.

13. "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live."]—For if ye live after the flesh, doing those things which your corrupt nature moves you unto, ye shall die eternally; but if ye mortify your evil and corrupt affections, by the power of the Spirit, ye shall live for ever.

14. "For as many as are led by the Spirit of God, they are the sons of God."]—For as many as are guided by the Spirit of God to lead their lives in all holy obedience to the will of God, they have good reason to be assured they are the sons of God.

15. "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."]—As for you, ye have received good evidence of your spiritual and happy condition: for ye have felt in yourselves not that effect of the Spirit of God, which by the Law works fear and terror in the soul; but that gracious effect of it, which com-

fortably assures you of your adoption, whereby we are emboldened to speak to God under the title of a loving Father.

16. "The Spirit itself beareth witness with our spirit, that we are the children of God:"]—So as this Spirit of God joins together in testimony with our soul or spirit, to assure us that we are the children of God: our own spirit finding in our hearts such peace of conscience, faith, hope, and other graces, that may testify this truth unto us, and the Spirit of God confirming the said testimony unto our souls by the powerful operation thereof in us:

17. "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together."]—And if we be children, then heirs; for all God's children are heirs of a glorious kingdom, heirs of God and joint heirs with Christ; if we do patiently endure to suffer with him here, that we may be also glorified with him hereafter.

18. "For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us."]—And well may we resolve to endure whatsoever afflictions we can meet with here; for we do undoubtedly know, that all the sufferings of this present life are nothing in comparison of that exceeding glory which is laid up for us, and shall be revealed unto us.

19. "For the earnest expectation of the creature waiteth for the manifestation of the sons of God."]—Neither are we alone in these sufferings or this patient hope; for all creatures suffer with us, and do, with an earnest expectation, as it were, wait and long for that day, wherein there shall be a full accomplishment of the glory of the sons of God, that then they may be delivered from the bondage of corruption.

20. "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope,"]—For the creation was made subject to a frail and impaired condition, not of its own natural inclination, since all things do naturally affect continuance and perfection; but by the power and just will of God, who for man's sin ordained this subjection; yet not without expectation of being once freed therefrom.

21. "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."]—Because the creature itself also shall once be fully delivered from this liableness to corruption, and shall partake of

that freedom from it which the children of God shall once enjoy, together with their full blessedness.

22. "For we know that the whole creation groaneth and travaileth in pain together until now."]—For we know that the whole frame of the creation doth as it were suffer under our sin, and groan and labour, as if it were in a sensible pain, together with us, until this happy restoring of all things.

23. "And not only *they,* but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit,* the redemption of our body."]—And not only these senseless and brute creatures, but even we also, which have more excellent gifts, even the graces of God's Spirit, as the handsel or firstfruits of a full measure hereafter, even we ourselves groan within ourselves, waiting for the consummation of those blessed priveleges of our adoption; which is the perfect restoration of our bodies and glory of our souls.

24. "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?"]—For howsoever we are for the present afflicted, and in our sense distressed, yet in assured hope we are saved; and have already this salvation laid hold of by the power of our hope: but therefore we must not look for a present discharge and fruition; for hope is not of things already possessed: no man hopeth for that which he presently enjoyeth.

25. "But if we hope for that we see not, *then* do we with patience wait for *it.*"]—But our hope is of absent and future things; and if we do hope for such blessedness to come, then do we with much patience digest the present evils, and wait for the deliverance and glory promised and provided for us.

26. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered."]—And howsoever we of ourselves are full of weaknesses, yet we have a strong helper; for the Spirit of God succoureth and relieveth our infirmities; and whereas we as of ourselves know not what to pray for, or how to pray as we ought, the Spirit of God aids us by his gracious work in us; stirring up our drowsy and dull hearts to make powerful supplications to God with sighs and groans that cannot be expressed.

27. "And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints

according to *the will of* God."]—And that God, which is the only searcher of the heart, finding his own Spirit to send up these prayers and supplications in us, cannot but accept of those holy motions and requests which are made by the same Spirit in the hearts of his saints; as knowing that they proceed not from our natural desires, nor tend to the fulfilling of our own lusts, but are according to his most holy and blessed will.

28. "And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose."]—And we well know that all the miseries and evils which we are subject unto here below, through the gracious sanctification and improvement of God, work together for the good and benefit of those which love God; which happy issue of their calamities doth not befall them, as out of the efficacy of their own wisdom and providence, but by the good hand of God, who hath effectually called them, and decreed them to glory.

29. "For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren."]—For those whom God did, in his eternal counsel, own for his, out of that corrupt mass of mankind, those did he preappoint and predestinate to be conformable to the image of his Son, both in their holiness and in their patient sufferings; that so he, being the Son of God by nature, might be the firstborn and ringleader of many brethren by adoption and grace.

30. "Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."]—Moreover, there is a strong and indissoluble chain of mercy and grace in God towards his elect, the links whereof can never be either broken or severed: for those whom he did predestinate, them also in his due time he effectually calleth; and those whom he thus calleth, he also justifieth; and those whom he justifieth from their sins, he doth also fully at last glorify.

31. "What shall we then say to these things? If God *be* for us, who *can be* against us?"]—What shall we then say to these things? what shall we need to be disheartened with any sufferings? If God be with us, as he surely is, if we be his, who can be against us?

32. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all

things?"]—He that was so gracious to us as not to spare his own natural Son, but willingly delivered him up to death for us all, how can he scant us of any other good thing? how forward must he needs be to give us freely, together with him, who is more than all the rest, all other blessings whatsoever!

33. "Who shall lay any thing to the charge of God's elect? *It is* God that justifieth."]—Neither can we have reason to doubt of God's everlasting favour to us; for who should put us out of it? Who shall lay any thing to the charge of God's elect, as to alienate God's love and mercy from them, when it is God himself that freely justifieth and acquitteth them? Who can accuse, where God cleareth and absolveth them?

34. "Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."]—Much less can there be any danger of their utter condemnation; for who is it that can condemn them? He that should be their Judge, Christ Jesus, is he that died for them; yea, rather, which hath triumphed over death for them, being risen again from the dead, for their full justification; yea, who now sitteth gloriously at the right hand of God, there making perpetual intercession for us.

35. "Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"]—Now then let us make a bold challenge both to earth and to hell: Who shall separate us from that firm and everlasting love wherewith Christ hath embraced us? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or death?

36. "As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter."]—As it is long since written by the Psalmist, and must be still verified, even of our times, For thy sake we are all our lives long exposed to the continual danger of varieties of death; and are pointed out to the shambles, even as sheep are to the slaughter.

37. "Nay, in all these things we are more than conquerors through him that loved us."]—Nay, howsoever we may be assaulted with all these evils, yet we are more than conquerors over them all, through the mighty power and unspeakable mercy of that God and Saviour which hath loved us.

38, 39. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor

things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."]—For I am fully and unremovably persuaded, that neither death, nor life, nor the very angels themselves, whether good or evil, nor the principalities and powers of heaven or hell, nor things present, nor things to come, nor the things above, nor things beneath, nor any other created power whatsoever, shall be able to separate us from that eternal and dear love of God which he beareth to us in Christ Jesus our Lord.

IX. 1, 2. "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart."]—If I shall say something that may seem to sound unto the prejudice of my nation, it may perhaps be construed by some as if I were ill-affected to my countrymen the Jews: but I say the truth in Christ, I lie not; my conscience also bearing me sincere witness in that whereof I have the attestation of the Holy Ghost, that I am much grieved and continually afflicted with sorrow of heart, for the obstinacy and infidelity of my people.

3. "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:"]—For, in the fervour of my zeal to the glory of God in the salvation of my brethren, I could heartily wish to be utterly separated from Christ, on condition that the Jews, my kinsmen according to the flesh, might be saved.

4, 5. "Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises; whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever."]—Who are the natural sons of the holy patriarch Israel, and who have received many and singular privileges from God above all other nations of the earth; to whom pertaineth that peculiar choice which God made of them for his own people, and the dignity and preeminence in many tokens of his favour and the mutual covenants which he made with them, and the honour of the giving of the law, and the prerogative of his service, and the grace of his promises; who are lineally descended of the holy patriarchs, and which are of the same blood, of which, according to the flesh, Christ vouchsafed to come, even the eternal Son of God, who is the true and everliving God, blessed for ever.

6. "Not as though the word of God hath taken none effect.

For they *are* not all Israel, which are of Israel:"]—Not as if I meant that all the nation stands now excluded from salvation, and that their condition were hopeless; as if the word of promise, which God made to the fathers and their seed, had utterly failed and taken no effect: for certainly, if it have not held in some of them, yet in others, which are true Israelites indeed, it hath taken happy and sensible effect: for there is a just distinction to be made betwixt those of the seed of Israel: all those which are according to nature the posterity of Israel are not the true and privileged sons of Israel.

7. "Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called."]—As, to go higher, neither are all the sons of Abraham children of the promise; for it was said, In Isaac shall thy seed be called: the blessing shall be derived to his seed, and of his issue shall the Messias come; not of Ishmael's, though proceeding from the same loins of Abraham.

8. "That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed."]—To speak more plainly, All those that are the children of these holy patriarchs according to the flesh are not therefore the chosen sons of God: it is not their blood, but their faith that must make them so: there are some of these selected from the rest, to whom the promise was made, and by whom it was received by faith: those are they that God makes reckoning of.

9. "For this *is* the word of promise, At this time will I come, and Sarah shall have a son."]—And this is the word of promise, which was spoken to Abraham, At this time will I return, and Sarah thy wife shall have a son, even Isaac; so as he only is the promised seed.

10. "And not only *this;* but when Rebecca also had conceived by one, *even* by our father Isaac;"]—Neither was this promise made to Sarah only, but even to Rebecca also, the wife of Isaac, having conceived by that one selected person, even our father Isaac;

11. "For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;"]—For she, having then twins in her womb, even Jacob and Esau, the children being yet unborn, and therefore not having done good or evil,

that it might clearly appear there was no respect therein to any works that were done by either of them, but that the decree and purpose of God who had made this choice might stand in force and be effected, not out of the merit of either, but out of the will of God, who calleth or refuseth whom he pleaseth;

12. "It was said unto her, The elder shall serve the younger."]—It was said unto her, in regard of their earthly condition, whereby a spiritual was closely figured, The elder, which is Esau, shall be a servant to the younger, which is Jacob, and the right and privilege of primogeniture shall be devolved upon the younger son Jacob.

13. "As it is written, Jacob have I loved, but Esau have I hated."]—As it is written, Jacob and his posterity have I so loved that I have purposed many blessings unto them, and accordingly will bestow the same blessings upon them; but Esau have I so far disregarded, as to pass over both him and his posterity.

14. "What shall we say then? *Is there* unrighteousness with God? God forbid."]—What shall we say then to this? or what use or construction shall we make to this purpose and proceeding of God? Is there unrighteousness with God in this seemingly unequal distribution of his blessings? God forbid.

15. "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion."]—For he saith to Moses, I stand not upon works or merits, that should draw my mercy and pity either way; but my own most holy will is the ground of all the gracious and saving courses that I take with men. I will have mercy on whom I will have mercy, not on those that deserve it; and I will have compassion on whom I will have compassion: my only will shall be the rule of all my favourable and merciful dealings with men.

16. "So then *it is* not of him that willeth, nor of him that runneth, but of God that showeth mercy."]—So then, the happy success and glorious issue of the elect must not be ascribed either to the will or to the actions and deservings of themselves, but to the mere goodness and will of God, that showeth mercy to them rather than to others.

17. "For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth."]—For the Scripture saith unto Pharaoh, Since thou wouldest needs obstinately and presumptuously resist the messages

that I sent unto thee in the behalf of my people, I have, in my wise and just decree, purposed to make this use of thy advancement to the throne of Egypt, and of thy rebellious resistance of that charge which I sent unto thee, thereby to take just occasion to show my mighty power in and upon thee; and that my powerful and miraculous revenges of thee might be declared abroad, to the glory of my might and justice, through all the earth.

18. "Therefore hath he mercy on whom he will *have mercy,* and whom he will he hardeneth."]—Therefore he hath mercy on whom he will have mercy; there being no other motive to incite him hereunto, but his own mere and gracious will: and whom he will he passeth over, leaving them to themselves; who are thereupon hardened by their own corruptions and the temptations of Satan; justly punishing their former contempt with further obduredness of heart.

19. "Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?"]—Thou wilt then, perhaps, say, If God, in these courses which he takes with men, follow his own will only, and all things are done thereafter, why doth God complain, and find fault with sinners, as if they had offended in doing that which they do? why doth he blame them for being hardened? if he will have it thus, who can resist it?

20. "Nay but, O man, who art thou that repliest against God? shall the thing formed say to him that formed *it,* Why hast thou made me thus?"]—Nay, but, O vain and wretched man, who art thou, that art ready thus to cavil and quarrel with thy Maker; as if he had done thee wrong, in giving thee this condition, and thus disposing of thee? How easy is it for God to silence and confound thee ten thousand ways! In the mean time, let this answer stop thy presumptuous mouth; that, if it shall please the Almighty to stand upon his absolute right and power over his creature, it is not for any creature to expostulate with him, and to challenge him for his actions; we are to him as the clay is to the potter: shall the clay insolently argue with the potter, and say, Why hast thou made me so homely a vessel, and why to so mean uses?

21. "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?"]—Hath not the potter full power over the clay, to make it up into what form or to what use he pleases? and of the

same lump to make one an handsome vessel for the table, another plain and carelessly shaped, for the use of the kitchen, or whatsoever other base service? And shall not God have power over the clay of mankind, out of the same mass of perdition to make up one man a vessel of honour, and to pass over another as a vessel of dishonour?

22, 23, 24. "*What* if God, willing to show *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles?"]—Who hath cause to take exception at God, if he take these two contrary courses with his creatures? There are some, with whom God is justly offended for their sins; called, therefore, vessels of wrath; whom their own iniquity hath made fit subjects of damnation. What if God, after much patience and longsuffering, whereby he hath endured the provocations of these men, yet, willing to show and approve his justice, and to let the world see that he is infinitely displeased with sin, and that he is a powerful God, able to take vengeance of sinners, do execute his fierce wrath upon them on the one side; and on the other side, what if he please to make known the infinite praise and glory of his grace and mercy, upon those chosen subjects of mercy, which he, of his own mere goodness, and without any respect of aught in them, had before prepared unto their glory, even to us, whom he hath graciously and effectually called, not of the nation of the Jews only, but also of the Gentiles, without any exception of blood or country?

25. "I will call them my people, which were not my people; and her beloved, which was not beloved."]—As he saith also in the prophet Hosea. See Hosea ii. 23 and 20.

27. "Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea," &c.]—See Isaiah x. 22, 23.

29. "And as Esaias said before, Except the Lord of Sabaoth had left us a seed," &c.]—See Isaiah i. 9.

30. "What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith."]—What shall we then say to all this? or what is the issue of that which we have spoken?

even this; that herein is to be seen and magnified the wonderful dispensation of the Almighty; that the Gentiles, which followed not after righteousness, have attained to that righteousness which they sought not after, even the righteousness which is of faith; in that they, by their faith, have laid hold of that grace and mercy which is offered in the Gospel by Jesus Christ, being of themselves otherwise both strangers and enemies to God.

31. "But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness."]—But Israel, which sought to attain to righteousness by the works, of the law, and affected to earn both perfect justice and God's favour by the fulfilling thereof, have not at all attained to the state of righteousness.

32, 33. "Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; as it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed."]—Wherefore? Because they sought it not the right way, nor upon right grounds; thinking to attain to it, not by faith in Christ, which is the only way to compass it, but by the works of the law, which they were never able to keep and perform: for they made Christ a stone of offence unto them; and obscuring the virtue of his merits and satisfaction, by confidence in themselves and their own works, they have taken occasion to fall foul upon that Saviour which should have raised them: as it is written. See Isaiah viii. 14, 15.

X. 2. "For I bear them record that they have a zeal of God, but not according to knowledge."]—For I bear them record, they have a fervent zeal to God, but it is ignorant and erroneous: they do earnestly affect the law, but they know not that Christ by and in whom the law is fulfilled.

3. "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."]—For they, not knowing and apprehending that righteousness which is of faith in Christ, which God worketh in us and accepteth from us, going about to make good their own righteousness which is by the works of the law, have not submitted themselves to seek that righteousness which God requireth and crowneth in his children.

4. "For Christ *is* the end of the law for righteousness to every one that believeth."]—For Christ is so the end of the law for

righteousness to every one that believeth, as that we, by faith in him who hath fulfilled the law for us, are and shall be so justified, as if we had perfectly fulfilled the law in ourselves.

5. "For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them."] —For Moses describes the righteousness of the law by doing; while he saith, The man that doth those things shall obtain life by doing them.

6, 7. "But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above:*) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)"]— But the righteousness which is of faith stands not upon those difficulties and impossibilities of action, but upon the apprehension of Christ our Saviour; and therefore speaketh on this wise, Say not thou in thine heart, Who shall be able to ascend up into heaven, to carry me up thither? for Christ hath already done this for thee; and this were to fetch Christ thence, and to deny his ascension: nor say, Who shall descend into hell for me, to rescue me from thence? for Christ hath already delivered thee from thence: and this were to frustrate the death of Christ.

8, 9. "But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if" &c.]—But what saith it? even this: The word of the Gospel, and the effect of the promises therein contained, are easily to be attained, and lie open before thee: thou shalt not need to go seek far for them: they are within thee; both in thy mouth, to confess them, and in thy heart, to believe them; and this is the word of faith which we preach, offering salvation to all that shall by a true faith lay hold thereon: even this, That if thou shalt confess &c.

10. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."]—For with the heart man believeth, and by that his faith is graciously accepted as righteous; and with the mouth he makes profession of that Christ on whom he believeth, and shows forth the truth of his faith by the fruits of it to salvation.

13. "For whosoever shall call upon the name of the Lord shall be saved."]—Whosoever shall call upon God by Christ, in faithful prayer, shall be saved.

14, 15. "How then shall they call on him in whom they have

not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace!"]—Now this invocation of God presupposeth a faith; for how shall they call on him on whom they have not believed that he can or will help them? And this faith presupposeth an hearing; for how shall they believe on him of whom they have not heard? And this hearing doth necessarily imply an instructor; for how shall they hear without a preacher? And this preaching presupposeth a mission, or sending on God's part; for how shall they preach, except they be sent by God on this errand of his, and receive both gifts and command from him? according to that of the prophet, How beautiful, and worthy of cheerful acceptance, are the very feet of those that preach the gospel of peace! &c.

18. "But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world."]—But I say, what do ye stand upon these contemptuous conceits of the Gentiles, as if they had never heard aught of God before? Do ye not remember the words of the Psalmist, Their sound went into all the world, &c. Even the wonderful workmanship of the heavens and earth was a great instruction to them, and taught them to know somewhat of their Maker.

19. "I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you."]—By that mercy which I will show to the Gentiles, which are not my people, you will be stirred up to envy against them: I will be so gracious to those rude and ignorant nations, that you shall fret at and be moved to anger and emulation of them whom ye formerly contemned.

XI. 2. "God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias?"]—God hath not cast away those of his people whom he elected and acknowledged for his, howsoever those fashionable counterfeits, which make an empty profession of the name of his people, be justly rejected, &c.

5. "Even so then at this present time also there is a remnant according to the election of grace."]—As it was in the time of Elias, so it is still: there are, amongst a number of false hypocrites, some few left whom God hath graciously selected to himself.

6. "And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then it is no more grace: otherwise work is no more work."]—And if they be elected out of his free grace, then not out of any merit of their own works: otherwise grace should not be free, but earned, and so no grace at all. But if it be of the merit of works, then it is not of his free grace: for else work should not be work, and not meritorious at all: neither can there be any mixture of the merit of works and the free grace of God, but one of these excludes the other.

7. "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded."]—What shall we conclude then? even this; all the natural sons of Israel, his posterity according to the flesh, have not obtained that which they seek for, namely, righteousness before God, and salvation; but those whom God hath mercifully selected out of the rest have obtained it; and the rest, through their own wilful infidelity, are hardened in their hearts, and blinded in their understandings.

8. "According as it is written, God hath given them the spirit of slumber," &c.]—See Isaiah xxix. 10.

9. "And David saith, Let their table be made a snare," &c.]—See Psalm lxix. 22, 23.

11. "I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy."]—I say then, Have the whole nation of the Jews so stumbled, as that they are utterly fallen; and that there is no recovery and salvation for any of them? God forbid; no, there are many of them whom God will call and save. Rather, as upon their fall the Gentiles are succeeded into their room, and partake of that grace and salvation which they refused; so God means to make use of the emulation which the Jews do here upon conceive against the Gentiles, to stir them up to an earnest endeavour to recover and attain the same grace and happiness.

12. "Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?"]—Which happy issue shall be a notable advantage to the Church of God; for if upon their fall the world of Gentiles were enriched, and upon their decay and loss the Gentiles were the gainers of those honours and privileges which were taken from them, how much more shall their full recovery and

receipt into favour be both gainful and glorious, when there shall be an happy union betwixt all believers, and one Church shall be made up of both Jews and Gentiles!

13, 14. "For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: if by any means I may provoke to emulation *them which are* my flesh, and might save some of them."]—For I speak to you, Gentiles, as one that, howsoever I am by birth and blood a Jew, yet challenge a special interest in you, and profess an especial care of you, inasmuch as I am appointed to be the apostle of the Gentiles; and therefore, in thus setting forth your privileges and blessings, I magnify my own office; which I purposely do, that by thus extolling God's favour and mercy to you, I might provoke those of my own flesh and blood to an holy emulation of you, and might save some of them.

15. "For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *of them be*, but life from the dead?"]—For if upon the casting away of them the rest of the world were received into favour, how much more must all the world needs be received by their receiving again into favour! While they are excluded, the Church hath not that full and complete life which then it shall enjoy upon their restoring.

16. "For if the firstfruit *be* holy, the lump *is* also *holy:* and if the root *be* holy, so *are* the branches."]—For certainly it must needs be granted, that there is a special privilege of spiritual nobleness, and, by reason of the covenant, an hereditary kind of dedication to God, in the nation of the Jews, more than naturally of the Gentiles: for if the patriarchs, which were the firstfruits of the Jews, were holy, then the whole bulk or lump of the nation is holy also; and if those faithful men, which were the roots of that nation, were holy, so must they also, which, as branches, are issued out from them, be holy.

17, 18. "And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree: boast not against the branches. But if thou boast, thou bearest not the root, but the root thee."]—And if some of these Jewish olive branches be broken off, and thou, being but a branch or scion of a wild olive, be grafted in instead of them, and together with the true natural boughs partakest of the juice and fatness that arises from the root of the olive tree; boast not against those branches

that are broken, as if thou wert better than they, or against those other branches that yet grow and stand, as if thou wert more assured and better regarded than they; plainly, do not ye Gentiles insult over the Jews, into whose spiritual stock ye are ingraffed: but if any will needs be so insolent, let him know, that as the root is not beholding to the branches, but the branches to the root, so that those good things which we have we have received from the Jews, and not the Jews from us.

19. "Thou wilt say then, The branches were broken off, that I might be graffed in."]—But thou wilt perhaps say, Why should I not boast myself as better respected of God? Those natural branches were broken off to give way unto me.

20. "Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:"]—Well, it is true; those natural branches, viz. the nation of the Jews, were broken off for their unbelief, which once thought themselves as strong and sure as thou; and thou standest now in their room, by professing faith in that Christ whom they rejected: be not puffed up, O ye Gentiles, as if ye in your several nations could not be stripped of these privileges; but rather, if ye presume too much, fear the very same issue.

21. "For if God spared not the natural branches, *take heed* lest he also spare not thee."]—For if God spared not the Jews, which were the natural branches, but brake them off from being a Church or people, take heed lest he spare not you.

22. "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off."]—Behold, therefore, a notable proof and example of both the goodness and severity of God; on the Jews that are fallen, just severity in forsaking them, and casting them out from his protection; but towards you, O Gentiles, singular goodness and mercy, if ye continue in that state which may be fit to receive and hold that his mercy and goodness; otherwise, even ye Churches of the Gentiles also shall be cut off.

23. "And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again."]—And they also, if they cast off their unbelief, and shall humbly submit themselves to their true and only Messiah, shall be received into this holy communion again; for the same God who rejected them is as able also to show mercy upon them.

24. "For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be graffed into their own olive tree?"]—For if ye, of rude, barbarous, and savage idolaters, were taken and admitted into the holy Church of God, how much more easy and proper may it be for them, which were before the noted and peculiar people of God, to be readmitted into the same holy fellowship!

25, 26. "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob."]—For I would not have you ignorant, brethren, of this mystery, lest you be puffed up with the proud conceit of your presently happy condition, and grow scornful of the forlorn Jews; that a great part of the Jews is now obstinate and hardened against the Gospel through their own unbelief; and God hath hereby taken occasion to feoff the Gentiles in the privileges which they once had; but that, withal, this obduration of theirs shall not be perpetual: the time shall come when this blindness and obstinacy shall be removed; when the number of the converted Gentiles shall be fully made up. Then shall the Jews generally be converted, and be received to grace and salvation; as it is written, There shall come, &c. See Isaiah lix. 20.

28. "As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes."]—Will ye therefore know what in short to think of the Jews? If ye look to the Gospel of Christ, which they reject, they are indeed enemies; but this is for your advantage, for their refusal thereof brought it sooner unto you: but if ye look to the covenant of God made with their fathers, so there are of them chosen vessels, and such as are dear unto God.

29. "For the gifts and calling of God *are* without repentance."]—For the gifts and calling of God, whereby it hath pleased him to adopt these of Abraham's posterity for his sons, and to engage himself by covenant to his seed, are inviolable, and such as shall never be reversed or repented of.

30, 31. "For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: even so have

these also now not believed, that through your mercy they also may obtain mercy."]—For as ye in times past have not believed God, and yet now upon their unbelief and rejection have obtained mercy, God graciously proffering to you those means of salvation which they refused; so it is now for the present with them: they have not believed that Gospel which ye have received, and God will make this use of it, to extend unto them in his good time the same mercy which he hath showed unto you.

32. "For God hath concluded them all in unbelief, that he might have mercy upon all."]—For God hath in his just judgment given them up both to their unbelief as the deserved punishment of their former sins, so as that he now thereupon hath fit occasion and matter for his mercy to work upon; that as all, both Jews and Gentiles, had laid themselves open to the displeasure and wrath of God, so both Jews and Gentiles are now partakers of his mercy.

33. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!"]—O the wonderful depth of God's counsel! O the infinitely rich treasures of his wisdom and knowledge! how unsearchable are the reasons of his decrees, and the passages of his executions past our tracing and finding out!

36. "For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen."]—For of him without any other motive, and through him without any help and assistance, and to him, and for his own sake alone, without all other respects, are all things: to whom be glory for ever. Amen.

XII. 1. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service."]—I do therefore earnestly beseech you, brethren, by those wonderful mercies of God, which have been now laid forth unto you, that you labour for true sanctification; and that ye do present your whole selves, souls and bodies, unto God, as wholly devoted and consecrated to his service: wherein ye shall offer a far more acceptable sacrifice unto him, than all the oblations under the law: theirs were of beasts, yours of yourselves; theirs of beasts slain, yours is a living sacrifice; theirs was as it were a brute service, yours a reasonable.

2. "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what

is that good, and acceptable, and perfect, will of God."]—And be not ye conformed to the sinful fashions and dispositions of this present wicked world: but be changed and altered from the state of your corrupt nature, by the renewing of your mind and affections; so as that ye may attain to an experimental knowledge of that which is good and acceptable, and to a clear understanding of the holy and perfect will of God.

3. "But to think soberly, according as God hath dealt to every man the measure of faith."]—But let each man think soberly and modestly of himself and of his gifts, according to that true measure and proportion of faith and other graces which God hath thought meet to bestow upon him.

5. "So we, *being* many, are one body in Christ, and every one members one of another."]—So we, being many, are but one mystical body united to Christ our Head; and are all members, not of ourselves, but of one another, as the hand or foot is not his own member, but the body's.

6. "*Let us prophesy* according to the proportion of faith."]—Let us prophesy according to the rule and analogy of that faith which is contained in the articles of our Christian belief and the holy Scriptures.

7. "Or ministry, *let us wait* on *our* ministering."]—Or any service or attendance about those things which concern the provisions of the poor saints, let him wait on that service, &c.

16. "*Be* of the same mind one toward another. Mind not high things, but condescend to men of low estate."]—Apply yourselves one to another in your affections; so as the same good opinion or respect that thou hast from another thou mayest bear unto him again. Be not highminded and proudly conceited, neither do affect ambitious aspirings; but, &c.

17. "Provide things honest in the sight of all men."]—Look carefully, as to your conscience before God, so to your honest reputation with men; and so order your ways, that ye may maintain a good fame in the world.

18. "If it be possible, as much as lieth in you, live peaceably with all men."]—It may so fall out, that it may not be possible, such as some men's dispositions are, to live peaceably with them; or such conditions of peace may be tendered as may be utterly unlawful to be accepted: but if it possibly may be, let there be no default in you, why you should not live peaceably with all men.

20. "Therefore if thine enemy hunger, feed him; if he thirst, give him drink:" &c.]—See Prov. xxv. 21, 22.

21. "Be not overcome of evil, but overcome evil with good."]—Let not thine enemy's despite so overcome thee as to move thee to impatience or malice; but let thy patience and charity be such, as that thereby thou mayest exceed his maliciousness; and, if it may be, win him to relent and acknowledge his own error.

XIII. 1. "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God."]—Let every man, of what condition soever, be subject unto magistrates and princes: for God hath set up and ordained the order of government and authority of one man over another; neither is there any institution of rule and sovereignty, nor any power of governing, which is not from God.

3. "Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same."]—Wouldest thou not then be in fear or danger of the power of sovereign authority? do that which is good and lawful, and thou shalt not only be free from fear, but shalt be sure of praise and encouragement from it.

5. "Wherefore *ye* must needs be subject, not only for wrath, but also for conscience sake."]—Wherefore ye must yield ready obedience to them; not only out of a servile fear of punishment, and care to avoid the danger of displeasure, but even for very conscience sake; because God hath so required you, and laid this charge upon your souls.

8. "Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law."]—Pay to every man that which is due to him; and be not a debtor to any man of aught but love and charitable affection, which ye ought so to pay as that ye should have more to pay: for he that loveth his brother hath fulfilled all that which the second table of the law requireth of him.

10. "Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law."]—For what doth that table of the law require, but that we should do no ill to our neighbour; implying also therein those positive duties which we owe to his good: love, therefore, in that it withholds us from working any ill to our neighbour, doth herein fulfil the law.

11. "And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we

believed."]—Which duty and holy affection, as it is ever seasonable, so now especially; since we know upon what times we are fallen; times of danger and trial: wherein it is very needful that we shake off our dulness and security, and be so much the more forward in grace and obedience, by how much we draw nearer to that goal of glory and salvation, than when we first began to believe the Gospel.

12. "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light."]—The night of our ignorance and unregeneration is now far spent, and the day of our full renovation and grace is now at hand: let us therefore cast off our sins, which are the works of darkness, and let us diligently and carefully endeavour to have our souls clad with all holy virtues of sanctification.

13. "Let us walk honestly, as in the day; not in rioting and drunkenness," &c.]—Let us behave ourselves soberly, righteously, godlily, as men that walk in the public and open view of others in the daytime are commonly careful to go seemly clad in this clear light of the Gospel, and not debauch ourselves in rioting and in drunkenness, &c.

14. "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*."]—But see that your souls be clothed, as with a garment, with true sanctification; and with the perfect righteousness of Christ Jesus, apprehended by your faith: and as for the flesh, respect and tend it as a servant and fit instrument for the soul; but be not careful to pamper it, and to fulfil the lusts thereof, as if this were your main intention: sustain it; but do not make it a wanton.

XIV. 1. "Him that is weak in the faith receive ye, *but* not to doubtful disputations."]—There are amongst you many new converts, which, though they have embraced the Christian faith, yet are but weak and unsettled: make much of such, and take them to your further instruction; but trouble them not with controversies and doubtful disputations about things indifferent, but give much scope and latitude to them in these regards.

2. "For one believeth that he may eat all things: another, who is weak, eateth herbs."]—For one believeth that, through the general allowance of God, he may lawfully eat any meat whatsoever; another, who is weak, makes scruple of eating flesh, and contents himself with feeding on herbs and roots, and such other lifeless nourishment.

3. "For God hath received him."]—For God doth indifferently accept, both of him that eateth, and of him that eateth not.

4. "Yea, he shall be holden up: for God is able to make him stand."]—Yea, he whom thou art so ready to condemn, God will mercifully acquit and uphold; for that God, whom I formerly declared to be willing, is certainly most able to bear him up against all uncharitable judgments.

5. "Let every man be fully persuaded in his own mind."]—Let every man be so fully persuaded in his own heart of the lawfulness of that which he doth, as that he find no doubting and scrupulous hesitation in doing of it; but let him grow to firm resolutions therein.

6. "He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord."]—He that regardeth and observeth one day above another regardeth it out of respect to the Lord, whose law, as he supposeth, requires and enjoins this difference; and he that regardeth not one day more than another doth this out of respect to the same Lord, who, by the liberty of the Gospel, hath freed us from those Jewish observations, &c.

7. "For none of us liveth to himself, and no man dieth to himself."]—For we are the Lord's servants; and therefore we are not in any thing to respect ourselves, but our Master: none of us liveth, or may live, to and for himself; none of us dieth to himself, but to the Lord; so as by his death, as also by his life, God is and must be glorified.

11. "For it is written, *As* I live, saith the Lord, every knee shall bow to me," &c.]—See Isaiah xlv. 23.

13. "Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock" &c.]—Let us not pass judgments of censure one upon another; but let us pass this judgment of charitable resolution in ourselves, that no man put a stumblingblock &c.

14. "I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean."]—Nothing is in its own nature unclean; for God made all things good: but in a man's conceit and opinion some creatures seem unclean; and while a man is in that mind, surely that creature is unclean to him, because his conscience riseth up against the use thereof.

15. "But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died."]—But if thy brother be so grieved and hurt as hereby to be drawn into a scandal with thy eating of that meat which he makes conscience of, now walkest thou not charitably: do not what in thee lies destroy him with thy meat, for whom Christ died.

16. "Let not then your good be evil spoken of."]—Let not that good liberty which the Gospel hath given you in these indifferent things be evil spoken of through your careless use of it.

17. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."]—For the kingdom of God, which he erects by grace in the hearts of men, doth not consist in meats and drinks and these outward observations, but in the inward virtues and good dispositions of the soul; in righteousness, and peace, and joy in the Holy Ghost.

22. "Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth."]—But thou sayest, I have faith, and knowledge of the lawfulness of these things: why may I not freely make use of them? Hast thou faith? be thankful for it: this will secure thy conscience in that which thou dost betwixt God and thee; and do thou make this use of it: but know that thou must walk in respect of others by the rule of charity: thy charity therefore is for others; thy faith for thyself: for happy is that man which is so settled by his faithful resolutions as that he condemneth not himself in that which he yieldeth to do.

23. "And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin."]—He that doubteth whether he sin in eating or not, is condemned if he eat; because his conscience is unsettled, and he eateth sinfully, because he eateth doubtfully: for whatsoever is not done in faith, and particularly even in these indifferent things, whatsoever is done with a doubtful conscience, is sin.

XV. 1. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."]—We then, that are well grounded in knowledge, and strong in resolution, ought to bear with the infirmities of our weak brethren; departing in some kind even from our own right, and not standing upon the terms of our liberty and contentment.

3. "For even Christ pleased not himself; but, as it is written,

The reproaches of them that reproached thee fell on me."]—For Christ himself, who is our perfect pattern, was so far from seeking to please himself, as that he willingly exposed himself to all the contumelies of men; according to that of the psalm, The reproaches of them that reproached thee fell upon me.

4. "That we through patience and comfort of the scriptures might have hope."]—That we might thereby be armed with patience, and furnished with strong consolations, against the evil day; and that our hearts may be established in a lively hope of the glory to come.

5. "Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus."]—Now the God of patience and comfort work in you this charitable and loving respect one towards another; according to that gracious example which we have laid before us in our Lord Jesus Christ.

So also verse 7.

8. "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers:"]—Now I say that Jesus Christ was willing to stoop so low as to refuse no service for the salvation of mankind, and particularly he graciously condescended to be as a servant to those of the circumcision, his chosen people of the Jews; that he might make good the truth of God unto them in the confirmation of those promises which were made to the fathers:

9. "And that the Gentiles might glorify God for *his* mercy; as it is written."]—As also of the Gentiles, whom he hath mercifully called, that they may glorify God in his grace and goodness to them, as it is written, &c.

12. "And again, Esaias saith, There shall be," &c.]—See Isaiah xi. 10.

13. "With all joy and peace in believing."]—With joy in the Holy Ghost: and with that happy peace of conscience which ariseth in the heart through a lively faith in Christ.

15, 16. "Because of the grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost."]—Because God hath trusted me with this great grace, and honourable (however laboursome) privilege; that I should be the minister of Jesus Christ to the Gentiles, preaching the gospel unto them; that I may there-

by offer up the Gentiles unto God, in this office of my evangelical priesthood, as an acceptable oblation to him; being sanctified, not by any legal observations, but by the inoperation of the Holy Ghost.

18, 19. "For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem," &c.]—For I will not dare to set forth myself by any faculty or worth of my own; or to mention any thing but that which Christ hath wrought by me both in my doctrine and actions, for the winning of the Gentiles to obedience: wherein, indeed, he hath wrought wonderfully, and showed his almighty power in those miraculous works which we have done through the Holy Ghost; so that from Jerusalem, &c.

20. "Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation."]—Yea, with the evidence of these signs and wonders confirming the truth of my doctrine, I have laboured to preach the gospel to those places where the name of Christ was never before heard of: not so much striving to bestow my pains where other men had planted a church before me, lest I should seem to ease myself by building upon another man's foundation: but as it is written, &c.

23. "But now having no more place in these parts, and having a great desire these many years to come unto you."]—But now having no further occasion to stay in these parts for the planting of any new churches, and having a great desire these many years to come unto you.

25. "But now I go unto Jerusalem to minister unto the saints."]—But now I must beforehand go to Jerusalem to carry thither those contributions and collections which the Grecian churches have made for the relief of the poor Christians there.

28. "When therefore I have performed this, and have sealed to them this fruit."]—After I have carefully and faithfully discharged myself of this trust which was committed unto me, and delivered this contribution to their hands, &c.

29. "And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ."]—And I am sure, that when I do come unto you, I shall bring with me unto you abundance of spiritual graces, and shall fill you with the blessings of the gospel of Christ.

31. "That I may be delivered from them that do not believe in Judæa; and that my service which *I have* for Jerusalem may be accepted of the saints."]—That I may be delivered from the rage and violence of those unbelieving Jews which are cruelly incensed against me; and that this service of mine, in bringing this collection to Jerusalem, may receive a good construction of those Jews which do believe, and be accepted of them without prejudice of my person or act.

XVI. 1. "I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:"]—I commend unto your loving respects and entertainment Phebe our sister, which hath been very helpful to the church that is at Cenchrea, and hath done many good offices to it:

2. "That ye receive her in the Lord, as becometh saints."]—That ye receive her in an holy and Christian fashion, as becometh your profession, &c.

5. "Epenetus, who is the firstfruits of Achaia unto Christ."]—Epenetus, who is one of the first converts unto Christ in the region of Achaia.

7. "Who are of note among the apostles, who also were in Christ before me."]—Who are of special note, and in high account with all the apostles; and who were famous disciples before my conversion.

16. "Salute one another with an holy kiss."]—Since I cannot be personally present, to salute you with a faithful kiss of peace and love, do ye so, as from me, salute one another.

17. "Now I beseech you, brethren, mark them which cause divisions and offences."]—Now I beseech you, brethren, to have a careful and vigilant eye upon them that cause divisions, and by that means offences, to the Church, &c.

18. "For they that are such serve not our Lord Jesus Christ, but their own belly."]—For they that are such, howsoever they may pretend Christianity, yet indeed they serve not our Lord Jesus Christ, but their own gain and profit, teaching false doctrines for filthy lucre's sake, &c.

19. "For your obedience is come abroad unto all *men*. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil."]—But as for you, the fame of your obedience and holy carriage is flown abroad all the world over; and I am therefore glad on your behalf, and rejoice in your constant repulse of these erroneous teachers:

but I would have you still go on in that holy and Christian course, and be wise to maintain that which is good, and inexpert of and averse from that doctrine which is evil.

20. "And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen."] —And the God of peace, howsoever he do for your trial suffer both false teachers and persecutors to afflict his Church, yet will shortly crush the power of Satan, and tread him under your feet.

22. "I Tertius, who wrote *this* epistle, salute you in the Lord."]—I Tertius, who was Paul's notary or scribe, to write this his Epistle to you, salute you in the Lord.

25, 26, 27. "Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: to God only wise, *be* glory through Jesus Christ for ever. Amen."] —Now to Him that is able to confirm and establish your hearts in the truth of that Gospel which I have preached unto you of Jesus Christ, according to the revelation of that great mystery of godliness which was kept secret ever since the beginning of the world, and was only shadowed out in certain dim types and figures, but now is clearly made manifest to the world, and, by the full understanding of the scriptures of the ancient prophets, upon the commandment of the everlasting God made known and published to all nations, to win them to the obedience and cheerful embracing of this holy faith, and to frame their lives and practices answerable thereunto, to God only wise, the author and fountain of all wisdom, who is only able to make us wise to salvation, be glory and praise through Jesus Christ for ever. Amen.

THE FIRST EPISTLE OF S. PAUL THE APOSTLE TO THE CORINTHIANS.

I. 1. "Paul, called *to be* an apostle of Jesus Christ," &c.]—See Romans i. 1.

5. "That in every thing ye are enriched by him, in all utterance, and *in* all knowledge;"]—That ye are in every thing richly furnished by him with all graces that may serve both for your

own knowledge and for the expression thereof to the good of others.

6, 7. "Even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ."]—Even as that promise which Christ made in testimony to the truth of the Gospel was made good and confirmed in you, who were accordingly endowed with many excellent fruits and gifts of his Spirit; so as ye were not wanting in any grace whatsoever that is requisite for you, until ye shall attain to the full measure thereof in the revelation of Jesus Christ in his second coming.

9. "God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord."]—God is most firm and constant to his own decrees and promises, by whom ye are called and graciously admitted into the communion with his Son Jesus Christ; and being therefore made one with him, your condition must needs be certain and happy.

10. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you."]—Now I beseech you, brethren, and do as it were earnestly adjure you by the sacred name of our Lord Jesus Christ, as ye love and honour that dear Saviour of ours, that ye all agree together in the truth of one and the same doctrine, &c.

12. "Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ."]—Now this I say, that ye are partially affected to your teachers, and make sides, in emulation of your respects to them: so as one says, I am for Paul; another, I am for Apollos; another, I am for Peter; and another, I am for Christ.

13. "Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?"]—What? are ye not all then for Christ? or is Christ one in Paul, another in Apollos, another in Peter? is Christ divided? is he not one in all his messengers? or why make ye mention of Paul or Peter? was Paul crucified for you, or were ye baptized into the name of Paul?

14. "I thank God that I baptized none of you, but Crispus and Gaius."]—If ye be in that mind, I thank God that I have not meddled with you this way; for I baptized none of you but Crispus and Gaius.

17. "For Christ sent me not to baptize, but to preach the

gospel: not with wisdom of words, lest the cross of Christ should be made of none effect."]—For the main errand whereupon Christ sent me was not to baptize, but to preach the Gospel: not in the pomp and vain ostentation of eloquent speech, as the false teachers affect; lest I should rather seem to gain this way than by the plain simplicity of the laying forth of the sufferings of Christ, and should by this means frustrate that plain and effectual doctrine of the cross of Christ.

18. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."]—For this homely preaching of the cross of Christ is to vain minds of carnal men, which go on securely to their perdition, no better than foolishness; but unto those that are wrought upon by God's Spirit, and are in the sure way of salvation, it is no other than the strong power of God.

19. "I will destroy the wisdom of the wise, and will bring," &c.]—See Isaiah xxix. 14.

20. "Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world?"]—Where then is the wise and learned Pharisee? where is the scribe? where is the philosopher? These all seem great knowers, and deep scholars in their kind: but hath not God made the wisdom of this world mere foolishness in respect of divine mysteries?

21. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."]—For since that the world by their natural wisdom did not, nor could, nor would know God, in that way of divine wisdom wherein he vouchsafed to declare himself; it pleased God, by this preaching of the Gospel, which the world calls foolishness, to save them that believe.

22, 23, 24. "For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."]—For the Jews look to be convinced by signs from heaven, that they may believe; and the Grecians look to be convinced and won with human reason and philosophical demonstrations, that they may believe; but we care not to satisfy either of them in their own ways; but rather we preach Christ crucified unto them: which is a stumblingblock to

the Jews, who expect a magnificent and temporal Redeemer of Israel; and unto the learned Grecians, no other than foolishness, who cannot conceive how he that is God could die, or how he that did die could redeem us; but unto them which are truly and effectually called by the inward voice of the Spirit, whether they be Jews or Greeks, the power of God to save us, and the wisdom of God to inform us.

25. "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men."]—Because that Gospel of God, which the world misnames *foolishness*, is wiser than all the deepest philosophy of men; and that plain word of his, which the world thinks to be weak and forceless, is stronger than the powerfullest arguments of men: and thus it is in a generality; whatsoever in and from God seems to savour of the least wisdom and reason, or of the most weakness, far surpasseth all the wisdom and strength of men.

26. "For ye see your calling, brethren, how that not many wise men after the flesh, not many" &c.]—Ye see, my brethren, the condition of Christianity; how that now, in this entrance of the Gospel, not many that are worldly wise and deep learned, not many mighty, &c., are called.

27. "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty," &c.]—But God hath chosen plain, simple, unlettered fishermen, to confound the great wise philosophers of the world; and God hath chosen mean, weak, and silly agents, to confound the powerful and mighty potentates of the earth.

So verse 28.

28. "*Yea*, and things which are not, to bring to nought things that are:"]—And hath chosen us that had no being at all in grace, and seemed to be but as nothing in worldly respects, even us hath he chosen, to humble and bring down those that make the most glorious appearance in the world.

29. "That no flesh should glory in his presence."]—That no man whosoever, being no better than base and contemptible flesh, should arrogate aught to himself, or boast of his parts or privileges in the presence of God.

30. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:"]—But ye are not mere flesh and blood, neither have reason

to stand upon these carnal privileges, since ye are admitted into an happy communion with God through Christ Jesus; who of God his Father is made unto us wisdom, in that by him we receive true knowledge and illumination; is made unto us righteousness, in that both his righteousness is made ours, and we are for his righteousness graciously acquitted and accepted; is made unto us sanctification, in that by his Spirit we are renewed and purged from our sins; is made unto us redemption, in that by his precious blood we are ransomed from the hands of our spiritual enemies.

31. "That, according as it is written, He that glorieth, let him glory in the Lord."]—Thus is Christ made all to us, that, according as it is written, he that glorieth might not glory at all in himself, but might glory in the Lord.

II. 1. "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God."]—And as for me, brethren, I, when I came unto you to preach the Gospel of God, did not come to you with flourishes of vain eloquence, nor with the persuasions of human wisdom and learning, as I see the false teachers do, to insinuate themselves the better into your minds.

2. "For I determined not to know any thing among you, save Jesus Christ, and him crucified."]—For howsoever I were able to know and discourse with the best of them, as having been trained up at the feet of a learned master, yet I resolved to let go all that secular skill, and so to bear myself amongst you, as if I knew nothing else in the world but Christ and him crucified.

3. "And I was with you in weakness, and in fear, and in much trembling."]—And I was amongst you in much meekness and humility; in manifold infirmities; in much awe of that great and weighty charge which I sustained; in much fear of those many and spiteful machinations of mine enemies against me.

4. "And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:"]—And my speech, both in my private exhortations and in my public preachings, was not curiously plausible, as if I would win with words of human eloquence and wit; but in plain and powerful expressions of God's Spirit, speaking in me, and working in you by me.

5. "That your faith should not stand in the wisdom of men, but in the power of God."]—That so your faith might not rest

and depend upon, or appear to be wrought by, the force of man's persuasion or wisdom, but by the mighty power of God's Spirit.

6. "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:"]—Yet let no man think it is out of our disability that we speak not in these high strains of wisdom which others so much wonder at; for both we can and do speak deep points of wisdom and divine knowledge, amongst them that are attained to a meet perfection of skill to conceive it; yet not points of carnal and secular wisdom, such as the world admires, and the great men of this world, who vanish and come to nothing, are wont to affect.

7. "But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory."]—But we speak divine wisdom, even the deep mysteries of the Gospel of God, which he hath hid from the eyes of the world; even that which concerns the salvation of man by his son Jesus Christ manifested in the flesh: which Gospel of his was ordained by him before the world was, as the means to bring us to his glory.

8. "Which none of the princes of this world knew: for had they known *it*," &c.]—Which none of the great rulers of this world, Herod, Pilate, the high priests, and the other governors of Judea knew; for had they known it, &c.

9. "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."]—But herein also hath God made good that of the prophet Isaiah; The eye hath not seen, &c. the things that God hath prepared for them that love him; and therefore these spiritual blessings, of remission of sins and salvation by Christ, are things far beyond the reach and apprehension of the eyes and ears and hearts of the men of this world.

10. "But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."]—But God hath vouchsafed to reveal them unto us by his Spirit; having, by the power thereof, illuminated our minds to see these great things of God; for the Spirit of God alone is he that doth fully know and is able to reveal them unto us: He only knoweth all things, and particularly the deepest mysteries of God's eternal counsel and proceedings with men.

11. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God."]—For as it is with men, so it is with God also: what man knoweth a man's secret thoughts, but only himself, and his own soul or spirit? even so, the secret counsels and mysteries of God can none know but the Spirit of God only.

12. "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God."]—Now this Spirit of God is that which we have received: we that are his regenerate children are partakers, not of that spirit wherewith worldly men are led and carried, but of that good Spirit which is of God; that we might, by his illumination and grace, know and apprehend the great, spiritual, and heavenly blessings of forgiveness and salvation, that are freely given to us of God.

13. "Comparing spiritual things with spiritual."]—Fitting spiritual things with plain and simple spiritual expressions, and not uttering spiritual things in a carnal and affected fashion.

14. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned."]—But the man that is merely natural and unregenerate receiveth not these divine mysteries of the Spirit of God: for they seem to be mere foolishness unto him who is nothing but flesh and blood; neither indeed can he, while he continues in that condition, know or conceive them, because they are to be discerned by spiritual eyes, which he hath not.

15. "But he that is spiritual judgeth all things, yet he himself is judged of no man."]—But he that is renewed by the Spirit of God knoweth and apprehendeth, and rightly judgeth of all these spiritual things; yet he himself is judged of no carnal man, so as that his knowledge in these divine matters can be controlled or censured by him.

16. "For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ."]—For the counsel and will of God is hid from carnal minds; so as the prophet might well ask, Who hath known the mind of the Lord, that he may instruct him? But as for us, we that be his renewed and faithful ones, we have the will of Christ clearly revealed unto us.

III. 1. "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ."]—And

I, brethren, howsoever I may be taxed and despised by some, as if I only spake unto you plain and vulgar things, must tell you that I purposely did so, that I might frame my speech to your apprehension: for I could not speak unto you as to men already regenerate, but as to carnal men; novices in Christianity, babes in Christ.

2. "I have fed you with milk, and not with meat:"]—I did therefore, as was meet, feed you accordingly with the milk of the first principles of religion, not with the strong meat of harder and higher doctrines, &c.

3. "For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men?"]—For, howsoever ye may be well conceited of yourselves, the truth is, ye are yet carnal: whereof you shall be clearly convinced by your effects; for while there are among you envyings, and strifes, and factious divisions, are ye not carnal, and carry yourselves not as Christians, but as men?

4. "For while one saith, I am of Paul; and another, I *am* of Apollos."]—See chap. i. verse 12.

6. "I have planted, Apollos watered; but God gave the increase."]—I have been the first that laid the grounds of religion amongst you, and planted the Church at Corinth; Apollos came after me, and seconded my holy endeavours with you; but it was God that gave success to both our labours, and wrought upon your hearts an increase of grace thereby.

8. "Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour."]—Now he that first planteth and he that afterwards watereth are but as one instrument or agent of the same God: their pains tend all to one end; so as ye ought not thus to divide your respects to them; but know, that if there be a difference in their labours, every man shall receive of God his own reward, according to the proportion of his faithful painfulness in his place.

9. "For we are labourers together with God: ye are God's husbandry, *ye are* God's building."]—For we are labourers under God, and together with him, in this great work of winning souls to him, and therefore cannot fail of our due reward: ye are God's husbandry, we help to till and sow you; ye are God's building, we help to rear you up.

10. "According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another

buildeth thereon. But let every man take heed how he buildeth thereupon."]—And in this spiritual architecture or building there are degrees of workmen: I, for my part, according to that measure of grace which God hath given me, as a wise masterbuilder, have, as a faithful apostle of Christ, laid the foundation of a Church amongst you, grounding you in the first principles of Christianity; and then come other teachers after me and build thereupon such further doctrines as they think meet. But let every man take heed what he teacheth and how he buildeth.

11. "For other foundation can no man lay than that is laid, which is Jesus Christ."]—For certainly as for the foundation, I know I have made sure work; I well know no man can lay any other than that which I have laid, which is Jesus Christ; on whom alone the Church of God is originally founded and built.

12, 13. "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."]—Now all the care is for the building that is erected upon this foundation, what matter or stuff it is of, and how it is laid: for what matter soever it is, whether gold, silver, precious stone, wood, hay, or stubble, certainly it will and must come to the trial: every man's work or doctrine shall appear what it is: there is a day coming which shall clearly declare it, because it shall be made manifest by the fire of God's judgment: that trial and examination of God shall discover every man's work, of what sort it is.

14. "If any man's work abide which he hath built thereupon, he shall receive a reward."]— If any man's doctrine, which he hath built thereupon, be of a firm and solid nature, such as gold and silver &c., and do therefore endure the trial which it shall be put unto, he shall receive a reward.

15. "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."]—If any man's doctrine be frivolous, like straw, or stubble, or wood, apt to be burnt up, and so be wasted in that fiery examination, he shall lose his labour in teaching it; but as for himself, because he holds and maintains the foundation, he shall be saved; but yet so as that his slight errors shall cost him dear, and undergo the sharp affliction of the just hand of God.

16. "Know ye not that ye are the temple of God, and *that* the

Spirit of God dwelleth in you?"]—Know ye not that ye are the spiritual temple of God, built by him, and consecrated to his own service; and that, as God testified his presence and inhabitation in the material temple, so the Spirit of God dwelleth in you?

19. "For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness."]—For that which the world accounts to be the only wisdom is esteemed of God no other than mere foolishness, according to that which is written, He befooleth the wise and crafty in their own wiliness and policy.

21, 22. "Therefore let no man glory in men. For all things are your's;"]—Therefore let no man glory in one man above another. For all things are yours; so as ye shall wrong yourselves in so fastidious a choice; whether Paul or Apollos, &c.

IV. 1. "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God."]—And as for us, let men account us as we are, without all flattering and partial respects, even as the ministers of Christ and the stewards or dispensers of the great mysteries of God; not as the masters or owners thereof.

2. "Moreover it is required in stewards, that a man be found faithful."]—And ye know it is a principal quality required in a steward, that he be faithful to his lord; laying forth that which is committed to him with all due care and fidelity.

3. "But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self."]—So have I done, howsoever I am censured by some emulous accusers: but I regard it not: with me it is a very small thing that I have undergone the censures of you or of any mortal man; neither need you to take this unkindly, for I tell you I myself dare not pass a rash verdict or sentence against myself, or, if I should, I weigh it not.

4. "For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord."]—For I have indeed carried myself, as near as I could, inoffensively in my ministry; neither do I know any flaw or blemish in my demeanour this way: but yet I may not stand stiffly upon mine own justification; but must leave myself to the favourable sentence of my Lord and Master.

5. "Therefore judge nothing before the time, until the Lord come," &c.]—Much less therefore do ye presume to judge of

others, before the time of the clear revelation of all things, which shall be at the coming of the Lord, who &c.

6. "And these things, brethren, I have in a figure transferred to myself and *to* Apollos for your sakes; that ye might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one against another."]—And as for these particulars, brethren, I have instanced in the names of myself and Apollos, purposely, though we have made no such challenges, nor have had such sides taken for your sakes; that ye might learn, by this example and instance of ours, not to overvalue men above that rate which is commended unto us by the written charge of Christ; and that no man be puffed up with a proud conceit of being under one teacher rather than another, or of more worthiness in himself than another.

7. "For who maketh thee to differ *from another?* and what hast thou that thou didst not receive? now if thou didst receive *it,*" &c.]—For, O vain man, whosoever thou art that vauntest of thine own excellencies or better parts, tell me who makes thee to differ from another? how comest thou to be better than others? and what hast thou that thou hast not received as of free gift from God?

8. "Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you."]—And as for you, Corinthians, I take no pleasure to see you thus affected: ye are in your own conceits full fed, and have no need of our wholesome nourishment; ye are rich in grace and virtue; yea, ye are in your own opinion already glorious kings without any help of ours: alas! I would to God it were thus with you! So far am I from envying your happiness, that I could earnestly wish ye did indeed reign over your corruptions, and were possessed of the assurance of glory and blessedness with Christ, that we might take our part and share with you in that your happy estate.

9. "For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men."]—For as for our condition, it is here no other than very miserable: for I think that God hath set and singled out us, who are his last apostles or messengers, as men destined and appointed to death in the public theatre of the world; wherein we are made a spectacle to all eyes, even to the whole world of beholders, both angels and men.

10. "We *are* fools for Christ's sake, but ye *are* wise in Christ."]—What a difference there is between you and us! we are accounted, and willing so to be accounted, fools for Christ's sake; but ye think yourselves wise in Christ; &c.

13. "We are made as the filth of the world, *and are* the off-scouring of all things unto this day."]—We are made so contemptible as the very dirt under the feet of men; and as the scrapings and parings and base offal of all creatures unto this day, cast out as loathsome and unprofitable.

14. "I write not these things to shame you, but as my beloved sons I warn *you*."]—I write not these things to shame you, by upbraiding you with your own error, but, by this touch which I have given you, to admonish and warn you of so offending.

15. "For though ye have ten thousand instructers in Christ, yet *have ye* not many fathers."]—For I do justly challenge more right in you than any other teacher whatsoever; for if you have ten thousand schoolmasters and instructers to read divine lectures unto you, yet have ye no more spiritual fathers besides myself, &c.

17. "Who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church."]—Who shall put you in mind of both my strict conversation and holy doctrine, which I propound to all the Churches of Christ.

18. "Now some are puffed up, as though I would not come to you."]—Now some take upon them, at pleasure, as if it were sure that I would not come to control them.

19. "But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power."]—And will make trial of these boasters: not of their eloquence and good words, wherein I know they excel; but of their power and evidence of the spirit, wherein I know I shall find them defective.

20. "For the kingdom of God *is* not in word, but in power."]—For the praise and glory and efficacy of the Gospel, which is the kingdom of God, doth not stand in words, but in power.

21. "What will ye? shall I come unto you with a rod, or in love, and *in* the spirit of meekness?"]—Let it be your own choice then, after what manner I shall come unto you: my carriage must be directed by your deserts and dispositions: will you, that I shall come to you with a rod of censure, to correct your exorbitances; or in love, and in the spirit of meekness, to commend

and cherish your holy proceedings and Christian carriage? I shall do either of them, as I shall receive occasion from you.

V. 1. "It is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife."]—It is brought unto me both by common and credible report, that there is a very shameful practice of uncleanness tolerated or winked at amongst you: and indeed such a one, as for the odiousness of it is not to be heard of among the very Gentiles themselves; that one should converse and commit filthiness with his father's wife.

2. "And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you."]—And ye in the mean time are taken up with your own proud contentions, and mind not the correction and reformation of so foul a crime: and are not humbled rather for such an heinous offence; nor have taken a course, that he which hath done this wickedness might be taken away from among you.

4, 5. "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."]—I have already decreed concerning this incestuous person, that when ye are gathered together in the name and with the invocation of our Lord Jesus Christ, in which assembly I will in my desire and consent and approbation be present with you, that in the power and authority of our Lord Jesus Christ this offender be cast out of the Church, and by this heavy censure delivered over into the power of Satan, not for his final damnation, but only for his temporary smart, and for punishment of the flesh, that his soul may be saved in the day of the Lord Jesus.

6. "Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump?"]—Ye, Corinthians, have no reason to pride yourselves, and to boast and glory of your estate, while ye have so foul sins amongst you: know ye not that a little leaven of sin soureth the whole lump of your Church?

7. "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:"]—Purge out therefore this old and sour leaven of offence, that ye may be a holy congregation indeed, as ye are so in profession. Ye know no leaven may be endured in the

paschal feast: behold, Christ our paschal lamb is slain and sacrificed for us:

8. "Therefore let us keep the feast, not with old leaven, neither with" &c.]—Away therefore with all the sinful leaven of our uncleannesses; and let us keep this spiritual passover, not with old leaven, neither with &c.

9, 10. "I wrote unto you in an epistle not to company with fornicators: yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world."]—I admonished you before, in another epistle, that ye should not keep company with fornicators; and I do now again second that my needful charge: yet then I did not intend to require you to avoid the company of heathenish fornicators, or of covetous or oppressive or idolatrous heathens; for then must ye go out of the world: these do so abound everywhere, that ye can meet with no other.

11. "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat."]—But now I have written unto you particularly, not to consort yourselves in the company of inordinate Christians: if any that is called a brother, or professed Christian, be a fornicator, or covetous, or an adulterer, &c., with such a one have not so much familiarity as to frequent his ordinary conversation.

12. "For what have I to do to judge them also that are without? do not ye judge them that are within?"]—As for the rest; what have I to do, to censure or meddle with them that are without the pale of the Church? is not this the power that God hath committed unto you, to judge and censure those that are within?

13. "But them that are without God judgeth. Therefore put away from among yourselves that wicked person."]—But as for those that are without, we must leave them to the censure of God. Therefore let the issue of this my exhortation and charge be this; put away from yourselves that wicked person.

VI. 1. "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?"]—Dare any of you, having a suit or quarrel against his fellow Christian, go to law before heathen judges, and not before those of his own holy profession?

2. "Do ye not know that the saints shall judge the world? and

if the world shall be judged by you," &c.]—Know ye not, that God's faithful and holy ones, which are his saints here on earth, shall have the honour one day, to be admitted to sit on thrones, in assistance of Christ, to judge the world? and if the world shall be judged by you, &c.

3. "Know ye not that we shall judge angels? how much more things that pertain to this life?"]—Know ye not, that we shall sit on judgment upon the very angels themselves; even upon those evil and apostate spirits which do now sway so much in the world? how much more should we be thought worthy to pass our judgment upon the trivial and base things that pertain to this life!

11. "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."]—But ye are now cleansed and purged from these your sins, in that ye are both justified and sanctified; justified, by the power and merits of Christ; sanctified, by the Spirit of our God, applying to you the efficacy of his passion and obedience.

12. "All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any."]—Do not think that ye may safely take your free scope and liberty in things indifferent: it is true, all things of that nature are lawful to be done, but yet they are not all meet and expedient to be done: we Christians must follow another rule, even of charity also, in the use hereof.

13. "Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body."]—It is not for you to strive about matter of meats: meat is ordained for the filling of the belly, and the belly is ordained to be the receptacle of those meats for the nourishing of the body; but they are both of a perishing and transitory condition, not worthy to take up our thoughts, and to be the grounds of contention in God's Church. But as for fornication, that is of another rank: let no man think, that, as the belly is for meat, so also the body is for fornication: howsoever that sin hath in the time of your inconversion been but of slight account, yet know now, that it is a heinous offence against God; for the body is not to be prostituted to lust, but to be consecrated to the Lord; and the Lord challenges the members of the body to be the propriety [property] of himself, who is their Head.

14. "And God hath both raised up the Lord, and will also raise up us by his own power."]—And God hath both raised up

from the dead the Lord Christ, whose our bodies are, and will also by his own mighty power raise up these bodies of ours from corruption and mortality.

15. "Know ye not that your bodies are the members of Christ? shall I then take" &c.]—Know ye not, that, by reason of that perfect union which is betwixt Christ and his Church, your bodies are the members of the mystical body of Christ? shall I then take &c.

16. "What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh."]—Know ye not, that he which is joined with an harlot in an unclean and unlawful society becomes, as it were, one body? for that which was spoken of the lawful copulation of man and wife, that they two shall be one flesh, holds also of the corruption and violation of this holy institution of God: here is an impure and sinful unity contracted in this unlawful and wicked conjunction.

17. "But he that is joined unto the Lord is one spirit."]—But he that cleaves to the Lord with all his heart, and is wholly devoted to his service, is, as it were, one spirit with God; not in essence, but in consent of will; in love; in all those graces that may make him heavenly and divine.

18. "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body."]—Flee fornication. Every sin of a man, though it defile the committer, yet leaves not a direct blemish or taint upon the body; but rather staineth the soul primarily, and the body only by relation: but he that commits this sin of fornication doth directly and immediately sin against his own body, in making it one with an harlot.

VII. 1. "Now concerning the things whereof ye wrote unto me: *It is* good for a man not to touch a woman."]—As concerning those questions which you propounded to me in your letters concerning single life and marriage, I answer thus: It were better for a man, if he could contain, not to touch a woman: the single life is very expedient, profitable, commendable, to those that are fit for it.

2. "Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband."]—Nevertheless, because every man is not able to contain, to avoid fornication, let every such man as cannot attain hereto have his own wife, and let every such woman have her own husband.

3. "Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband."]—And let every such husband, in a sober and modest manner, render unto his wife those due respects which pertain to the marriage-bed; and likewise the wife unto the husband.

4. "The wife hath not power of her own body, but the husband:" &c.]—The wife hath not power of her own body, to withhold and deny the lawful use thereof to her husband, or to impart it unto any other; but the husband only, as he is her head, hath power thereof, &c.

5. "Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency."]—Refuse not to give unto each other those dues of conjugal benevolence which ye owe one to other, being thereto required: neither do ye estrange yourselves from matrimonial conversation, except it be with consent for a time, that ye may give yourselves to the solemn exercise of fasting and prayer; and then converse together again, lest Satan take occasion and advantage by over long refraining, to tempt you to incontinency.

6. "But I speak this by permission, *and* not of commandment."]—But this that I have spoken concerning the speedy return to the use of the marriage bed, I have not said by way of command; for if any find themselves able, without danger of incontinency, longer to abstain, I impose no necessity upon them of hasting to this remedy; but only, I speak this by way of permission, out of respect to the weakness of those which are not able to contain.

7. "For I would that all men were even as I myself. But every man hath his proper gift of God."]—For I could wish that all men were even as I myself am; free from these desires, and from these troubles of a married estate: but every man must do as he may; each one hath his proper gift of God, &c.

8. "I say therefore to the unmarried and widows, It is good for them if they abide even as I."]—I say then to those that are virgins or widows, it is good for them to continue in the state of single life, as I do; and this is to be laboured for and carefully endeavoured.

9. "But if they cannot contain, let them marry: for it is better to marry than to burn."]—But if, after earnest endeavour, they find themselves not able to contain, let them use that remedy of marriage which God hath ordained: it is better for them to be-

take themselves to lawful and honest matrimony, than to burn and boil with inordinate lusts and desires.

10. "And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from *her* husband."]—And as for those that are married persons, I command them, and yet it is not so much my charge as an apostle of Christ, as it is God's own command in the law, and Christ's in the Gospel, Let not the wife, upon any pretence, voluntarily depart from her husband.

12. "But to the rest speak I, not the Lord: If any brother hath a wife" &c.]—But to the rest, that are unequally matched with infidels, I speak as an apostle of Christ, having otherwise no express charge for it, either in the law or in the words of Christ: If any brother have, &c.

14. "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy."]—For however it might seem that the infidelity or paganism of the husband makes the marriage utterly unclean, yet so doth God respect the piety of the believing wife, as that by virtue thereof the marriage is to all purposes accounted as holy, and such as whereto the benefit of the promises and privileges of believing matches doth appertain; and so also is it in the case of an unbelieving wife; else, if the marriage were unholy, the children therein begotten should be unclean also; but now they are so far holy as to be accounted, by virtue of such parentage, within the Church, and those to whom the benefit of the covenant of God belongeth.

15. "But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases:* but God hath called us to peace."]—But if the unbelieving husband or wife will needs depart, and forsake and renounce communion and matrimonial society with the party believing, let them depart; do not ye find yourselves perplexed herein. A brother or sister is not hereupon so to be held in bondage to an infidel wife or husband, as that he or she must be forced to abstain from marriage with another: for God's calling doth not enforce upon us any necessary perplexedness, but rather opens us a way to peace of conscience.

16. "For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?"]—But if the unbelieving party will abide, it is fit, by all means, for the Christian husband or wife to continue

their matrimonial conversation: for what knowest thou, O man, whether thou mayest not be a means to save thy wife, or thou, O wife, thine husband?

17. "But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches."]—And now, having only these general rules, let every one apply them to his particular use; and so walk, and behave himself, as God hath distributed his gifts unto him; and according as the Lord hath called him, either to single life or marriage, to sejunction or cohabitation. And this order I give to all churches.

18. "Is any man called being circumcised? let him not become uncircumcised."]—And as it is in the cases of marriage, so also in all other regards: is any man called in the state of circumcision of body? let him not strive to draw on the foreskin of his flesh, so as that he should seem to be uncircumcised, &c.

19. "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God."]—Circumcision is not a thing that God now regards, neither doth he regard uncircumcision: neither of these can either hinder or further us to heaven: but it is the conscionable walking after the commandments of God that God careth for.

20. "Let every man abide in the same calling wherein he was called."]—Let every man abide contentedly and quietly in that condition wherein he was called by God: not striving for a change thereof, as in hope and desire to be better esteemed of God.

21. "Art thou called *being* a servant? care not for it: but if thou mayest be made free, use *it* rather."]—Art thou called a servant? think not that this is any prejudice to thee in respect of God's acceptance: but if thou mayest be made free, make use of this favour of thy liberty rather.

23. "Ye are bought with a price; be not ye the servants of men."]—Ye are bought to an holy freedom by the precious ransom of the blood of Christ; and therefore if ye may be outwardly free, do not sell yourselves to the servitude of men; or if ye be bondmen or servants, yet be not so the slaves of men, as, for their sakes, to do that which is unworthy of your Christian profession.

25. "Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful."]—Now, as concerning virgins, whether Christian parents ought to keep them at home in an unmarried

estate, or place them forth in wedlock, I have no direct command in the law of God, which hath not seemed to take notice of any such matter as affectation of virginity: but as I am an apostle of Christ, and one that hath obtained this mercy of the Lord, to be faithful in the place wherein he hath set me, I give you this advice.

26. "I suppose therefore that this is good for the present distress, *I say,* that *it is* good for a man so to be."]—I suppose then that it is best for a man, considering the present necessity and troublesomeness of the times, to continue in a single estate.

28. "Nevertheless such shall have trouble in the flesh: but I spare you."]—Nevertheless, such as yield to marriage shall have trouble in the flesh, through the cares of their husbands or wives or children, and the many burdens and encumbrances of affairs of their family: but I desire so to favour and ease your infirmity, as that ye may be free from these molestations; neither do I urge the contrary, in case of your disposition to marriage.

29. "But this I say, brethren, the time *is* short: it remaineth, that both they that have wives be as though they had none."]—But this I say, brethren, the time which we have to live here is but short and momentary; and therefore it is not for us to suffer ourselves to be entangled or besotted with the cares nor pleasures of this life: let those then that have wives not dote upon them, and be carried away with pleasure in them, but be so affected as if they had none.

32. "He that is unmarried careth for the things that belong to the Lord, how he may please the Lord."]—He that is unmarried, and can contain, hath no secular occasions to distract his thoughts; but hath the more freedom to care for spiritual and heavenly things, how he may be approved to the Lord.

35. "Not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction."]—Not that I would force upon you a necessity of containing, and thereby cast a snare upon your consciences; but I only advise you, what, if ye can be capable of it, is fit and comely, and that estate wherein ye may more freely and without distraction attend upon the Lord.

36. "But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will."]—But if any man find it not fit to continue his daughter in the state of virginity, for that

either her age or disposition persuades the contrary; I press him not, but leave him at liberty: let him do what he will: he offendeth not in giving her in marriage.

37. "Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will," &c.]—Nevertheless, he that is resolved thus to keep his daughter unmarried, finding no necessity either in her disposition or in his own estate, but perceives, after careful deliberation and inquiry, that he hath good ground and power so to do, he doth well in it.

39. "She is at liberty to be married to whom she will; only in the Lord."]—She hath liberty to marry whom she will; but yet not in the flesh, but in the Lord; having due respect to religion, and addressing herself to this lawful remedy with modesty and the fear of God.

40. "But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God."]—But she is happier if she continue in the state of widowhood, according to my judgment: and I think that I also shall be yielded to have the Spirit of God as well as your glorious and boasting teachers.

VIII. 1. "Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth."]—Now concerning things offered to idols, I do well know the grounds of your practice: upon the invitation of your infidel friends, ye eat of their meat which hath been sacrificed to idols, and pretend your knowledge of the vanity and nullity of their false gods; so as you need not therefore forbear the meat which hath been idly and foolishly offered unto them. Let this be yielded to you: we know that we all have knowledge; but what are we the better for that knowledge which is hurtful to our brethren? yea, we are the worse; for we are puffed up with it, and out of a proud conceit neglect our weaker brethren: it were well if our knowledge were less, so that our charity were more: knowledge puffeth up, but charity edifieth.

3. "But if any man love God, the same is known of him."]—But if any man love God, and his brethren in and for God, the same man is approved and dearly respected of God: it is not therefore our knowledge, but our love, for which we are accepted of him.

4. "As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol *is* nothing in the world, and that *there is* none other God but one."]—We

know that an idol is no such thing as (it is made for) a god: it is nothing but a false image of that which is not: if it be materially wood or stone, it is formally nothing in the world: and that there is no other God but one; the rest are lewd fictions.

6. "But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him."]—But to us there is but one God, even that eternal Father of whom and from whom all things, and we amongst the rest, receive their being; and one Lord Jesus Christ, in and by whom all both being and blessings are derived from God the Father unto us and all creatures.

7. "Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled."]—But howsoever ye have knowledge to understand this, yet every man hath not: for some ignorant Christians, out of a misled conscience, thinking hereupon that there is some virtue conceived to be in the idol, eat the meat sacrificed thereunto with some kind of good respect to the idol; and so their conscience being weak is by your example defiled and drawn into sin.

11. "And through thy knowledge shall the weak brother perish, for whom Christ died?"]—And so, out of the confidence of thy knowledge, this practice of thine shall be an occasion of the perishing of thy weak brother; whose soul should be dear unto thee, as that for which Christ thy Saviour died.

13. "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."]—Wherefore, rather than I would by occasion of my meat draw my brother into an offence, I would abstain, not only from meat thus sacrificed, but from eating any flesh whatsoever so long as I should live.

IX. 1. "Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?"]—And if I could be content thus altogether to abridge myself of my liberty, how much more should ye be content to part with a little! for have not I as good reason to call for my own, and to stand upon the respects due to me, as another man? am I not an apostle? am I not a free man as well as they? have I not, though later in time, yet no less truly, seen Jesus Christ our Lord in his glorified estate, which is more than they have done, since his ascension? are not ye my converts to God?

3. "Mine answer to them that do examine me is this."]—Mine answer that I give to those that make question of my calling and apostleship is this, which I have now set down; even the success of my labours amongst you, and your effectual conversion by me.

4. "Have we not power to eat and to drink?"]—Have not we power to eat and drink upon your charge, as well as other teachers?

5. "Have we not power to lead about a sister, a wife, as well as other apostles, and *as* the brethren of the Lord, and Cephas?"]—Have not we power to lead about with us our wives, at the charge of the Church, as well as other apostles; and as well as those of them which were of the kindred of Christ; and as well as Peter? or to take the benefit of the ministration of grave Christian matrons, for our tendance and provision in our journey, as well as they?

6. "Or I only and Barnabas, have not we power to forbear working?"]—Or am I only and Barnabas excluded from the common privilege of others, and must be forced to work for our living, not expecting maintenance from you and the rest of our auditors?

7. "Who goeth a warfare any time at his own charges?"]—Is there not reason that we should live upon your cost? Is there any reason that we should labour upon our own? who goeth a warfare &c.

9, 10. "Doth God take care for oxen? or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope."]—Do ye think that in that law God's principal aim and drift was to make provision for oxen? and did not rather therein intend to give order for those which are typically the oxen of his spiritual husbandry, even those which labour in his harvest? and doubtless it was meant chiefly to us, and given for our sakes; that we, which take pains in the field and floor of God, might both hope for and receive such recompense as is meet for us.

11. "If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?"]—If we have conferred upon you spiritual blessings, and have brought you the knowledge of Christ and salvation by him, do ye think it a great matter to return unto us some poor temporal provisions of food, raiment, and meet maintenance?

12. "Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ."]—Nevertheless, we have not made use of this power and liberty of taking maintenance from you, but rather take pains, and endure want, lest occasion should be hereupon taken to hinder the passage of the Gospel.

15. "For *it were* better for me to die, than that any man should make my glorying void."]—For it were better for me to die than to lose this glory of my free and unrecompensed preaching of the Gospel amongst you, wherein I have both prevented scandal, and outbidden and shamed the false apostles.

16. "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!"]—For preach I must; howsoever, I cannot nor may not glory in this, that I preach the gospel; for I may not do otherwise; the necessity of my calling lays this duty upon me, and woe be to me if I preach not the gospel! so as this is no thank to me.

17. "For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the gospel* is committed unto me."]—If I do it willingly, I have my reward with God; but if unwillingly and grudgingly, I lose my reward; because I am, as it were, forced to my service by command: for this dispensation is committed unto me howsoever, and I must discharge it upon my peril.

8. "What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel."]—The only thing, therefore, that I can holily glory in is this, that I have preached the gospel cost free, and have not so abused my power and liberty as to be a scandal unto any whatsoever.

19. "For though I be free from all *men*, yet have I made myself servant unto all."]—Ye talk of your liberty in these indifferent things; I am as free as you, free from all men; yet have I willingly yielded to make myself a servant to all men, &c.

21. "To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law."]—To the Gentiles that are without the Mosaical law, I became in ceremonial matters as without the Law: (yet let no man tax me for a lawless man; I am not without the law of God in respect of moral duties, and do

willingly subject myself to the evangelical law of Christ;) that I might gain them that are without law.

22. "I am made all things to all *men*, that I might by all means save some."]—I framed myself and my carriage in all things to the dispositions and manners of all men, so far as I lawfully might; that by thus applying myself unto them I might by all means save some.

23. "And this I do for the gospel's sake, that I might be partaker thereof with *you*."]—And this I do out of a desire to propagate and enlarge the good success of the gospel, that I might be partaker with you of the comfort that ariseth therefrom, and the crown laid up for the furtherers thereof.

24. "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain."]—Let this also be your care and endeavour, and do ye persevere constantly therein: it is with Christians in their holy course as with runners in a race: for as in a race many run, but one receiveth the prize, so in Christianity many make a profession, and put forward to an holy conversation, but only he that persists to the end shall be saved: so run ye therefore, that ye may attain.

25. "And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible."]—And in this your holy profession be careful to abstain from all those offences which may be an hinderance unto you: ye see how wrestlers and fencers, that strive for the mastery, and praise of their art and strength, temper their diet, so as they refrain from every thing that may be harmful to them, either for the shortening of their breath or the stiffening of their sinews. Now if they do this for a garland of withering leaves, how much more should we do it for an immortal and incorruptible crown!

26. "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air."]—I therefore so run, as one that resolves to hold out to the end; I so fight, as one that would not spend one blow in vain, but as one that would be sure to strike to purpose.

27. "But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."]—And, as those wrestlers do, I diet myself accordingly; I keep under my body therefore, and bring it in subjection, by abstinence, and such other hard exercises; lest that

by any means, when I have preached to others, I myself, letting loose the reins to my own lusts, should be a castaway.

X. 1, 2. "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea;"]—Moreover, brethren, I would not that ye should be ignorant how that our Jewish forefathers in the Church of Israel were in the very same condition with us; they were under the same sacraments with us; for being all under the cloud, and all passing through the sea, they were all baptized under the ministry and conduct of Moses in the cloud and in the sea: that waterish cloud and those sea waters were as no other but those baptismal waters wherewith we are now washed in our initiation into Christ.

3, 4. "And did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ."]—And as this sacrament was the same to them and to us, so was that other also; for they did all eat the same spiritual meat with us, and did all drink of the same spiritual drink: for they drank of that water which issued from that rock, and that rock was a figure of Christ, out of whose side issued that blood which our sacramental wine now representeth.

5. "But with many of them God was not well pleased: for they were overthrown in the wilderness."]—But yet, for all this, there were many of them with whom God was displeased, notwithstanding this outward profession and participation of his sacraments: as ye may perceive by the effects, for they were overthrown in the wilderness.

7. "The people sat down to eat and drink, and rose up to play."]—The people did feast in their sacrifices to the honour of their idol, and in celebration of their solemnities did rise up to play.

8. "As some of them committed, and fell in one day three and twenty thousand."]—As they committed fornication with the Moabitish women, and were accordingly punished; there being slain of them in one day three and twenty thousand, besides one thousand before.

9. "Neither let us tempt Christ, as some of them also tempted."]—Neither let us tempt our Lord Christ with our impatience and infidelity, as some of them tempted him, by making undue trials of his power and mercy, &c.

10. "And were destroyed of the destroyer."]—And were

destroyed of the destroying angel, executing the just wrath of God.

11. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."]—Which are fallen upon the very last age of the world; so as those things which were done so long since, in the very first ages of the Church, are still warnings for us in these latest times.

12, "Wherefore let him that thinketh he standeth take heed lest he fall."]—Let no man therefore glory in his own strength, or securely presume upon his own abilities; but let him that thinks he standeth, and applauds himself in his own abilities, take heed lest he fall.

13. "There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it.*"]—Now, upon these examples of God's judgments, and the reproof of your sins, I would not have you too much dejected and discouraged; for if you have been miscarried with temptations, nothing is befallen you herein more than is incident into other men: rather have careful recourse to God, who is faithful in the performance of all his promises and undertakings, and if ye look up to him will not suffer you to be tempted above your strength to resist and overcome, but will moderate the temptation, and give you an happy issue out of it, and enable you, in the mean time, to go through with it.

15. "I speak as to wise men; judge ye what I say."]—I speak as to wise men, who do well understand the true nature and use of the Sacraments; and therefore judge ye, whether that which I speak be not just and right.

16. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"]—Is it for you, that are members of Christ and partakers of the body and blood of Christ in his holy supper, to have any thing to do with the table of idols? Look to the holy elements of both kinds: that sacred cup in the Eucharist, which we consecrate and bless, is it not that wherein we have a joint communion with Christ in partaking of his blood? The breadwhich we break in that holy supper, is it not that wherein we do both profess and have communion with Christ in a joint receiving of his body?

17. "For we *being* many are one bread, *and* one body: for we

are all partakers of that one bread."]—For we that receive this body of Christ are now not many bodies, but one body; even as the bread is of many grains made up into one loaf.

18. "Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?"]—Cast your eyes upon those Jews which hold themselves still to the Mosaical Law: are not they, while they eat of the oblations made to God, justly thereby held to be partakers of that sacrifice which is offered upon the altar unto the true God? So therefore must it needs be, that ye which eat of the meat offered to idols do by this means interest yourselves in their idolatry.

19. "What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?"]—What shall I say then? that the idol hath any power in itself to defile and pollute the creature? or that the things offered to idols do either in their nature contract any pollution hereby, or cast, as of themselves, any uncleanness upon the partaker of them? No, surely; all the pollution is in the purpose and intention of the receivers: the end and scope of these superstitious idolaters is wicked; and thereupon those that join with them in their abominable work become justly defiled.

20. "But *I say*, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils."]—For the deities of the Gentiles are no other than devils, what form soever they put on; and therefore those things which they sacrifice unto those their imagined gods are by them sacrificed indeed unto devils, not unto God: and I would not that ye should have any communion with and in the service of devils.

21. "Ye cannot drink the cup of the Lord, and the cup of devils."]—Ye therefore, who at God's table partake of the cup of the Lord, cannot, at the table of idols, partake of the cup of devils: &c.

22. "Do we provoke the Lord to jealousy? are we stronger than he?"]—Do we dare to provoke the Lord to wrath, and to a jealous indignation, at our participation with idol-gods? can we bear it out against him? will he not be sure to be revenged on us to our utter confusion?

23. "All things are lawful for me, but all things are not expedient: all" &c.]—See chap ix. verse 12.

24. "Let no man seek his own, but every man another's

wealth."]—Let no man stand upon the terms of his own right and liberty, and regard his own pleasure or profit, but carefully tender the good and welfare of others.

25. "Asking no question for conscience sake."]—Making no question of the lawfulness thereof, nor raising any scruple in thy conscience concerning it.

26. "For the earth *is* the Lord's, and the fulness thereof."]—For the earth is the Lord's, and all the creatures wherewith it is furnished; and in his right they are therefore thine, to make thy lawful use of.

28. "But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth *is* the Lord's, and the fulness thereof."]—But if any man &c., eat not; out of thy due respects to the offence of him that told thee so; and for conscience sake, upon the very same ground of that full right which thou hast in God to all his creatures, and therefore needest not to be tied to eat of any of them with offence.

29. "Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience?"]—For the conscience sake, I say, not of thyself, for thine own conscience perhaps is fully enough persuaded of the lawfulness hereof, but of that other that told thee so; who doubtless would not have spoken of it to thee, if he had not made scruple of it himself: for why should I use my liberty with scandal, so as I should be condemned by another man's conscience while I do that which he thinks damnable, though I think it lawful?

30. "For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?"]—For though I may lawfully eat of things sacrificed to idols, by the grace and privilege of my evangelical liberty receiving the good creatures of God, though abused, with thanksgiving to God the author and giver of them; yet why should I expose myself to the censures of men, and open their mouths against me, as if I were an idolater in doing it?

32. "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:"]—Give none offence to any man whomsoever, whether within the bosom of the Church or without, neither to Jew nor Gentile nor Christian.

33. "Even as I please all *men* in all *things*."]—Even as I please all men in all lawful and indifferent things, not seeking, &c.

XI. 2. "Now I praise you, brethren, that ye remember me in all

things, and keep the ordinances, as I delivered *them* to you."]—Now I praise you, brethren, that you remember all those good instructions that I gave you; and that ye observe those ritual traditions and ordinances in that form that I delivered them unto you.

3. "But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God."]—But I would have you know that there are several degrees of subjection and subordination. The woman is subject to the man, the man is subject to Christ, and Christ, as man, is subject to God the Father: and each of these acknowledges a superiority and headship in those to whom they are subject.

4. "Every man praying or prophesying, having *his* head covered, dishonoureth his head."]—This being premised, I held it requisite to admonish you of some indecent fashions that are used in the congregation by those of both sexes: for whereas covering of the head is commonly taken for a sign of subjection, and the uncovering of it a sign of power and superiority, it is contrarily used amongst you: the man, who is the superior, covers his head; and the woman, who is the inferior, uncovers it. Let me therefore tell you, every man that prays or prophesies with his head covered, disparages and dishonours himself, and casts off that sign and semblance of superiority which he should maintain.

5. "But every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were shaven."]—But every woman that taketh upon her publicly to pray or prophesy with her head uncovered dishonours herself in doing that which is against natural modesty and decency; for this bareheadedness in women is no less unfit and uncomely than if their heads were shaven.

6. "For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered."]—It is an immodest fashion in the wanton dames of Corinth, that they go abroad in public places without any veil or covering on their heads: if they will needs take up this mannish fashion of going uncovered, let them be shaven also; but if it be a shame for a woman to be shaven, as ye cannot but grant, then let her be covered.

7. "For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man."]—For a man ought not indeed to cover his head,

forasmuch as he is the superior; and in this superiority bears the glorious image of God, having none above him to control and overrule him: but the woman is but the glorious image of the man, and must acknowledge her inferiority and subjection to him.

10. "For this cause ought the woman to have power on *her* head because of the angels."]—For this cause ought the woman to cover her head, to show that she is under the power of her husband; and not to display her immodesty before the face of the very angels of God, who are, in this indecent carriage, witnesses thereof.

11. "Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord."]—Not that the man ought to insult upon the weakness of the woman, and pride himself in his own superiority; but must consider that God hath matched them together, so as neither of them can have their being without other.

12. "For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God."]—For as the woman was first made of the man, so is the man ever since conceived and born of the woman; and God is the author and maker of both.

15. "But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering."]—But if a woman have long hair, it is a glory to her, for her hair was given to her for a covering: nature itself therein pointing you to that guise and fashion which is meetest for that sex.

16. "But if any man seem to be contentious, we have no such custom, neither the churches of God."]—But if any man list to be contentious, and will rather stand upon the justification of these unseemly fashions, let it be sufficient answer for him, that we have no such customs of immodesty and indecency; nor any other of the churches of Christ: so as he shall be singular in this his opinion.

17. "Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse."]—But however I praise you in a generality of your care and obedience, yet in this particular which I am now to write of, I praise you not; that when ye meet together to celebrate the Lord's supper, ye come together so as ye are rather the worse than the better for it.

19. "For there must be also heresies among you, that they which are approved may be made manifest among you."]—For there must needs, through the wise and holy ordination of God, be

schisms, and sects, and factions among you; that thereupon there may be an occasion to try the dispositions and resolutions of men, in that those which are true hearted and conscionable may approve their fidelity in sticking to the truth.

20. "When ye come together therefore into one place, *this* is not to eat the Lord's supper."]—When ye meet therefore in this manner together, ye do not celebrate or eat the Lord's supper, as ye pretend and profess, but your own, or the feasts of Bacchus rather.

21. "For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken."]—For whereas, if ye will needs celebrate the love feasts, ye ought to meet all together, both rich and poor, and stay one for another in that love supper which you are wont to make immediately before the Eucharist; ye, contrarily, meet together the wealthiest of you, and eat your own good cheer, not expecting your poorer brethren; and so one is hungry, and another is drunken.

22. "What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not?"] —If ye have a mind to feast yourselves, and make choice of your guests, have ye not your own private houses to eat and drink in? why do ye defile the Church of God with these partial and immoderate banquets? why do ye despise and shame the poor, that have not wherewith to feast with you? &c.

24. "Take, eat: this is my body, which is broken for you: this do in remembrance of me."]—See Matt. xxvi. ver. 26.

25. "This cup is the new testament in my blood:" &c.]—See Matt. xxvi. ver. 28.

27. "Shall be guilty of the body and blood of the Lord."]— Shall be guilty of an horrible profanation of that sacred body and blood of Christ, which is in this Sacrament exhibited and tendered unto him.

29. "Eateth and drinketh damnation to himself, not discerning the Lord's body."]—Eateth and drinketh just judgment and condemnation to himself, in not considering the greatness of this mystery, and making no difference betwixt this sacred bread, which is sacramentally the body of Christ, and the other common and ordinary bread.

30. "For this cause many *are* weak and sickly among you, and many sleep."]—For these abuses of this holy Sacrament the hand of God hath been upon many of you; so as many of you are af-

flicted with divers kinds of diseases, and many of you are stricken with death itself.

31. "For if we would judge ourselves, we should not be judged."]—Be ye therefore warned hereby, and look carefully into your own hearts, and accuse and censure yourselves for these enormities, that so ye may escape the judgments of diseases and death, which else God will inflict upon you.

32. "But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."]—But when we are thus stricken with sicknesses and death, we are chastened mercifully by the Lord, on purpose that we may escape that eternal condemnation which befalls the wicked of the world.

XII. 1. "Now concerning spiritual *gifts*, brethren, I would not have you ignorant."]—Now concerning spiritual gifts, brethren, I would not have you ignorant of the nature and differences thereof, that ye may know how to value them in yourselves and in others.

3. "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost."]—Ye find this a manifest difference betwixt you and those infidels from whom ye are severed; ye Christians have the Spirit of God; they want it: and, for a trial of both, know, that whosoever speaks evil of the name of Christ, that man certainly hath not the Spirit of God, but is still an infidel; and, contrarily, no man can acknowledge and profess Christ to be the Lord, and stand out for the maintenance of this truth, but by the Holy Ghost, if not regenerating, yet at least illuminating and informing him therein.

4. "Now there are diversities of gifts, but the same Spirit."]—Now there are diversities of gifts distributed to men in the Church; but there is only one and the same Spirit that bestows them upon men.

5. "And there are differences of administrations, but the same Lord."]—And there are differences of services and functions in the Church; but one and the same Lord, to whom they are directed.

6. "And there are diversities of operations, but it is the same God which worketh all in all."]—And there are diversities of operations in the execution of those services, and in miraculous works therein wrought; but it is the same God which worketh all in all.

7. "But the manifestation of the Spirit is given to every man to profit withal."]—But these several gifts, by which the power of God's Spirit is manifested to men, are given to every man, not for his own behoof, but for the profit of others.

8. "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit."]—For to one is given the power of understanding and unfolding the great mysteries of speculative divinity; to another, the right skill of practical cases; and all by one and the same Spirit.

12. "So also is Christ."]—So also is it with Christ and his Church: he is the Head; they are the several members; and all make up but one mystical and complete body.

13. "For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit."]—This oneness of ours may well be seen in those Sacraments which are common to God's Church: for by one and the same Spirit of God, working with and by the outward elements, are we baptized into the communion of one and the same Church; whether we be Jews or Gentiles, bond or free; and ara all made partakers of the same sacramental cup, and therein of the same blood of Christ, by the working of the same Spirit.

14. "For the body is not one member, but many."]—For the body doth not consist of one member alone, but of many several limbs and parts.

23. "And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness."]—We do not despise the least or worst part of the body; yea, rather, by how much more meanness or shame there is in any part, so much more careful are we to deck it and dress it with more costly and comely ornaments.

24. "For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked."]—But God hath given us that natural instinct and inclination, so to regard the frame and temper of these bodies of ours, as to give more honour to and to take more care of those parts which are the most despicable.

27. "Now ye are the body of Christ, and members in particular."]—Now ye are that spiritual body whereof Christ is the Head: and are the several and particular limbs and members of that body.

28. "And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."]—And God hath set and appointed men in several ranks and degrees in his Church; first, Apostles; then, secondly, Prophets; both such as by revelation foretell future things, and such as can wisely and skilfully interpret the Scriptures; thirdly, pastors and teachers, &c., those that are helpers to the sick and poor; those that are skilful in government; those that are endued with diversities of tongues.

31. "But covet earnestly the best gifts: and yet show I unto you a more excellent way."]—Amongst all these, affect ye most those gifts which may make most for the edification of the Church; and regard not so much ostentation as use: and yet, behold, I am now, in the sequel, propounding to you a more excellent way than all these, even the way of charity, which is most worthy of your pursuit.

XIII. 1. "Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal."]—Though I speak in never so great variety of languages, though I speak never so excellently and divinely, and have not charity, the noise that I make is no better than that of a sounding brass or a tinkling cymbal, which fills the ear to little purpose.

2. "And though I have all faith, so that I could remove mountains."]—And though I have never so strong a faith, so as that I could remove mountains.

8. "Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be*," &c.]—Charity is a during and perpetual grace, and where it is truly rooted in the heart never faileth; whereas other gifts, and tongues, and prophecy, and knowledge, at last vanish away, &c.

9. "For we know in part, and we prophesy in part."]—For this knowledge which we now have is but weak and imperfect; and our prophesying is accordingly full of infirmity.

10. "But when that which is perfect is come, then that which is in part shall be done away."]—But when we once attain to that heavenly perfection of knowledge which we shall once enjoy in heaven, then all these our weak and imperfect apprehensions shall cease, and give way.

11. "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put

away childish things."]—Even as it is with us in our several ages: when I was a child, I spake as a child, and understood as a child, and thought as a child; but now, when that I am become a man, I meddle no more with those childish words, gestures, actions, and they are now to me as if they had never been: so shall it be with us, in that our future state of glory, compared with the present: now we are mere children in our desires and apprehensions; then we shall be of full and perfect stature: all the thoughts and conceits of this our present childishness shall then be passed and gone, and perfection of all grace and heavenly knowledge shall come in the room of them.

12. "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."]—Now all the knowledge that we have of God is dim and dark, as a man that looks in a glass sees there but the image or resemblance and representation of the thing seen, and not the thing itself; but then we shall see him clearly and immediately, even as we now see each other in the face, and not in the glass: so shall we see him then: now I know but in part; but then I shall know God in the same manner that I am known, fully, according to the capacity of a finite creature, and clearly.

13. "And now abideth faith, hope, charity, these three; but the greatest of these *is* charity."]—And now, whereas there are three main graces which we must chiefly labour for in all our lives, faith, hope, and charity, the greatest of them all is charity.

XIV. 1. "Follow after charity, and desire spiritual *gifts*, but rather that ye may prophesy."]—Follow then principally after charity; but yet also desire other spiritual gifts: but of all the rest, let it be your chief desire, that ye may be enabled by the Spirit of God to teach and declare those things which may be to the edification of the Church.

2. "For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him;* howbeit in the spirit he speaketh mysteries."]—The gift of tongues, though it be excellent, yet is not comparable with this: for he that speaketh in an unknown tongue, only God and himself understands what he saith; and therefore he speaks not to men at all, at least it is all one as if he spake not, but unto God, who understands him; although perhaps, in his own sense and understanding, he speaks of deep and high matters, and such as might be well worthy to be understood of others.

3. "But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort."]—But he that teacheth and explaineth God's will to his people, speaketh unto men; and that to singular purpose, to edify them in knowledge, and to stir them up with exhortation, and to raise them up with comfort.

6. "Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?"]—Now, brethren, if I come to you speaking with tongues, what shall I profit you? surely nothing at all; neither shall ye receive any good at all by my labours, except I speak unto your understanding by a clear revelation of God's holy mysteries on my part, and by knowledge on yours; except I speak by way of prophesying and exposition on my part, and by learning on yours.

10. "There are, it may be, so many kinds of voices in the world, and none of them *is* without signification."]—There is a number of several sounds of voices in the world, which are significant to those which are acquainted with them, but to others seem strange and useless notes; and there is no voice that can be uttered, but it is somewhere of some signification.

11. "Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me."]—Therefore, if I hear a man speak such words as whose meaning I do no way understand, I am as a mere barbarian to him that speaketh them, and he that speaks them is a barbarian to me; because we understand not each other.

12. "Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church."]—So then, forasmuch as ye Corinthians are zealously desirous of spiritual gifts, labour not so much for those endowments which may make you admired of men, as for those which may enable you to edify the Church of God.

13. "Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret."]—Wherefore let him that hath the supernatural gift of strange tongues, pray to God that he would give him ability to interpret the Scriptures, so as he may improve his tongues to the good of many.

14. "For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful."]—And as it is in preaching

so in praying also: if I pray in an unknown tongue, my will, in the general drift thereof, is devout; and the extraordinary gift of the Spirit puts words into my tongue; but my understanding is not at all benefited.

15. "What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also."]—What should I do then? I will pray with the general good intention of my will, and the language which the Spirit gives me; and I will pray with the understanding of the words wherein I pray: I will sing with a general devotion of my will, and I will sing with the understanding also.

16. "Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks?" &c.]—Else when thou shalt bless in that unknown language which the Spirit speaks by thee, how shall those that are ignorant and unlearned in that tongue, say Amen to thy prayers or thanksgivings, seeing he understands not what thou sayest?

20. "Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men."]—Brethren, be not children in your judgment and understanding, that you should childishly make ostentation of the gift of those tongues which others understand not; but in respect of an harmless simplicity and freedom from malice be ye as children.

21. "In the law it is written, With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord."]—In the Old Testament, God tells his people by his prophet Isaiah, that he would speak unto them by men of other languages; meaning the Chaldeans, whose different tongue is threatened for a punishment unto the Jews: notwithstanding which judgment, he complains that they would not hear and obey him.

22. "Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe."]—Wherefore this strange tongue was threatened as a plague to his people: there is no reason then that we should glory in that which was menaced for a judgment unto our forefathers: and these strange tongues, we know, which are now given, were intended for another use, even to be for a sign of the marvellous power of God's

Spirit, for the conviction of those that believe not the Gospel, and not so much for the benefit of those that do believe already; but prophesying or interpreting of the Scriptures serves not for infidels which believe not, but for Christians that are already converted to the faith.

24, 25. "But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth."]—But if ye all prophesy and interpret the Scriptures by course, and there come in one that believeth not, or is ignorant, he is met with and convinced by every one of you, and finds himself censured by each of you: and by this means are the secret wickednesses of his heart discovered; and he in an humble and earnest remorse on the one side, and admiration of God's gifts on the other, falling down on his face, will worship God, and report that God is in you of a truth, and speaks by you.

26. "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying."]—What then, my brethren, is to be done? when ye come together, let every one of you who is endued with any special gift make use of it to the benefit of the Church; whether he have some divine hymn or psalm, which he hath composed to stir up the hearts of the people; or whether he have some wholesome doctrine prepared to deliver unto them; or whether a revelation from God of some future occurrence necessary to be foreknown; or some interpretation of any obscure place of Scripture; let all things be so done as may most edify.

27. "If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret."]—If in your meetings there be occasion of speaking unknown tongues, let only two or three be appointed to speak by course, one after another; and let one be appointed to interpret, and render in a known tongue what they deliver.

29. "Let the prophets speak two or three, and let the other judge."]—Let those that preach and expound the Scriptures speak two or three, by course one after another, in your public meetings; and let the other preachers judge.

32. "And the spirits of the prophets are subject to the pro-

phets."]—And the spirits of the teachers are subject to the trial and judgment of other teachers; which only can and may examine those points which they deliver, whether they be consonant to the truth of God.

33. "For God is not *the author* of confusion, but of peace, as in all churches of the saints."]—All may not take upon them either to teach or judge: this were to make a confusion in the Church; and God is the author, not of confusion, but of peace; and gives by us these holy and meet orders to be observed, not amongst you only, but in all the churches every where.

35. "And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church."]—And if they have any doubts or questions to propose, let them not do it publicly in the congregation; but let them ask their husbands privately, at home: for it doth not agree with the modesty of women to speak in the public assembly.

36. "What? came the word of God out from you? or came it unto you only?"]—It is not for you, Corinthians, to stand stiffly upon your own customs and factions; or to think it fit that others should frame themselves after your example. What? were ye the first Christians? were there none before you? are there none other beside you?

37. "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you," &c.]—If there be any man which believes that he hath received the Spirit of God, and that he is a true minister of God, he cannot but acknowledge that the things which I write unto you are the commandments of the Lord, and needful and requisite to be observed.

38. "But if any man be ignorant, let him be ignorant."]—But if any man be willingly and perversely ignorant, I will not stand out in contention with him, let him be ignorant still.

XV. 6. "After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep."]—After that, he was seen of above five hundred brethren at once, in that mountain of Galilee where he had appointed to meet his disciples: of whom the greater part remain unto this day, and being yet alive can give ample witness to this truth; but some of them rest in the sleep of death.

8. "And last of all he was seen of me also, as of one born out of due time."]—And last of all he was seen of me, as one out of season, after all the rest, called to my apostleship.

9. "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God."]—For I am the meanest of all the apostles, and not worthy of that honourable title, because I persecuted the church of God; although not maliciously, but in an ignorant zeal of the law.

10. "But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me."]—But by the mere grace and mercy of God, contrary to my deservings, I am called to this station of my apostleship, and furnished with gifts and abilities to discharge it: neither was I careless in improving this mercy and goodness of God to me, for I laboured more abundantly than they all; and yet why do I say it was I that laboured? rather it was the grace of God, which both enabled me and wrought by me.

11. "Therefore whether *it were* I or they, so we preach, and so ye believed."]—But whether it were my labour or theirs, all comes to one: Christ hath been by us preached, so to have died, and so to have risen; and accordingly by you believed.

17. "And if Christ be not raised, your faith *is* vain; ye are yet in your sins."]—And if Christ be not risen, your faith should be in vain pitched upon a dead and perished Redeemer; and so ye are yet under that woful condemnation which is due to your sins; from which only the resurrection of Christ can acquit and discharge you.

19. "If in this life only we have hope in Christ, we are of all men most miserable."]—If the comforts and hopes that we have in Christ were only confined to this present life, and extended not beyond death, we were of all men the most miserable, who do willingly curb and restrain ourselves of those pleasures which others take full scope unto, and endure those hardnesses and miseries which others shift off, only in the expectation of that glory which we shall once enjoy with Christ.

20. "But now is Christ risen from the dead, *and* become the firstfruits of them that slept."]—But now, all our stay and comfort is, that Christ is risen from the dead; and is so become the firstfruits of them that sleep in death, as that the virtue of his resurrection extends unto all his that lie in their graves, and that

they by the power thereof shall necessarily follow him in rising to life.

22. "For as in Adam all die, even so in Christ shall all be made alive."]—For as in the first Adam, who was the firstfruits of all his dying generation, we all die; so in the second Adam, which was the firstfruits of those that rise from the dead, we all shall be made alive: Adam brought death upon mankind; Christ life and resurrection.

23. "But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming."]—So as all shall rise; but every man in his own order: first, Christ, who is as the first sheaf of this harvest of the resurrection, by and from which all the whole crop of the dead saints receive virtue, shall show himself, as being already risen; afterwards, they that are Christ's, who are found alive at his coming; and they that are dead in him, and in his faith and favour, shall be, upon their happy change, carried up to meet him.

24. "Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power."]—Then cometh the end of all this miserable and troublesome world, when he shall have delivered the kingdom of his mediatorship unto God the Father, and shall have vanquished and put down all the adversary principalities and powers both of earth and of hell.

25. "For he must reign, till he hath put all enemies under his feet."]—For he must, by the interest of his mediatory power, reign until he hath fully subdued all the enemies of his Church and children.

26. "The last enemy *that* shall be destroyed *is* death."]—The last enemy that shall be subdued and destroyed shall be death itself, who hath hitherto subdued and destroyed all things.

27. "*It is* manifest that he is excepted, which did put all things under him."]—It is manifest that herein God the Father excepteth himself, who did put all things under the subjection of his Son.

28. "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."]—And when all things shall be thus subdued unto the Son, as the King of his Church, God and man; then shall the Son also, to whom as Mediator the power and rule of all things is committed, and as it were dele-

gated by the Father, resign up this mediatory rule and government to his Father, who hath committed it unto him: so as he shall no more reign now as Mediator, but as God; and we shall enjoy God immediately, who shall be all in all to us.

29. "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"]—Else to what purpose is the usual but misgrounded practice of those men which are baptized for their dead friends, in a conceit of giving aid and refreshment to them in that common state of death, if they were not fully assured that the dead shall arise again?

30. "And why stand we in jeopardy every hour?"]—And why do we stand in continual jeopardy every hour for the profession of the Gospel, and particularly of the truth of the resurrection, if we were not persuaded of a retribution after our departure hence?

31. "I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily."]—For me, I protest, I swear by that joy which I take in you, as the dear children and fruit of my apostleship, which is the greatest comfort that my Lord Jesus Christ hath given unto me; that I am every day dying, ready to be offered up, for the name of my Lord and Saviour.

32. "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die."]—If, as it is the manner of men to be put to fight with beasts in their amphitheatres, so I have been put to fight with bestial men at Ephesus, and have with them been exposed to so manifest and great peril of myself, what am I the better, or to what purpose have I done it, if there were no resurrection? well might ye, profane men, then take up these atheous words of your lewd predecessors, which the prophet Isaiah hath set down, Let us eat and drink, for to morrow we shall die, and there is no further account to be made.

33. "Be not deceived: evil communications corrupt good manners."]—But for you, O Corinthians, be not ye miscarried with such godless and wicked speeches; remembering that old but true verse of the heathen poet, Evil communications corrupt good manners.

34. "Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame."]—Awake ye from the secure and dangerous estate of your former corrup-

tions to a life of grace and righteousness; and do not dare to yield yourselves over to your sins; and give not ear to those lewd suggestions of wicked and profane men: for there are some such, even amongst you who profess Christianity, that have not the true knowledge and fear of God: I speak this to your shame, who have had so powerful means to the contrary.

35. "But some *man* will say, How are the dead raised up? and with what body do they come?"]—But some man will object, and say, You speak of a resurrection; but what an impossible thing is this that you tell us! how can it be, that that body which is vanished to dust and corruption should rise again? tell us then: what body is it that shall be restored to us? for this cannot possibly be repaired.

36. "*Thou* fool, that which thou sowest is not quickened, except it die:"]—Thou fool, do but look to the grain that thou sowest: that which thou sowest doth not sprout up again, except it first corrupt and die:

37. "And that which thou sowest, thou sowest not that body that shall be, but bare grain."]—And when thou sowest, thou sowest not that ear and that corn which shall be, but bare grain, &c.

38. "But God giveth it a body as it hath pleased him, and to every seed his own body."]—But God gives it in the growing up that body or substance which it hath, according to his pleasure, and to every seed his own body; not the body of another kind of grain, nor the body of another grain of the same kind, but to every grain his own body.

39. "All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds."]—And as it is in plants, that they have their several bodies and substances which God gives them at his pleasure; so is it in those creatures which have sense and motion: there are several kinds of flesh in them: there is one flesh of men, another of beasts, &c. And even so in the resurrection, God, who hath here given a fleshly body unto men, shall then give them such a body as shall be for glorified persons.

40. "*There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another."]—There are also celestial bodies or substances, as the heaven itself, the planets, and other stars: and there are terrestrial substances, as these elements of earth and water, and

the minerals and metals therein contained; each of these have bodies of their own, differing in degrees of worth and excellency one from another.

41. "*There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory."]—And even so, in the heavenly bodies themselves, there are several degrees of glory: for there is one glory of the sun, which is the great original of light; and another of the moon, which is next to it in glory and lightsomeness; and another of the stars, which make less show than it; and amongst those stars also, one differs from another in brightness and glory.

42. "So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption:"]—So is it in the state of the resurrection compared with the present: the body as it is now is a goodly creature; but then it shall have another manner of lustre upon it: it is laid down in corruption, it is raised again in a state of immortality and incorruption.

So also verse 43.

44. "It is sown a natural body; it is raised a spiritual body," &c.]—We lay down in the grave a natural body, such as we took from our parents; earthly, dull, heavy, and such as when it was at the best needed the aid of our senses; but it is raised a body quite altered in all the qualities thereof; having put off all the grossness and cloggy substance of it, and become pure, light, and apt to motion, and as near as a body may be to the nature and qualities of a spirit: so there is a gross and natural body; and there is a body that is pure, agile, and spirit like.

45. "And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit."]—And so it is written, that the body of the first man, which was Adam, was informed and enlivened by a living and reasonable soul; but herein the second or last Adam, Christ, excelled the first, in that he gives us a spiritual life by the power of his quickening Spirit: in our natural being therefore we have a living soul, but in our spiritual we have a life-giving Spirit.

46. "Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual."]—Howbeit, our natural being was first, and then, after, our spiritual: we must first receive our elementary and natural body from Adam, ere we can receive our spiritual and incorruptible.

47. "The first man *is* of the earth, earthy: the second man *is* the Lord from heaven."]—The first Adam was formed of the earth, and therefore was of a base and earthly composition; the second Adam, which is the Lord Christ, as he came from heaven, so he hath an heavenly and glorious body.

48. "As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly."]—And according to the differences of the first and second Adam, so are they that partake of the natures of them both: as the first Adam was earthly, so those which are derived from him, and have nothing but what they receive from him, are earthly and corruptible; and as the second Adam is heavenly, so they that partake of him are heavenly and glorious.

49. "And as we have borne the image of the earthy, we shall also bear the image of the heavenly."]—And as we have been like the first Adam, sinful, mortal, and corruptible; so shall we be like the second Adam, pure, immortal, incorruptible.

50. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God."]—Now this I say, brethren, that these natural bodies of ours, consisting of flesh and blood, as they are in this base, dreggish, and drossy condition, cannot inherit the kingdom of God, &c.

51, 52. "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."]—We shall not all sleep in death, but we shall be suddenly changed to an incorruptible estate; those that shall be found alive at the coming of Christ shall be instantly so wrought upon by the power of God, that their bodies shall pass by a present alteration into an immortal and glorious condition. We shall be changed in a moment, even in the twinkling of an eye; when the last summons to judgment shall be given: for the archangel with a trumpet-like voice shall call all that are dead in their graves unto judgment, and the dead shall thereupon rise incorruptible, and those that are alive shall then undergo that change.

53. "For this corruptible must put on incorruption."]—For this corruptible body must lay down this impureness and corruption, and must, instead thereof, put on incorruption and perfect glory, &c.

54. "So when this corruptible shall have put on incorruption,

and this mortal shall have put on immortality," &c.]—Then shall be brought to pass that saying that is written in the prophet Isaiah, xxv. 8, He shall swallow up death in victory; for that death shall be fully both vanquished and destroyed, and happily triumphed over by life and immortality.

55. "O death, where *is* thy sting? O grave, where *is* thy victory?"]—And that other of the prophet Hosea, O death, I will be thy plagues; O grave, I will be thy destruction: now then may we justly insult over subdued death, and say, O death, where is thy sting, wherewith thou hadst wont to wound all creatures? O grave, where is thy victory? &c.

56. "The sting of death *is* sin; and the strength of sin *is* the law."]—It is only sin by which death hath power over us, and it is the just rigour of the Law that inflicts death upon us for sin.

57. "But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ."]—But thanks be to God, who hath given us the victory over sin, which is the cause of death; and over death, which is inflicted for sin, through our Lord Jesus Christ.

58. "Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."]—Therefore, my brethren, since ye know that there is certainly a resurrection and a day of retribution, wherein ye shall receive the reward of your good works and holy obedience; and ye cannot lose any of your hopes and labours which ye have undergone for Christ's sake, be ye therefore steadfast and unmovable, &c.

XVI. 2. "Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come."]—Upon the first day of the week, which is the Lord's day, let every one lay by him in store some such proportion of alms as he can spare out of his gettings in the week before; that this stock of your contribution may be ready to send to the poor saints at Jerusalem, and that there be no need of gatherings when I come.

9. "For a great door and effectual is opened unto me, and *there are* many adversaries."]—For I have very ample and full opportunity offered me of preaching at Ephesus, many vehement invitations, and great likelihoods of the good success of the gospel in the conversion of many: and, besides, there are many adversaries which must be opposed, silenced, and convinced.

10. "See that he may be with you without fear: for he worketh the work of the Lord."]—Do ye encourage him against the malice and mischievous plots of false teachers, for it is the Lord's work that he doth conscionably undertake and perform, &c.

15. "I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and *that* they have addicted themselves," &c.]—Ye know the house of Stephanas, that it was the first family in all Achaia that received the gospel; and that they have continued constant in that good profession ever since, and have been exceedingly forward in providing for and attending upon the saints.

16. "That ye submit yourselves unto such."]—That you give all loving and reverent respects unto such, and to &c.

17. "For that which was lacking on your part they have supplied."]—That comfort which I could not but desire, and yet could not hope for, of enjoying you all, is as in your name supplied to me by their presence.

22. "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha."]—If any man give manifest proofs of his hatred and opposition to the Lord Jesus Christ, let him be branded with the heaviest curse, and sentenced with the fearfullest degree of excommunication.

THE SECOND EPISTLE OF S. PAUL TO THE CORINTHIANS.

I. 5. "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ."]—For as in these troubles and persecutions which we endure for the Gospel, it is not so much we that suffer as it is Christ that suffers in us; and in these we abound: so the consolations which we have also are in and by Christ; and these comforts abound according to the proportion of our sufferings.

6. "And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation."]—And both our sufferings and consolations are for your good, and not only for own; for while we suffer patiently and constantly, we do herein give you an example of courageous suffering for Christ; whereby you may receive, not only present consolation, but also eternal salvation, which is effectually wrought through the mercy of Christ, in the enduring of

those your sufferings; and while we are comforted we give you a cheerful example of the joyful issue of those sufferings, and thereby help forward also your consolation and salvation.

8. "That we were pressed out of measure, above strength, insomuch that we despaired even of life."]—We were pressed exceedingly with those troubles and persecutions, even above the power of our natural strength to undergo them; insomuch as we made no account that we could escape them with life.

9. "But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:"] —But we made full reckoning of our present death as utterly inevitable, giving ourselves for dead men, that we should not trust in ourselves for any possibility of life, but in God who raiseth the very dead.

10. "Who delivered us from so great a death."]—Who delivered us from so instant and so cruel a death, &c.

11. "That for the gift *bestowed* upon us by the means of many persons thanks may be given by many on our behalf."]—That for the gift bestowed upon us, for the benefit and behoof of many, and upon the earnest prayers of many, thanks may be also given to God by many on our behalf.

12. "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward."]—Our demeanour in the world was not guided by a worldly wisdom and policy, as if we sought ourselves by the disadvantage of others: neither was our preaching taken up in the ostentation of secular philosophy and human eloquence; but set forth with the efficacy of God's grace, and simplicity of truth and holy zeal, as to all God's people, so to you especially more abundantly.

15. "That ye might have a second benefit."]—That as ye received one main benefit by my first coming, which was your conversion, so ye might receive a second benefit by my coming to you again, even your confirmation in the Gospel.

17. "When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?"]—When I therefore was thus minded, and yet did not accordingly perform it, was it out of any levity, or inconstancy and unsteadiness to my own resolutions? or do I contrive my purposes and determina-

tions out of carnal respects, that, according to the occasion of more profit or more ease, I should alter them? and that I should say and unsay at pleasure, promising and retracting, as advantage served?

18. "But *as* God *is* true, our word toward you was not yea and nay."]—But I call the only true God to witness, that neither this purpose and engagement of mine, nor any word of my preaching amongst you, hath been false, double, variable, deceitful.

19. "For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Sylvanus and Timotheus, was not yea and nay, but in him was yea."]—For the Son of God, Jesus Christ, &c., was so preached to you by us, as, with one ever firm and constant asseveration of the truth by us delivered concerning him, we did not vary our note, one while affirming that of him which another while we denied; but we ever continued unmovable and unchangeable in the same doctrines.

20. "For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us."]—Otherwise, we should not have faithfully delivered this holy errand that is committed to us: for certainly all the promises of God in the Gospel (which are the matter of our message) are in him fully and immutably performed, and so are proclaimed and justified to the world by us, unto the praise and glory of God.

21. "Now he which stablisheth us with you in Christ, and hath anointed us, *is* God."]—Now he that doth confirm and establish both you and us in the faith and profession of his undoubted truth of Christ our Lord, and in an unchangeable and unremovable adherence to him, and who hath anointed us with the precious oil of his spiritual grace, is God only.

22. "Who hath also sealed us, and given the earnest of the Spirit in our hearts."]—Who hath also sealed us up for his; and as it is wont to be done in bargains, that the earnest given in hand binds the contract, so hath he made our salvation sure, by giving to us beforehand the earnest of his Spirit in our hearts.

23. "Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth."]—Moreover, I call God to bear witness with my soul of the truth which I affirm, and to take punishment upon my soul if I affirm aught but the truth, that only out of respects to you I forbore to come as yet to Corinth, lest, finding matters amiss and yet unreformed, I should

have been forced to use my apostolical authority amongst you in such severity as would have seemed very harsh unto you.

24. "Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand."]—But, when I speak of sparing you, let no man think that we meant ever so to take upon us as if we would be imperious, and overrule you in matter of faith and religion at our pleasure; but only, that we would endeavour your reformation, and therein be helpers forward of your joy: as for your faith, it is not either in our will or in our power to shake or stir it; for that is it whereby ye do and must stand, so as it neither is nor can be subject to the command or alteration of men.

II. 5. "But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all."]—But if any man have caused grief, as indeed that incestuous man hath done, he hath not grieved me alone, but many of you also with me; that I may not have reason to charge you all with the blame or suspicion of bearing with that foul crime.

6. "Sufficient to such a man *is* this punishment, which *was inflicted* of many."]—Since he hath been censured, according to my order, and hath professed his serious repentance, let this punishment or censure be sufficient, which was inflicted upon him publicly in the congregation.

10. "To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* in the person of Christ."]—And as I before wrote to you, that my spirit consented together with you in the excommunicating of this offender; so now I do profess my concurrence with you in his absolution and remission: as ye do therefore forgive him, so do I also; and in this forgiveness of mine I have respect to you, and do it for your sakes sincerely; as in the presence of Christ, so in the name and person of Christ, who hath committed this authority unto me.

11. "Lest Satan should get an advantage of us: for we are not ignorant of his devices."]—Both you and I must thus release him, lest Satan should get an advantage of us by overwhelming the sinner with despair, and by prevailing against us in our too much austerity and uncharitableness; for we are well acquainted with the subtle devices of that great and cunning adversary.

12. "And a door was opened unto me of the Lord."]—An

opportunity was offered to me by the Lord, in the great readiness and forward desires of the hearers.

13. "I had no rest in my spirit, because I found not Titus my brother."]—I was much grieved and troubled in my soul for that I met not with Titus my brother, by whom I made account to hear of your estate, &c.

14. "And maketh manifest the savour of his knowledge by us in every place."]—And casteth abroad the sweet perfume or savour of the knowledge of God by our preaching in every place; so as the world is as it were filled therewith.

15. "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:"]—For we by our preaching are as a sweet and acceptable perfume in the nostrils of God; casting abroad and spreading the fragrant savour of Christ all the world over; graciously accepted of God, howsoever we speed with men; since he doth not judge of us by the event, but regards and crowns our conscionable labours, whether they light upon them that are saved or on them that perish.

16. "To the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who *is* sufficient for these things?"]—To the one we are as a deadly savour, by reason that their corruption turns this wholesome and saving Gospel into poison, and thereby makes our preaching an occasion of their destruction; to the other we are a sweet and comfortable savour, giving both the life of grace here to those that receive our Gospel, and of eternal glory hereafter: so as this employment is noble and great, and of exceeding importance; and how few are there that are fit and able to discharge it!

17. "For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ."]—As for us, blessed be God, he hath fitted us for it: for we are not as many, who do corrupt and adulterate the word of God, mixing it with their own fancies, and preaching it plausibly and covetously, so as they may humour others and advantage themselves; but we have preached the pure and sincere word of God unto you, and that with truth and uprightness of heart, as in the sight of God, by the direction and authority of Christ.

III. 2. "Ye are our epistle written in our hearts, known and read of all men."]—Ye, O ye converted Corinthians, and your whole Church, are as a large epistle of commendations, written

in the testimony of our conscience, which knows all our effectual labours among you, sent forth to all the world in our behalf, well known and read of all men.

3. "*Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God;" &c.]—Forasmuch as ye are manifestly declared to be Christ's epistle, written by our ministry; in that both Christ is written in you by us, and that also Christ by our preaching hath written the blessed characters of his grace in you; not with ink, but with &c.

5. "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God."]—And such trust and confidence have we, through Christ, in our God, that we are bold thus to boast of this work of God in you, and the efficacy of our ministry amongst you.

6. "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."]—Who hath made us able ministers of the new testament: but not of the outward and bare sound thereof, or of that dead letter wherein it is expressed and written; but of that inward virtue of the Spirit of God, which, through the blessing of God, worketh with the vocal sound of the Gospel: for the outward expression, being separated from the inward power of the Gospel, occasions the death of the soul: it is the inward grace of the Spirit, working with the letter and sound of the Gospel, that gives a true spiritual life unto the soul.

7, 8. "But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away: how shall not the ministration of the spirit be rather glorious?"]—But if the old Law, which threateneth and bringeth death with it, which was written and engraven in tables of stone, were delivered with such glory, as that the children of Israel could not look stedfastly upon the face of Moses for the shining glory of his countenance, which glory was but temporary, and vanished away with the face itself; how shall not the ministration of the Gospel, which is accompanied by the Spirit of God, and gives life to the receivers, be much more glorious?

So also verse 9.

10. "For even that which was made glorious had no glory in

this respect, by reason of the glory that excelleth."]—For even that glorious delivery of the Law, and that shining face of Moses, had no glory at all in it, if it be compared with that excellent glory of the Gospel, and of the apostolical function.

11. "For if that which was done away *was* glorious, much more that which remaineth *is* glorious."]—For if that Law, and that shining brightness, which was transitory, and is done away, were glorious, how much more glorious must that needs be which is to remain for ever, viz. the gospel and the ministry thereof!

12. "Seeing then that we have such hope, we use great plainness of speech:"]—Seeing then that we have this confident assurance of the dignity of our function, and the sovereign power of the Gospel, we do with much freedom and resolution preach this Gospel to you.

13. "And not as Moses, *which* put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished."]—And we do not make ourselves like Moses, who put a veil over his face, that the eyes of the Israelites could not have their full scope to look at that bright lustre of his face, which is (and was soon after to be) abolished.

14. "But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ."]—But this was done in a figure; for as their eyes were thus hindered from seeing the glory of Moses' face, so the eyes of their minds were dim, yea, blinded, that they could not see the end of the Law; and still until this day the same veil of ignorance continues unremoved: for in reading of the Old Testament, they have not the power of seeing him who was prefigured and shadowed out thereby; which veil is only done away by Christ, as in whom all things were fulfilled, and by whom the clear light of knowledge is given unto the soul.

15. "But even unto this day, when Moses is read, the vail is upon their heart."]—But even to this day when Moses is read, this veil of ignorance and unbelief is betwixt their hearts and his face.

16. "Nevertheless when it shall turn to the Lord, the vail shall be taken away."]—Nevertheless when that heart of theirs shall be turned to the Lord, then shall the veil be taken away by the gracious illumination of God's Spirit; and they shall then see Christ clearly laid forth in Moses.

17. "Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty."]—Ye heard of a spirit as ye heard of a letter; now the Lord is that Spirit which gives life unto the letter of the Gospel, and where this Spirit of the Lord is, there is liberty and freedom from the bondage of sin and Satan, and a bold and confident access to the throne of grace.

18. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord."]—But we all, as being in a better case than Moses, do with an open face behold the glory of the Lord; and as a glass which is set against the sun receives the beams thereof, so do we take in glory from God in one degree after another, till we be fully changed into his glorious image, and made like unto him; which is wrought in and upon us by the Spirit of the Lord.

IV. 1. "Therefore seeing we have this ministry, as we have received mercy, we faint not;"]—Therefore seeing we have so excellent and noble a ministry or function, as God hath highly honoured us and showed mercy to us in vouchsafing to call us thereunto, so we go courageously forward in the careful discharge thereof, and faint not.

2. "But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God."]—But have renounced all the sly and secret dishonesties of hypocrisy, not craftily seeking our own advantages by indirect means in our preaching the word of God, but in plain and open truth and sincerity labouring to be approved of every man's conscience in the presence of God.

3. "But if our gospel be hid, it is hid to them that are lost:"]—And so clearly and faithfully have we laid Christ open before you in our preaching, that if there be any man to whom our Gospel is yet hid, it is a fearful sign of that man's reprobation and perdition.

4. "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."]—And that he is one of those unbelievers, whose minds Satan, who is the god of this world, hath blinded; so as that, through their own obstinacy and his suggestion, the light of the glorious Gospel of Christ, who is the perfect and living image of God the Father,

appears not unto them; but by the just judgment of God is kept from their eyes.

6. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ."]—That God, which in the first creation brought the light out of darkness, now that the world was all covered with darkness of ignorance, brought the light of his Gospel into it, and hath shined in our hearts, to give us thereby a true and clear knowledge of the glory of God in and by the means of Jesus Christ.

7. "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."]—But this goodly and rich treasure of the Gospel is by him put into us, that are but base, brittle, earthen vessels; that there may no part of the praise of the excellent power and virtue thereof be cast upon us, but all may be, as it is due, ascribed to God alone.

8. "*We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair."]—We are afflicted on every side, yet not overpressed and distracted therewith.

10. "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body."]—Always imitating in our very bodies the example of the sufferings and dying of our Lord Jesus; that once our now mortal bodies may be conformable to his in everlasting glory and the life of blessedness and immortality.

So also verse 11.

12. "So then death worketh in us, but life in you."]—So then we are continually exposed to death, while ye live quietly, out of the danger thereof, and provide for your life and safety.

13. "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak."]—We having the same faith that David had, wrought in us by the Spirit of God, can say, as he did, I believed, and therefore have I spoken: upon the same grounds then that he had, we also believe the performance of all God's promises to us, and therefore we do boldly profess and preach the truth of the Gospel.

15. "For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God."]—For all, both our sufferings and deliverances, are for your sakes; that the abundant grace of God, which shows it-

self in both these, might win so much more glory to God, for that so many are interested therein, and shall return their praises and thanksgivings to him for his mercy to us.

16. "For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day."]—Upon which assurances we go on cheerfully in our ministry, and faint not: for though our body decay and languish, by reason of our many pressures and afflictions, yet our spirit gathers strength and resolution every day more than other.

17, 18. "For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal."]—Forasmuch as we know that this light affliction, which we suffer here for the short moment of this present life, shall be recompensed, through God's mercy, with an incomparably and inconceivably more excellent and eternal measure of glory, and helps us forward towards the attainment thereof: while we cast not our bodily eyes upon these outward things that are seen, but the eyes of our souls upon those spiritual and invisible excellencies: for all these things which our bodily eyes can see are temporal and transitory, but those invisible things which our souls see are eternal.

V. 1. "For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."]—For we know that if this earthly body of ours, wherein the soul sojourns some while as in a tabernacle of clay, be once dissolved, we have a glorious mansion prepared for us, and built by God; even an house made only by the infinite power and goodness of our Creator, which is eternal in the heavens.

2. "For in this we groan, earnestly desiring to be clothed upon with our house."]—For in this frail tabernacle of our body, we live in continual sighing and groaning; earnestly desiring, if it might be, that in this state of our bodies we might, without the pain of a dissolution, be clothed upon with the life of glory and immortality.

3. "If so be that being clothed we shall not be found naked."] —If at least we be found at the coming of Christ clothed with these bodies of ours, and not despoiled of them before by death.

4. "For we that are in *this* tabernacle do groan, being bur-

dened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."]—For we that are in this tabernacle of our bodies do sigh and groan, being burdened with this lumpish and earthen load of our flesh: not for that we would be unclothed and stripped of them; but in a desire that, being clothed with them, we might have glory put also upon us; that as we are clothed with them, so they may be clothed with glory; that so mortality might withouta ny sensible pain be swallowed up of life.

5. "Now he that hath wrought us for the selfsame thing *is* God, who also hath given unto us the earnest of the Spirit."]—Now he that ordained and wrought us to this blessed condition is only God; who hath also given us beforehand the earnest of his Spirit, to assure us of the full accomplishment of his good promises to us.

6. "Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord."]—Therefore, howsoever nature is ready to shrink at the thought of dissolution, yet we are confident always to undergo it cheerfully and resolutely; knowing that our life is in this case a true pilgrimage, in that while we are present in this body of ours we are absent from the Lord: we do indeed account our body to be our home; but it is a short, uncertain, imperfect, and miserable home: it is heaven that is our true country and home, as being our Father's house; while then we are in this home of our bodies we are away from our glorious home, and from the Lord, who is the Owner and Maker of it.

7. "For we walk by faith, not by sight:"]—For we do only now by our faith enjoy God, but are as strangers yet in regard of our present sight and fruition of him:

8. "We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord."]—We are, I say, confident to undergo our dissolution, and willing rather to be freed and delivered from our body, and to be present with the Lord, than to be still in the body and absent from God.

9. "Wherefore we labour, that, whether present or absent, we may be accepted of him."]—Wherefore we labour, that whether we live or die, whether our souls be present in our bodies or separated from them by death, we may be graciously accepted of him.

11. "Knowing therefore the terror of the Lord, we persuade

men; but we are made manifest unto God; and I trust also are made manifest in your consciences."]—Knowing therefore the terror of this dreadful judgment, and the awfulness of that Lord who shall appear in it, we persuade men to a consionable fear and obedience: and for us, we are careful to be approved of God in our sincerity and faithfulness to him in our ministry; and I trust also, ye yourselves, in your own consciences, cannot but allow and give testimony thereof.

12. "For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them" &c.]—But we speak this to give you occasion rather to rejoice and boast on our behalf, that you may have somewhat to answer those false apostles which make a show of joy and confidence, but indeed have no truth thereof in their hearts.

13. "For whether we be beside ourselves, *it is* to God: or whether we be sober, *it is* for your cause."]—Neither let any man censure us for this our gloriation, as if we were over carried beyond the bounds of discretion, or as if this zeal and boasting savoured of some kind of madness: for if we be thought to be beside ourselves, it is for our fervent love to God and his gospel that we are so reproached; and if we be sober, it is for your cause, that we might give an example of meekness unto you.

14. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:"]—For the wonderful and infinite love of Christ, wherewith he embraced mankind, offers an holy force and violence unto us; because we do thus rightly and justly judge that we were all dead and lost by reason of our sin; otherwise, that only and dear Saviour of ours would not have died for all:

15. "And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."]—And withal that his purpose of dying for all was this, that they which live by the power and efficacy of his death, should not live unto themselves any more, but unto him, and for his glory and advantage, who died for them and rose again.

16. "Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more."]—Wherefore henceforth we do not respect and esteem any man for these outward and fleshly regards of honour, or wealth, or parentage, or the like: yea, if heretofore

we have boasted of Christ for any fleshly respects or interest, as that he was of the same city, country, kindred with us; yet henceforth we stand no more upon these points, but rather boast ourselves of him in spiritual regards, as our Redeemer, as our gracious and allsufficient Mediator, interceding for us in heaven.

17. "Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new."] —Therefore if any man do challenge to have any right in Christ, or any station in his spiritual kingdom, let him be a new creature, renewed by the grace of his Spirit. All the old outworn conditions of our sinful nature, and the appendances thereof, are now gone and past: all things that are in us are now become new by the power of regeneration.

18. "And all things *are* of God, who hath reconciled us to himself."]—And all things are thus renewed by the power and grace of God, who hath reconciled &c.

19. "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them."]—God was in Christ, as the Father in the Son, reconciling the world to himself by Christ the Son; by his full satisfaction so doing away their sins, as that he imputes them not to the penitent, to the believer, &c.

21. "For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him."]—For he hath made him who knew no sin to undergo and satisfy in our stead, that wrath which was due to our sin, that we might be made partakers of his righteousness before God, by the merciful imputation thereof unto us.

VI. 2. "I have heard thee in a time accepted, and in the day of salvation" &c.]—See Isaiah xlix. 8.

6. "By the Holy Ghost, by love unfeigned,"]—In the good improvement of all those spiritual graces which ye have received.

7. "By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left."]—Let us bear ourselves as the ministers of God, in rightly delivering to his people the word of truth without mixtures of our own fancies; in the zealous maintenance of that truth by our utmost endeavours, and by that power of working miracles which God hath given to us in all righteousness; which, like a complete armour, may compass us about and defend us, both from the dangers of the temptations of prosperity on the right hand, and of adversity on the left.

11. "O *ye* Corinthians, our mouth is open unto you, our heart is enlarged."]—O ye Corinthians, we do by all means desire to express the good affections that we bear towards you: our hearts are enlarged towards you in all affectionate love and holy desires of your good.

12. "Ye are not straitened in us, but ye are straitened in your own bowels."]—It is no strait or narrow room that ye take up in our hearts: ye have full scope there; and if ye think otherwise, surely the straitness is in your own breasts, that ye will not conceive sufficiently of our kind and hearty disposition towards you.

13. "Now for a recompense in the same, (I speak as unto *my* children,) be ye also enlarged."]—In requital of this Christian and fatherly affection of ours to you, be ye also, as spiritual children, alike lovingly affected towards us.

14. "Be ye not unequally yoked together with unbelievers."]—Out of this tender love and care of mine, I do advise and charge you that ye do not make so unequal matches for yourselves as to join yourselves in marriage with infidels, &c.

VII. 1. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."]—Having therefore received such gracious promises of God's presence and fatherly respect to us upon our separating from infidels, and refraining from all communion with them, let us accordingly cleanse ourselves from all filthiness both of soul and body; not only keeping our consciences free from those heathenish pollutions, but our bodies also from consorting with them; making up our perfect holiness every way in the fear and obedience of God.

2. "Receive us; we have wronged no man, we have corrupted no man."]—Let not your hearts be any way estranged from us; we have done no wrong to any man: if we have been sharp and severe in taxing that crime which was tolerated amongst you, it was but just, that we said and did in it, &c.

3. "I speak not *this* to condemn *you:* for I have said before, that ye are in our hearts to die and live with *you*."]—I do not say this as if I meant to lay any accusation upon you, that you have conceived such an injurious suspicion of me: for I have before professed how sincerely I love you, and how fervently and constantly; even so as I could be content, not only to live with you, but to die for you also.

5. "Our flesh had no rest, but we were troubled on every side;

without *were* fightings, within *were* fears."]—We were extremely pressed both with inward and with outward afflictions: without, we had bickerings with the enemies of the Church, Jews, Gentiles, false teachers; within, we were disquieted with fears of the miscarriages of our weak brethren, and the danger of the success of our adversaries.

7. "And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me."]—And not by his coming only, but by the report and sight of those many and great consolations which he received in and from you; when he informed us of your earnest desire to be approved of us, your mourning for this just cause of scandal, your fervent affection towards me, &c.

8. "For though I made you sorry with a letter, I do not repent, though I did repent."]—For though I did grieve you with that sharp letter that I wrote unto you, yet now I am not sorry for it, although I was sorry to think how much you would be troubled therewith, &c.

9. "Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner."]—Now I rejoice, not for your sorrow, but for the good issue and success of that sorrow of yours; that it was the occasion of the reforming of that fault whereof I complained, &c.

10. "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death."]—For godly sorrow worketh a repentance never to be repented of, yea to be joyed in; such a repentance as leads to eternal salvation: but worldly sorrow doth but dry the bones to no purpose, and, if it be suffered to prevail over the heart, ends in despair and death.

11. "For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation."]—For, behold, this godly sorrow that my letter occasioned in you, what good effects it hath wrought in you, what carefulness to redress this crime, what apologies for yourselves, of your hearty detestation of the fact, yea what indignation at so foul an abuse, &c.

12. "*I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you."]—I did it not so much for

any particular man's cause, either the offender's or any other party wronged; but that I might hereby give a proof to you of that exceeding great care that I have of your good in the sight of God, and that you might be sufficiently by this means assured of it.

14. "But as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth."]—For as all that we spake to you concerning Titus is well approved by you to be true, even so all those holy boasts that I made of you to Titus are by him found to be truth.

15. "How with fear and trembling ye received him."]—With what reverence and awe of his ministry ye received him.

16. "I rejoice therefore that I have confidence in you in all *things*."]—I rejoice therefore that I find so good reason to be confident of your well-doing in all things.

VIII. 2. "How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality."]—How God hath blessed and honoured the churches of Macedonia with a double grace: both with much cheerfulness and joy, in their great trials of afflictions; and with a rich liberality and contribution to the necessity of other saints, notwithstanding their own deep poverty.

5. "And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God."]—And this they did far beyond our hope: first giving themselves over to the Lord, and then yielding themselves to be swayed and disposed of by our ministry according to the will of God.

6. "Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also."]—Insomuch as we desired Titus, that, as he had begun to move you for your liberal contribution to the same purpose, so that he would follow it home and finish so good a work amongst you.

7. "Therefore, as ye abound in every *thing*, *in* faith, and utterance, and knowledge, and *in* all diligence, and *in* your love to us, *see* that ye abound in this grace also."]—Therefore, as ye abound in every other grace and virtue, in faith, and a zealous expression of it, &c., so also that ye abound in this liberal alms for the relief of other churches that are now pinched with want.

8. "I speak not by commandment, but by occasion of the forwardness of others."]—I do not lay any imperious command upon you to do thus, but I move and solicit you to it upon occasion of others' forwardness, &c.

10. "Who have begun before, not only to do, but also to be forward a year ago."]—Who have begun a year ago, not only to do something, but to profess your forwardness to do more, and to undertake a large collection for this use.

12. "For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not."]—For God measures our alms according to the mind of the giver: if there be first a willing mind, it is accepted of him, though it be never so small a gift; for he requires us not to give that which we have not, but what we have, and in that proportion that we have: and accordingly accepts of what we thus give.

14. "That their abundance also may be *a supply* for your want: that there may be equality."]—That their abundance, when occasion shall be hereafter given, may, in way of requital, supply your wants; that so there may be a just equality of the gift and the retribution.

15. "As it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack."]—According to equality of proportion, which was in the gathering of the manna in the Law: he that had gathered much had nothing more than his fellows in the sharing of it, and he that gathered little had no less than they.

18. "And we have sent with him the brother, whose praise *is* in the gospel throughout all the churches."]—And we have sent with him that brother of ours, even Barnabas, which hath taken much pains for the planting and promoting of the gospel, and hath justly won great estimation amongst all the churches.

19. "To travel with us with this grace, which is administered by us to the glory" &c.]—To travel with us, and to carry this contribution which is raised by us to the glory &c.

20. "Avoiding this, that no man should blame us in this abundance which is administered by us:"]—I have sent Titus and Barnabas for this purpose, that I might hereby take away all suspicion of retaining to myself aught of that abundance of money which we have procured for this needful relief.

21. "Providing for honest things, not only in the sight of the Lord."]—Wherein we were careful to take that course which might clear our reputation both before God and men.

22. "And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you."]

—And we have sent with them Titus our brother, whom we have oftentimes, &c., but now much more officious in this service, upon that confidence which he sees I have in you, as knowing that you will not frustrate my hope and assurance.

23. "*They are* the messengers of the churches, *and* the glory of Christ."]—They are the messengers sent for this purpose by the churches, and such as by whom Christ hath been much glorified.

IX. 4. "Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting."]—I have often boasted of your liberality in my speech with them of Macedonia: be ready therefore with your contribution; lest haply, if they of Macedonia should come with me to you, and find you unprepared, both we, that have boasted, and ye, of whom we have boasted, should be ashamed, &c.

8. "And God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work:"]—Neither do ye, in this your liberal contribution, make doubt of your own want, which may follow hereafter; for be ye assured, that God, for whose sake ye give it, is able to furnish you with abundance of these and all other blessings; that ye always being all-sufficiently supplied by him, may, upon every occasion, give liberally to every good work.

9. "As it is written, He hath dispersed abroad; he hath given to the poor:" &c.]—See Psalm cxii. 9.

10. "Now he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness."]—Now I beseech that God, who is wont to requite abundantly all the good works of our beneficence, and to furnish the sower both with seed and increase, that he will provide liberally for you; and give you a plentiful harvest of the seed which is thus sown by you; and multiply to you the fruits of this your just liberality.

15. "Thanks *be* unto God for his unspeakable gift."]—Thanks be to God for that grace of Christian bounty towards others which he hath bestowed upon you; which is a gift of unspeakable value, and worthy of all thankful acknowledgment.

X. 1. "Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent am bold toward you:"]—I have spoken to you for the poor; and now I solicit you for myself: I beseech you there-

fore, who might seem to have power to command, not by aught in me, but by the meekness and gentleness of Christ our Saviour; even I Paul beseech you, whose presence, as my adversaries say, is mean and contemptible amongst you, howsoever in my absence I take upon me to deal roundly with you:

2. "But I beseech *you,* that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh."]—But I beseech you, that ye will so order the matter, that I may not have cause, when I am present, to make use of that bold and free severity against you which I purpose to use against some envious detractors, which think and speak of us as if there were nothing in us but what they see; as if we used worldly craft and policy to get an hand over you.

3. "For though we walk in the flesh, we do not war after the flesh:"]—For though we do indeed live in the flesh, and are clothed about with this earthly body, yet we do not live carnally, nor make use of carnal and indirect means to advantage ourselves.

4. "For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;"]—We have indeed a warfare in hand, and we have weapons which we do and must employ in it; but as the warfare, so also the weapons which we use are spiritual, not carnal: we do not think to prevail by secular power and dignity, but by the mighty power of the Gospel, which is able, through the cooperation of God, to pull down the strongest holds of flesh and blood.

5. "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;"]—Casting down all the vain and wicked imaginations of the heart, and that proud ostentation of secular wisdom and knowledge that exalts itself against the true and saving knowledge of God, and bringing every thought of man's heart into an holy captivity, to be submissly obedient and conformable to the will of Christ.

6. "And having in a readiness to revenge all disobedience, when your obedience is fulfilled."]—And having in a readiness to take just revenge upon the disobedience of those persons, who, after their submission to the Gospel, have run out into outrageous offences; whom we shall accordingly censure, after that ye have so fulfilled your obedience to our admonitions, that there may no exception be taken at our forbearance of you.

7. "Do ye look on things after the outward appearance? If

any man trust to himself that he is Christ's, let him of himself, think this again, that, as he *is* Christ's, even so *are* we Christ's."] —Do ye judge of things according to their outward appearance? The false teachers make a fair flourish: I go simply to work: Do ye judge of them and me as we seem? Your false apostles brag of their interest in Christ; that they have seen him, and pertain to him: but if any man make these boasts of himself, let him learn to know, that he hath not, neither can have, more right in Christ, nor more relation to him, than we have.

9. "That I may not seem as if I would terrify you by letters."] —But I will not speak much of this our authority, lest I should seem, as they accuse me, to speak big in letters, and to terrify you with the threatenings of my power.

10. "For *his* letters, say they, *are* weighty and powerful; but *his* bodily presence *is* weak, and *his* speech contemptible."]—For his letters, say they, are full of great authority and imperiousness, but his person is weak and mean; neither promising nor performing aught; and his speech is plain, homely, contemptible.

11. "Let such an one think this, that, such as we are in word by letters when we are absent, such *will we be* also in deed when we are present."]—But let such a one know, that he shall find he hath mistaken us: for he shall well understand and feel, that such as we are in the expression of ourselves by letters in our absence, such we will be found in our deeds and carriage when we are present.

12. "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves," &c.]—As for us, we content ourselves with our own mediocrity: we dare not enter into comparison with these your glorious masters, that commend themselves, and brag of their own abilities; but let me tell you, they, only looking upon and admiring their own good parts, and not comparing their small gifts with the greater and more excellent endowments of others, bewray themselves to be unwise.

13. "But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you."]—But however they exceed, we will not boast of ourselves immoderately, and go beyond those bounds of just gloriation which God hath set us, but will keep ourselves within those limits of our abilities and deserts which God hath distributed unto us; in which compass, our just boastings shall extend themselves unto you, of whom we know we

have well merited, even above others; and will confine our vaunts of success within the line of those regions to which we have preached, wherein yours of Corinth is plainly comprehended.

14. "For we stretch not ourselves beyond *our measure,* as though we reached not unto you; for we are come as far as to you also in *preaching* the gospel of Christ."]—For we stretch not ourselves and the praise of our labours and preachings beyond our due bounds, in saying that we reached so far as Corinth in these our apostolic pains and teachings; for ye well know that we are come as far at least as to you in this holy errand of preaching the Gospel of Christ.

15. "Not boasting of things without *our* measure, *that is,* of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly."]—Not boasting ourselves of things done beyond our line and measure, and arrogating to ourselves the praise of other men's labours; but well hoping, then, when your faith is increased, the notice and propagation thereof will be a means to enlarge our happy success abundantly, to others of the Gentiles, whom the rule and charge of God hath limited us unto.

So verse 16.

XI. 1. "Would to God ye could bear with me a little in *my* folly: and indeed bear with me."]—I do well know, that the success of the doctrine depends much upon the authority and good reputation of the teacher: give me leave therefore, since the false apostles are so apt to set forth themselves, and to disparage me, to boast a little of myself; and indeed ye do give me leave.

2. "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ."]—I must crave pardon to do thus; for I am jealous over you with godly jealousy: for I, by my ministry, have espoused you unto one husband, even to Christ; and I would be loth ye should be carried away with any strange love, but would fain present you as a chaste virgin to Christ.

4. "For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him.*"]—For if these emulous preachers, whom ye so much magnify, did preach to you a truer Messias than we do; or if by them ye did receive a better and more

powerful spirit than ye have received by us, &c., ye might well applaud them, and stand out for them; but now, seeing they preach the same Christ with us, and pretend to give the same Spirit, and deliver the same Gospel, what reason can there be, that we, who first brought you to this Christ by this Gospel, and by whom the miraculous gifts of the Spirit were first dealt amongst you, should be neglected in comparison of them?

6. "But though *I be* rude in speech, yet not in knowledge; but we have been throughly made manifest among you in all things."]—For if I be not so eloquent in my speech as some of them, yet my knowledge is not short of theirs: but what need I say thus to you, who upon good experience know well and throughly what we are?

7. "Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?"]—Is this a reason of my contempt amongst you, that I lived in an homely fashion with you; and abased myself for your spiritual advantage, so to preach the Gospel freely amongst you, that in the mean while I earned my own living?

8. "I robbed other churches, taking wages *of them*, to do you service."]—I made myself beholden for maintenance to other churches, taking wages of them to do you service.

10. "As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia."]—And lest ye should think I aim at some further provision from you hereafter, I do solemnly swear, as the truth of Christ is in me and preached by me, I will not take maintenance from any of you, nor be bereft of this ground of my boasting, while I shall be in any part of the regions of Achaia.

12. "But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we."]—But as I do preach freely amongst you, so I will do; that I may cut off all occasion of advantage and exception from those false apostles that seek occasion: for they boast of this as a meritorious act of theirs, that they take nothing of you for their preaching: I will not therefore herein give them cause to say they go beyond me, but will be equal unto them in this wherein they so much glory.

14. "And no marvel; for Satan himself is transformed into an angel of light."]—For even Satan himself, though he be indeed an unclean spirit of darkness, yet, to deceive men the better, doth

ofttimes put himself into the form of a glorious, heavenly, lightsome angel.

16. "I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little."]—I know it is an argument of weakness and folly for a man to boast of himself, and to set forth his own praises; yet now ye force me to it, let no man impute this to me as folly: or if ye will needs take it so, let me for the time take the privilege and liberty of folly, to brag of myself a while.

17. "That which I speak, I speak *it* not after the Lord, but as it were foolishly, in this confidence of boasting."]—That which I shall now speak, I am content that it appear as spoken in a certain human, and, as ye may construe it, a vain and fond manner, and not as from the Lord; I mean, that I do thus confidently glory of myself unto you: but if the occasion, which is my own defence, and the vindication of my apostleship, from contempt, be well considered, it will be found that this boasting is both necessary and holy.

18. "Seeing that many glory after the flesh, I will glory also."]—Seeing your false apostles do vaunt and brag of their privileges in these outward and worldly matters, why may I not be allowed to do so also?

19. "For ye suffer fools gladly, seeing ye *yourselves* are wise."]—If ye construe this as foolish, yet ye may very well bear with it: for ye suffer fools gladly, because ye yourselves are wise.

20. "For ye suffer, if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face."]—I well see that your wisdom, such as it is, hath made you very patient in other occasions: my emulous adversaries have wrought strangely upon you, and have sped well: you can be content that they should make slaves of you, and pillage you, and prey upon you at pleasure; that they should brag of themselves causelessly and unjustly; that they should smite and censure you as they list.

21. "I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also."]—I mean, that they should smite you in your reputation by reproaches and contumelies: as they do us much more; taxing us, as if we were weak and worthless men: wherein yet they are mistaken, and have foully wronged us; for wherein

soever any of them thinks that he hath cause to be bold and confident, let me speak, as they may take it, foolishly, I am bold also, and dare enter into comparison with him.

23. "Are they ministers of Christ? (I speak as a fool) I *am* more."]—Do they boast to be the ministers of Christ? I speak (you may think) foolishly, but truly; I am more than they boast to be, an apostle, &c.

24. "Of the Jews five times received I forty *stripes* save one."]—Five several times was I scourged by the Jews, according to the utmost rigour of their punishment in this kind; receiving each time forty lashes save one.

25. "A night and a day I have been in the deep."]—I have been a night and a day, after my shipwreck in the sea, beaten with the waves.

28. "Beside those things that are without, that which cometh upon me daily, the care of all the churches."]—Besides these outward miseries and dangers, I have been daily macerated inwardly and deeply afflicted with the common cares and fears of all the churches of Christ.

29. "Who is offended, and I burn not?"]—Who is offended, and I am not tormented with sorrow, and consumed with zeal of the redress?

30. "If I must needs glory, I will glory of the things which concern mine infirmities."]—If I must needs glory, I will glory of those things which are accounted my miseries and disgraces; as of my scourgings, hunger, nakedness, persecutions: yea, I will glory of my very flight.

33. "And through a window in a basket was I let down by the wall, and escaped his hands."]—I was hard driven for my life; and out of a desire to reserve myself for the further use and benefit of the Church and service of my God, I was content to be let down out of a window in a basket, and escaped.

XII. 1. "It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord."]—But I restrain myself: it is not expedient, doubtless, for me to glory of those things which I have done and suffered for Christ and his Church: I will only glance a little at those visions and revelations wherein they think to overtop me.

2. "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven."]

—I know and was acquainted with a man, not in the flesh so much as in Christ; which I speak not out of any vain ostentation, but in a sincere respect to the glory of Christ; who above fourteen years ago, so long have I smothered this revelation of mine, was caught up (whether in body, or in an ecstasy of soul, I know not, God knoweth) into the highest, which is the empyreal heaven, the blessed seat of God and his saints.

3. "And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)"]—I knew, I say, such a man (whether in body, or in ecstasy of spirit, I cannot tell, God knoweth;)

4. "How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."]—That he was taken up into that heavenly paradise of God, and there heard and saw unspeakable things; such as he neither may nor can utter.

5. "Of such an one will I glory: yet of myself I will not glory, but in mine infirmities."]—I will not, out of my modesty, tell you that I was the man, but of such a man you will give me leave to glory: as for myself, when my name comes into mention, ye shall not hear me to glory in any thing but in mine infirmities.

7. "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure."]—Neither had I this one vision only, but very many revelations from God; with the number whereof, lest I should be too much puffed up, as our frail nature is easily transported, there was, through the holy permission and wise ordination of God, way given to a strong temptation of concupiscence, cast into me by Satan, to humble and afflict me, lest I should be exalted above measure.

8. "For this thing I besought the Lord thrice, that it might depart from me."]—Whereupon I oft and earnestly besought God that he would be pleased to take off the tempter, and to rid me from that impetuous and troublesome suggestion.

9. "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."]—And he said unto me, Content thyself to struggle a while with this temptation; and know that it is sufficient

that I do by my grace uphold and defend thee from the prevailing thereof: well mayest thou endure to be exercised with it, while I shall safeguard thee by my grace from the danger of it; for were there not such weaknesses as these, to which frail human flesh is subject, there should not be occasion for me to magnify my power and mercy to men, in giving them strength to overcome, and, in the end, victory: since therefore it is thus, good cause have I to resolve to glory in mine infirmities, by which the power and goodness of Christ are so much more advanced and glorified.

10. "For when I am weak, then am I strong."]—For when I am weakest in myself, then is God most strong in me, and makes me most strong in him, by that power of faith and patience and holy courage which he puts into me.

11. "For in nothing am I behind the very chiefest apostles, though I be nothing."]—For though I be nothing as of myself, yet, through the grace of God enabling me, I am not inferior to the very chiefest apostles, either in my abilities or labours.

12. "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds."]—Truly there was good proof of my apostleship amongst you; God gave great and undoubted testimony thereunto, in that marvellous patience which he wrought in me, and in those admirable signs and wonders and miraculous deeds which he wrought by me.

13. "For what is it wherein ye were inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong."]—What one point then is there wherein ye Corinthians are inferior to other Churches, seeing your apostle that converted you is not below theirs; except perhaps this be the matter, that I your apostle was not chargeable to you as theirs have been: this is a wrong that ye may well forgive.

14. "For the children ought not to lay up for the parents, but the parents for the children."]—For though it be the difference betwixt spiritual and carnal parents, that the spiritual are provided for by their children, whereas the carnal parents provide for their children, yet I will herein affect to that which your bodily parents are wont to do, rather to lay up for you, my spiritual children, than to receive any maintenance from you.

15. "And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved."]—And I will very gladly, not only lay out my substance, but lay

down my life for you, although I am not requited accordingly; for the more abundantly I love you, the less am I loved again.

16, 17. "But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile. Did I make a gain of you by any of them whom I sent unto you?"]—But though I did not charge you myself, yet my emulous detractors are ready to say that I dealt craftily with you; for though I did not burden you in person, yet that I made a prey of you, and raised booties from you by those which I sent unto you.

19. "Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but *we do* all things, dearly beloved, for your edifying."]—Again, do ye think that we stand so much upon our excuses, for our own sakes, that we may come clear off from you? no, we speak before God in Christ, as calling him to witness our sincerity: we do and speak all this for your good and edification.

20. "For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not," &c.]—For I fear, lest when I come, I shall not find you so free and innocent from these offences wherewith I have charged you as I would; and that you shall find me so sharp and severe towards you, as will not be pleasing to you, &c.

21. "*And* lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication," &c.]—And lest, when I come again to you, my God give me cause of sorrow and humiliation for your unproficiency and manifold disorders; and that I shall be occasioned to grieve and mourn for many enormous sinners which have given public offence, and have not professed their repentance for their uncleannesses and fornications, &c.

XIII. 1. "This *is* the third *time* I am coming to you. In the mouth of two" &c.]—Twice have I been with you already, and now I am this third time coming to you; every one of my comings to you are as so many several witnesses against you. Now you know it is the word of the Law, that in the mouth of two &c.

2. "I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare."]—I told you before, in my other epistle, and now I foretell you again in this second letter, as if I were present in

person with you, my epistle supplying my bodily presence, that I would have it notified to them which heretofore have scandalously sinned, and to all other guilty persons, that if I come again they must expect all due severity from me.

3. "Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you."]—Since ye are ready to contemn my meekness and patience, and hereupon make question of the power of Christ speaking in me, which of all others ye have least cause to do, having felt in yourselves the happy efficacy of the Spirit of Christ, which hath showed itself mighty in operation within you.

4. "For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you."]—For that Saviour of ours, though he was, by his own voluntary dispensation, in the weakness of our human flesh crucified, yet in and on the power of his Godhead he liveth for ever: even so also we that are his members, and even we his apostles, are, by unbelieving worldlings, judged weak in and with him; but we shall live with him gloriously, by that mighty power of God which he doth and shall make good unto us; the proof whereof he hath effectually showed in and to you.

5. "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"]—Ye need not, O Corinthians, go farther than to your own hearts, for a proof of our apostleship and power; examine ye yourselves only, whether ye have faith in Christ; prove your own hearts; can ye be such strangers in your own breasts as not to know that Christ Jesus is in you? Certainly ye cannot but know that he is in you, except ye be reprobates.

6. "But I trust that ye shall know that we are not reprobates."]—So as ye must needs either acknowledge and reverence our apostleship, or yield ourselves to be reprobates; but I trust ye shall know, and be more and more convinced, that we are the chosen ministers of Christ, and not reprobates.

7. "Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates."]—Now I pray God so to keep you upright in his fear that ye may do no evil; which I do not wish for our own sakes, that we might be hereby approved and graced

in the success of our ministry, but chiefly, if not only, for yours, that ye may be preserved in a course of well doing, whatsoever become of us in the opinion of men.

8. " For we can do nothing against the truth, but for the truth."]—For we cannot exercise the power of our apostleship in punishing or censuring those that live justly, truly, conscionably; but in the countenancing and encouraging of them rather, and opposing the contrary.

9. " For we are glad, when we are weak, and ye are strong: and this also we wish, *even* your perfection."]—Let my detractors cast upon me the imputation of weakness, because I am not too stirring amongst you; I am glad to be held thus weak, when as my quietness is rather caused through your innocence than my defect: that which we wish, and are ambitious of, is your perfection, though it be with our own disgrace.

11. " Be perfect, be of good comfort, be of one mind, live in peace."]—Labour towards perfection of holiness and obedience, &c.

THE EPISTLE OF S. PAUL THE APOSTLE TO THE GALATIANS.

I. 4. " Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father."]—Who gave himself to death for the saving of us from our sins, that he might deliver us from the corruption of this present wicked world, and from the condemnation due thereunto; according to the eternal counsel and good pleasure of God our heavenly Father.

6, 7. " I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ."]—I marvel that ye are so soon removed from Christ your Saviour, which hath so graciously vouchsafed to call you to the profession of his name, unto another doctrine (concerning the conjoining of the Law with Christ) which is by the teachers thereof called a Gospel: but in truth it is no Gospel at all, neither can there be any other Gospel besides that truth of God which ye have received from us; howsoever there be some false teachers that trouble and distract your hearts, and labour to pervert and adulterate the only true Gospel of Christ.

8. " But though we, or an angel from heaven, preach any

other gospel unto you than that which we have preached unto you, let him be accursed."]—But though we, or, if it could be possible, an angel from heaven, should preach any other doctrine to you, under pretence of a Gospel, than that which ye have received already from us, let him be defied and accursed.

10. "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ."]—Thus confident am I of the truth of the Gospel, upon sure grounds: for do I now herein go about to be approved of men, or of God rather? Surely it is not the allowance or applause of men that I seek; for if I made this the scope and drift of my labours, to please men, I should not be the servant of Christ, but of men rather.

11. "Is not after man."]—It is no human, but a divine Gospel.

15. "Who separated me from my mother's womb, and called *me* by his grace."]—Who had designed and destined me, even from my mother's womb, to this work of my apostleship, and of his mere grace and mercy called me.

16. "To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood."]—To reveal his Son Christ unto me, not for my own private good only, but that I might declare him amongst the heathen, immediately I consulted not with any mortal man for his information in this mystery of the Gospel.

19. "Save James the Lord's brother."]—Save James, the kinsman or cousin-german of Christ.

II. 2. "And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain."]—I went up, not of mine own head, but by the appointment and revelation of God: and because there was a seeming difference betwixt the course that I took in my preaching and planting the Gospel and theirs; they permitting circumcision where they preached, I not permitting it; I was willing to communicate unto them the course which I held among the Gentiles; but not in open hearing, but privately, to those which were in chief account, viz. Peter, James, and John, lest by any means I should have been thought to have gone a wrong way to work in my ministry.

3. "But neither Titus, who was with me, being a Greek, was compelled to be circumcised:"]—But so ordered I the matter,

that not so much as Titus, who was with me in that journey, being a Gentile and a Grecian, was compelled, notwithstanding the importunity of some, to be circumcised.

4. "And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus."]—And that chiefly because of some false brethren of my nation, the Jews, who were secretly and underhand brought in and set as spies to pry into that liberty which we have in Christ Jesus, whereby we do justly hold ourselves freed from these legal ceremonies and observances; and laboured, by their enforcement, to draw us unto that bondage of the Mosaical Law from which we were delivered by Christ.

5. "To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you."]—To whom we yielded not an inch, nor gave subjection for so much as an hour, but opposed them effectually; that ye might well find that it was no other than the truth of the Gospel which we had delivered to you, and that ye might resolve to persist therein.

6. "But of these who seemed to be somewhat, whatsoever they were, it maketh no matter to me: God accepteth no man's person:"]—But of these great apostles, who carried much sway in the Church, and seemed persons of eminence, whatsoever they were, all is one to me: God doth not accept of any man's person, as more regarding him because he is great, learned, well spoken; even the best of them in conference added nothing to me, nor taught me any thing that I knew not.

7. "But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me."]—But contrariwise, when they saw that I was made the apostle of the Gentiles, as Peter was of the Jews, &c.

9. "And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship;" &c.]—And when Peter, James, and John, who were justly accounted to be the pillars of the Church, perceived that great measure of grace and mercy, which God had vouchsafed unto me in so miraculous a call to my apostleship, they did willingly admit me and Barnabas into the society and partnership of this great work, consenting that we should go to convert the heathen and they the Jews.

11. "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed."]—Thus we went about

our great and holy task: but when Peter was come to Antioch, where I was, I withstood him openly and professedly, because indeed he was worthy of blame and opposition.

12. "For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision."]—For before that certain Jews came thither from James, he did familiarly converse at meals, and upon all other occasions, with the Gentiles, as making no difference betwixt them and Jews: but when those Jews were come to him from James, he withdrew and separated himself from the Gentiles, as if they had been unclean and unfit to be conversed with; belike fearing the offence of those Jews which were newly come unto him.

13. "And the other Jews dissembled likewise with him; insomuch that Barnabas also" &c.]—And the other Jews, which were with him before, following his example, dissembled also with him, and withdrew themselves from the Gentiles; insomuch as Barnabas also, my companion, began to be drawn away with them.

14. "But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?"]—But when I saw that they halted thus, and went not sincerely on, according to the truth of the Gospel, (wherein we have learned that the partition-wall is broken down, and that in Christ there is neither Jew nor Gentile,) I said boldly unto Peter before them all, If thou, being naturally born a Jew, livest in a free fashion, after the manner of the Gentiles, without any regard of the strict observation of the Jewish rites, why dost thou compel those which are born Gentiles to live according to the rules of the Jewish strictness?

15, 16. "We *who are* Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ."]—We, who are Jews by nature, and therefore, as it might seem, peculiarly chosen and privileged by God, and not Gentiles, who have been heretofore censured and rejected for impure and unclean persons; even we, well knowing that a man is not justified by the works of the Law, but by faith in Jesus Christ, have believed in Jesus, &c.

17. "But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid."]—Thus I said to Peter, and that justly and truly, How is it then? if we, leaving our confidence to be justified by the works of the Law, and seeking to be justified by Christ, be yet found to be sinners; shall we therefore say that Christ came to strip us of that righteousness which we might have hoped for in the Law, and to leave us as sinful and polluted men under the state of sin and death? God forbid that we should teach such doctrine.

18. "For if I build again the things which I destroyed, I make myself a transgressor."]—For as for me, I have always hitherto preached the death and abolition of sin by the power of Christ's death; and if I should now preach the power and prevalence of sin over the soul, notwithstanding that death of Christ, I should build up that which I have formerly destroyed, and make myself justly censurable.

19. "For I through the law am dead to the law, that I might live unto God."]—It is not the justice of Christ that voids the Law, or disables it from justifying us: no; it is the Law itself that kills her followers alone: I myself, by the power and rigour of the Law am a dead man to the Law; insomuch as it condemns me for not keeping it, and puts me out of all hope and confidence in myself or it; that I might seek unto God for that life of faith which is only to be found in and by Christ.

20. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God."]—As my Saviour was crucified, so am I crucified with him; and by the power of his death am dead to my sins and corruptions: but though I be dead one way, yet I live another: yet I know not whether I may properly say that I live, or rather that Christ lives in me; for as my soul animates my body, so Christ animates as it were my soul, and moves and works in me: and the life which I now live is not a carnal but a spiritual life; not the life of nature, but of grace, wrought in me by the power of faith in the Son of God, &c.

21. "I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain."]—Howsoever other men may be joining Christ and the Law together, I, for my part, will not be so injurious to the grace of Christ as to frustrate it by

adding a partner to it; for surely if righteousness be to be had by the works of the Law, then Christ is dead in vain.

III. 1. "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?"]—O ye foolish Galatians, how comes it to pass that ye are so bewitched by your glozing and false teachers as to be carried away from your obedience to the truth of the Gospel; ye, which have had Christ Jesus so clearly and openly preached unto you, as if ye had seen him hanging upon the cross before you?

2. "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?"]—Let me ask you but this question: Ye believe that ye have received the Spirit of God; tell me then, whence had you it? did you receive it by doing the works of the Law, by the gift of these circumcisers? or did ye receive it upon your hearing and believing of the Gospel, and that word of faith which ye heard of us?

3. "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?"]—Are ye so foolish, as having begun in the profession of the doctrine of justification by faith, ye will now seek to be perfected by circumcision in the flesh, and other carnal observances?

4. "Have ye suffered so many things in vain? if *it be* yet in vain."]—Have ye in vain suffered so much for the defence and profession of the Gospel? if at least it be in vain; as certainly it is in vain, if ye now fly off from the sincerity and truth thereof.

5. "He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?"]—The apostles of Christ, who, by laying on of hands, gave you the miraculous gifts of the Spirit, and wrought strange wonders among you, did they do it upon your doing of the works of the Law or upon your receipt of the doctrine of faith?

8. "Preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed."]—Preached before unto Abraham, even ere he was circumcised, this glad tidings of the Gospel; saying, Thy name shall be used in all benedictions, and thou shalt be a pattern and rule of blessings to all nations.

9. "So then they which be of faith are blessed with faithful Abraham."]—So then they which do truly believe are so blessed as faithful Abraham was.

10. "For as many as are of the works of the law are under the curse:" &c.]—For as many as depend upon the works of the Law for their justification are under the curse, in not performing the Law; as it is written, Cursed, &c.

12. "And the law is not of faith: but, The man that doeth them shall live in them."]—The Law doth not stand upon the requiring of our faith as a condition of our justification and salvation, but stands upon these terms, The man that doth them shall in and by them obtain life.

13. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:" &c.]—Christ hath redeemed us from that curse which must needs follow upon the breach of the Law, in that he, who was in his own person most holy and blessed, in the person of us sinners, and for us for whose sins he came to satisfy his Father, he is made a curse; as it is written, &c. See Deut. xxi. 23.

14. "That the blessing of Abraham might come on the Gentiles through Jesus Christ."]—That the blessing which was promised to Abraham might &c., that we, through faith, might receive that good Spirit of sanctification which he hath promised.

15. "Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto."]—Brethren, let me fetch an argument even from your human affairs: If it be but a man's covenant, yet, if it be ratified and confirmed, no man takes upon him to disannul or to alter it: how much more shall the covenant that God himself made with Abraham be firm and inviolable!

16. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."]—Now to Abraham and to his seed were the promises made; I will be the God of thee and thy seed; and, In thy seed shall all the nations of the earth be blessed: and though the word *seed* do in the signification thereof imply a collection or multitude, yet in this sense it is, in the use and intention of God, restrained to one, even Christ, who is, by a specialty, that seed of Abraham by and through whom the blessing is derived to all nations.

17. "And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the pro-

mise of none effect."]—And this I infer hereupon: this being an evangelical covenant, which was made beforehand with Abraham of blessing and salvation, to be had by and in his seed Christ; it cannot be that the Law, which was given four hundred and thirty years after, should disannul it, and make this so ancient and firm a promise of none effect.

18. "For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise."]—For the Law and the promise cannot both stand together: if righteousness and salvation be by the works of the Law, then it is not to be had by virtue of the promise; but God gave it to Abraham by promise, therefore not upon works.

19. Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator."]—If the promise then were sufficient, wherefore serves the Law? why came that so long after, if the promise, made so long before, were enough to save men? Surely there are other uses of the Law, and other occasions of the delivering of it: as for one, the Law was given to bridle and restrain the transgressions of men; to show them their sins and imperfections, that, in a sense of their vileness, they might seek unto Christ, who is that seed in whom the promise of the blessing was both made and accomplished; and this Law was ordained and given of God, by the ministry of angels, in the hand of a third person, that should go between God and his people, as a messenger or mediator; even Moses, who was to take the Law from the hand of angels, and deliver it to the people.

20. "Now a mediator is not *a mediator* of one, but God is one."]—Now a mediator implies a difference: there cannot be a mediator where there is but one side: God being one therefore, the people must be the other party: and thereupon it will follow, that the Law is so far from an intendment of giving life, as that, in the delivery of it, it argues a difference betwixt God and his people.

21. "*Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law."]—What then? is God in these proceedings contrary to himself in giving a Law and promises contrary to each other? as if he would have saved men by the Law first, and then, altering his purpose, re-

solved to save them by his promise? God forbid: no; God is constant to his own determinations herein: for if men could have attained to life by the keeping of the Law, there had been no use of the righteousness of faith.

22. "But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."]—But now the Scripture hath made known to us our universal sinfulness, wherewith every soul is tainted, and bound over to death; so as no man can look for any advantage from the Law; so as now there is just room made for the necessary supply of the promises of salvation by faith in Christ to be obtained of all them that believe in him.

23. "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed."]—But before this happy supply of faith came, we were all obnoxious unto the Law, and to the condemnation threatened to the breakers of it; and were as it were shut up close prisoners under the Law, and reserved for this comfortable release of faith in that Saviour which should afterward be revealed.

24. "Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith."]—Wherefore the Law was not intended to perfect us, as of itself; but only to be our schoolmaster, to train us up unto the higher form of Christ; that by it we, being convinced of our own imperfections and dangers, might seek for our justification by faith in Christ.

25. "But after that faith is come, we are no longer under a schoolmaster."]—But after that faith is once wrought in the heart, we are no longer under the tyranny, rigour, malediction of the Law, which is as the ferule of that hard schoolmaster.

26. "For ye are all the children of God by faith in Christ Jesus."]—For ye are all now the children of God by faith in Jesus Christ; even the children of God, not the slaves or pupils of the Law: and therefore do now obey the Law, as out of the duty of sons, not out of constraint; as a rule of life, not as a means of your justification.

27. "For as many of you as have been baptized into Christ have put on Christ."]—For as many of you as have been baptized into Christ have made Chsist your own; and are clothed with his graces, with his merits.

28. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in

Christ Jesus."]—God makes no difference now betwixt nations and persons: all are alike; yea all are one to him in Christ: his acceptation doth not single out a Jew from a Greek; but his mercy is indifferently extended to them all, without all respect of persons.

29. "And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise."]—And if ye be Christ's, then are ye that special seed of Abraham to which the promise is made; and by consequence ye are the inheritors of the blessing promised.

IV. 1. "Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all."]—It is with man under the Law as with a child under wardship or pupillage: let the child be never so great an heir, yet so long as he is under age, he is held down, and differeth nothing in his usage from a servant, but is kept straitly in under tutors and governors, until the full time limited by his father's will, or set by the laws, be expired.

3, 4, 5. "Even so we, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons."]—Even so it is with us: In this spiritual minority of ours, we were under the bondage and wardship of the law of ceremonies: but when the time which our heavenly Father had prefixed for our freedom was fully come, God sent forth his Son, made of woman, and made voluntarily subject unto the Law, to redeem us that were in bondage to the Law, that we might now attain those full and ample privileges and liberties which belong to us as sons by the virtue of his gracious adoption.

6. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."]—And because ye are his truly-adopted sons, God hath given you the comfortable sense and assurance of his mercy; in that he hath given unto your hearts the Holy Spirit, even the Spirit of his Son, which, with an holy vehemency, enables you to lay claim to God as your own, and to speak to him by the name of Abba, Father.

9. "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?"]—But now, after that ye have known God and his will; yea, rather, after

that God hath so known you as to accept you to mercy, and to reveal his will unto you; how is it that ye, being thus endeared to God, yet turn back to the base and impotent ceremonies of the Law from which ye were freed; as if ye were fond of that bondage whereof ye are acquitted?

10. "Ye observe days, and months, and times, and years."]—Ye stand upon the Judaical observations of those new moons and sabbaths, of the seventh month, of the solemn festivities, and of jubilees, which the Mosaical Law hath prescribed.

12. "Brethren, I beseech you, be as I *am;* for I *am* as ye *are:* ye have not injured me at all."]—Brethren, I beseech you be ye so affected to me as I am to you; and be ready to follow my example in leaving these ritual observations, as I am ready in all indifferent things to comform myself unto you: and if I have spoke sharply to you in this point, think not that it is out of any discontentment, or private displeasure against you; for ye have not wronged me at all.

13. "Ye know how through infirmity of the flesh I preached the gospel unto you at the first."]—Ye know, that when I first came amongst you and preached the Gospel to you, though I was then much opposed and outwardly afflicted, and demeaned myself in an homely and mean manner:

14. "And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus."]—Yet ye then did not despise or reject me, because I was thus afflicted and mean in my outward port and carriage, but received me with all alacrity and reverence; so as if an angel of God had come amongst you, yea, if my Lord Jesus should in person have come to you, ye could not have showed more outward respect to him.

15. "Where is then the blessedness ye spake of? for I bear you record," &c.]—Where is then that blessedness which ye spoke of, professing how happy ye were in such a teacher? for I bear you record, &c.

17. "They zealously affect you, *but* not well; yea, they would exclude you, that ye might affect them."]—These false teachers make show of much zealous affection that they bear you, as if they wooed your love; but it is but colourable and ill-grounded; they would draw away your respect to us, that ye might be wholly devoted to them.

18. "But *it is* good to be zealously affected always in *a* good

thing, and not only when I am present with you."]—But it is good to be zealously affected towards good men and upon good grounds always; and when ye have once placed your good liking and opinion, as ye did once upon me, not to be easily removed from it, but to continue it still, as well in absence as in presence.

19, 20. "My little children, of whom I travail in birth again until Christ be formed in you, I desire to be present with you now, and to change my voice; for I stand in doubt of you."]—My little children, whom I have once begotten unto Christ by the Gospel; and of whom, as being now relapsed to Judaism, I am now in travail again, till I have recovered you to that sincere faith and perfect liberty in Christ which ye once had; I desire to be personally present with you, now that I might frame and alter my speech with you, according as I should see occasion; one while reproving, another while encouraging you; one while applauding you, and another while bemoaning and bewailing your danger; for indeed I am in much doubt of you.

21. "Tell me, ye that desire to be under the law, do ye not hear the law?"]—Tell me, ye that have so much desire to fall back and to be under the bondage of the Law, if ye have such a mind to Moses, do but hear what Moses hath told you.

22. "For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman."]—For it is written, you know, in him, that Abraham had two sons, the one Ishmael, by his bondwoman Hagar, the other Isaac, by his true wife Sarah.

23. "But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise."]—Abraham was indeed the natural father to them both; but as for Ishmael, who was the bondwoman's son, he had nothing but nature in him: as he was conceived in an ordinary manner, so he had nothing but mere flesh, derived from Abraham; but Isaac, that was the son of Sarah, the freewoman and lawful wife of Abraham, was both extraordinarily conceived upon the promise made by the angel, and was the son of Abraham's faith, to and in whom the promise of blessing made to Abraham was accomplished.

24. "Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar."]—Which, as it is a true history, so it is an allegory also of spiritual things: for these two mothers resemble and express the two covenants; Sarah the covenant of

grace, and Hagar the covenant of work: this Hagar then bringeth forth children to bondage.

25. "For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children."]—Which same thing is also typed forth unto us by Sinai and Jerusalem: for this Hagar is a figure of mount Sinai in Arabia (out of the bounds of the promised land) where the Law was given; and representeth the present Jerusalem, as it now stands, under the bondage of the Law, to which she and her children have subjected themselves.

26. "But Jerusalem which is above is free, which is the mother of us all."]—But the spiritual Jerusalem, which is the Church of the new testament, gathered by the heavenly grace of God, is free from all these slaveries of the ceremonial Law; which Church is the mother of us all, and communicateth therefore her freedom unto us.

27. "For it is written, Rejoice, *thou* barren that bearest not; break forth and cry," &c.]—See Isaiah liv. 1.

28. "Now we, brethren, as Isaac was, are the children of promise."]—Now brethren, we Christians are, as Isaac was, the sons of the freewoman; and those to whom the promise of blessing is both made and performed.

29. "But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now."]—But as then Ishmael, which was the merely natural son of Abraham, persecuted Isaac, that was born above the power of nature by the wonderful work of God, and also renewed by the Spirit of God; even so it is now; the sons of the bondwoman, those that will needs be slaves to the Law, persecute and oppose those free Christians which know themselves exempted therefrom.

30. "Nevertheless what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman."]—Nevertheless, even as Sarah said to Abraham, Cast out the bondwoman and her son; for, &c. even so hath God determined concerning the Jewish synagogue and their abettors which stand for the Law, that he will cast them off, and bereave them all of the privileges of his Church and the inheritance of children.

31. "So then, brethren, we are not children of the bondwoman, but of the free."]—So then, brethren, we see how to account ourselves; we are not children of Hagar the bondwoman, that we

should be under the Law; but of Sarah the freewoman, that we should be under grace.

V. 1. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."]—Stand fast, therefore, in that spiritual liberty from the law of ceremonies, wherewith Christ hath made you free; and be not again drawn into a willing bondage and servitude unto them.

2. "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing."]—There is more in this your yieldance to these rites than ye are aware of: behold, I Paul say unto you, that if now, after ye have been informed so fully in the truth of the Gospel, ye be circumcised as in obedience to the Law, Christ shall profit you nothing: ye do, what in you lieth, frustrate the death of your Saviour.

3. "For I testify again to every man that is circumcised, that he is a debtor to do the whole law."]—For I testify again to every man, that whosoever is circumcised doth by this sign profess himself, and so becomes bound to keep the whole Law and every rite thereof: for circumcision is a badge of Judaism, and whosoever yieldeth thereunto makes himself liable to all those manifold and burdensome observations of the Law.

4. "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."]—It is a fearful, but most sure word; whosoever of you seek to be justified by the Law hath renounced the benefit of grace, and Christ is become of no effect unto him; forasmuch as the purpose of Christ's coming, and all his active and passive obedience, was to free us from the Law, and to justify and acquit us from our sins.

5. "For we through the Spirit wait for the hope of righteousness by faith."]—For we who are renewed by the Spirit of God are by the same Spirit taught to expect full justification from faith in Christ, and not from the works of the Law.

6. "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love."]—For in Jesus Christ, and his kingdom the Church, neither is any man the more respected for his circumcision, nor less regarded for his uncircumcision; but every man is accepted of God according to that measure of true faith which he hath in him: I mean not an idle and dead belief, but a lively and operative faith, such a one as worketh by love.

7. "Ye did run well; who did hinder you that ye should not obey the truth?"]—Ye went on very forwardly and commendably in the course of Christianity: who did stand in your way and stop those good proceedings of your obedience to the truth of the gospel?

8. "This persuasion *cometh* not of him that calleth you."]—Surely this persuasion of retracting you cometh not from God who called you forward into this good way; but it comes from Satan and his wicked instruments, your false teachers.

9. "A little leaven leaveneth the whole lump."]—But take heed, brethren, a little false doctrine may infect and poison your whole profession.

10. "I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be."]—And I am confident in you, through the goodness of God working in you, that ye will not be transported thus lightly with erroneous doctrine; but that ye will continue constant unto that truth wherein ye have been informed: but whosoever he be that hath thus troubled the peace of the Church, and laboured to seduce you, shall be sure to feel the just judgment of God upon him for so great a sin.

11. "And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased."]—And whereas the false teachers have suggested to you that I myself am a favourer of circumcision, and preach the lawfulness and expediency of it; they wrong both you and me in the misinformation: for if I do preach circumcision, why do I yet suffer persecution? then that scandal and slander of the cross which the adversaries cast upon us (in teaching that by Christ crucified, and not by the works of the Law, men are justified) is utterly at an end, and all is peace between the Jews and us.

12. "I would they were even cut off which trouble you."]—I would to God these injurious and vehement urgers of circumcision and other Jewish rites were utterly cut off, that the Church of Christ might be at peace.

13. "For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another."]—For, brethren, ye have been, by virtue of your Christian profession, called into a liberty and freedom from legal observations: only make ye a good use of this freedom, and do not so demean yourselves as if ye thought that ye were hereby let loose to

all inordinateness and licentious courses; but so serve one another by love, as that ye have care of the edification of each other in godliness.

15. "But if ye bite and devour one another, take heed that ye be not consumed one of another."]—But if ye fall foul upon each other by secret hostilities, and labour to undo the fame and good report of each other, and worry and tear each other with factious oppositions, take heed lest ye be the authors of each other's endless confusion.

16. "*This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh."]—Walk ye and live according to the information and guidance of the holy Spirit of God, and ye shall not be carried away with the vain and sinful lusts of the flesh.

17. "For the flesh lusteth against the Spirit, and the Spirit against the flesh:" &c.]—For there is a continual enmity betwixt the flesh, which is our corrupted nature, and the Spirit whereby we are regenerated; so as the flesh lusteth &c.

18. "But if ye be led of the Spirit, ye are not under the law."]—But if ye be led by the Spirit of God, ye are not under the bondage of the Law; but do, out of your free love unto God, yield cheerful obedience to him.

19. "Now the works of the flesh are manifest," &c.]—Now the works of our corrupted and depraved nature are manifest, &c.

24. "And they that are Christ's have crucified the flesh with the affections and lusts."]—And they that are Christ's have so far crucified this corrupt nature with the affections and lusts thereof, as that, howsoever they have some remainders of life in them, yet they have not so much vigour as to reign and rule in them.

25. "If we live in the Spirit, let us also walk in the Spirit."]—If then we be persuaded that the Spirit of God is in us, and that we have a true spiritual life in him, let us also walk so as may become the guidance and direction of the same Spirit.

VI. 1. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one," &c.]—Brethren, if a man through weakness be overtaken with some sin, ye that are regenerate persons, and know what our nature is, restore such a one.

2. "Bear ye one another's burdens, and so fulfil the law of Christ."]—Bear ye mutually the burdens of each other's infirmities: we all have our load, it must be our care and desire to ease each other in the bearing of them: and so, in loving each other, we shall fulfil the law of Christ.

3. "For if a man think himself to be something, when he is nothing, he deceiveth himself."]—Let no man stand upon the points of his own skill, righteousness, perfection: for if a man think himself to be something when indeed he is nothing, his overweening befools him.

4. "But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another."]—Let every man try and examine his own actions by the rule of God's word, and then shall he, finding them sincere and upright, find cause of rejoicing in the testimony of his own conscience, and not stand upon the opinions of others.

5. "For every man shall bear his own burden."]—For every man shall be answerable to God for his own actions, and not for other men's.

6. "Let him that is taught in the word communicate unto him that teacheth in all good things."]—Let him that is taught in the word, by way of just thankfulness and retribution, communicate to him that teacheth him in all outward good things, returning to him temporal blessings in lieu of those spiritual which he receiveth from him.

7. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."]—Let no man, when he unjustly draws back his hand from the maintenance of God's ministers, pretend excuses: be not deceived, God is not mocked and eluded by our shifts, but what or howsoever a man soweth in the distribution of these earthly things this way, in the same manner and measure shall he reap from the hands of God.

8. "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."]—He that bestoweth these outward good things only upon the pampering of himself, and regards none but his own private pleasure or profit in disposing of them, that man shall be rewarded accordingly: for these carnal respects of his shall end in loss and corruption; but he that bestows them to holy and spiritual purposes, being therein led and directed by the Spirit of God, shall by the goodness of that same Spirit graciously remunerating him, receive eternal life.

10. "As we have therefore opportunity, let us do good unto all *men*, especially unto them, who are of the household of faith."]—Let us be ready to do good, and liberally to distribute these

earthly things, to all that have need, but especially to all our fellow Christians; and amongst them yet more particularly to those that have the oversight of this family of God.

12. "As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ."]—As many as affect glory and popularity, and their own ease and safety, urge unto you a necessity of being circumcised; providing herein for their own quiet and indemnity: lest they should from the Jews suffer persecution for preaching the full effect of the death or cross of Christ, without the works of the law.

13. "For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh."]—For neither do these Judaizing teachers themselves, though they be outwardly circumcised, keep the Law in other things: so as it is plain that they do not urge these matters out of any true zeal to the Law, but only they would draw you in, that they might glory of the circumcision of your flesh, as if they had converted you to their Judaism.

14. "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."]—Let them glory of what they will, boasting of the validity and use of their fleshly circumcision; but for me, God forbid that I should glory in any thing, save in the benefit of the Cross and Passion of our Lord Jesus Christ: by whom the world is crucified to me, so as it prevails not against me, to carry me away from my holy courses; and I am crucified to the world, so as I affect not the glory and vanity thereof.

15. "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature."]—For in Christ Jesus and his acceptation, and in true Christianity, there is neither respect to circumcision and the rest of those legal observations, or to any privileges thereby challenged; nor yet to uncircumcision, or any of that secular learning and wisdom which is bragged of among the Gentiles: nothing carries it there but a new creature: he that is regenerate is a true servant of Christ, and is accordingly regarded of him.

16. "And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God."]—And as many as walk according to the rule that I have in this my epistle com-

mended unto you, seeking justification only by Christ without the works of the Law, peace be unto them and mercy; and not to them only, but to the whole Church of God everywhere.

17. "From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus."]—I have given you a true apostolical decision of the controversy moved amongst you: let no man be further troublesome to me; but rest in this sentence of mine: well may I challenge this at your hands; for I bear in my body the marks of the sufferings which I have endured for the name of our Lord Jesus.

THE EPISTLE OF S. PAUL THE APOSTLE TO THE EPHESIANS.

I. 3. "Who hath blessed us with all spiritual blessings in heavenly *places* in Christ:"]—Who hath blessed us, not with these outward favours of riches and honour, and such like blessings, which are uncertain and transitory; but with all spiritual blessings, which may fit us for those heavenly places provided for us in and by Christ.

4. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:"]—Which blessings of his have been bestowed upon us out of that infinite love whereby he hath chosen us, before the beginnings of the world, to this end and purpose, and with this effect, that we should be holy and blameless, both in our disposition and conversation before him, approving our unfeigned love unto him in all things.

5. "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."]—Having by his eternal decree predestinated and foreordained us to be his adopted sons, in and by Jesus Christ; not out of aught that was or should be in us, but according to his own mere mercy, and the good pleasure of his own will.

6. "To the praise of the glory of his grace, wherein he hath made us accepted in the beloved."]—All which God hath done for us, for the only praise and glory of his infinite grace and mercy; wherein he hath made us, which were of ourselves justly hateful, to be accepted in his beloved Son Jesus Christ.

7. "In whom we have redemption through his blood, the for-

giveness of sins, according to the riches of his grace;"]—In and by whom we have redemption through his precious blood, which was paid as our ransom, and full forgiveness of all our sins, according to the abundance of his mercy to us.

8. "Wherein he hath abounded toward us in all wisdom and prudence."]—Wherein he hath been exceeding bountiful unto us, in imparting to us the rich treasures of spiritual wisdom and prudence.

10. "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him:"]—That in the fulness of time, which God in his wise dispensation and providence had appointed, he might call and gather together, under one Head, Christ Jesus, all, both angels in heaven and men on earth, which pertain unto him.

11. "In whom also we have obtained an inheritance."]—By whom also, and in whom, upon his gracious uniting of us to him, we have obtained an happy and glorious inheritance, &c.

12. "That we should be to the praise of his glory, who first trusted in Christ."]—That our glory might be to the praise and glory of him who hath thus crowned and glorified us, who first here below believed in Christ.

13, 14. "In whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."]—In whom also, after that ye believed, ye were made sure, and sealed up for his, by that holy Spirit of his which he promised to send to all his elect, infallibly witnessing to your spirits, that ye are the sons of God: which is to us, beforehand, the certain earnest and pledge of our full inheritance to come, even until that purchased possession of eternal life may be fully accomplished and stated upon us, to the praise of his glory.

18. "That ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints."]—That ye may know what great and wonderful good things ye may and ought to hope for, by virtue of his effectual calling of you; and what the unspeakable and unvaluable riches are of that glorious inheritance, which he hath laid up for his saints.

20, 21. "And set *him* at his own right hand in the heavenly *places*, far above all principality, and power, and might, and do-

minion, and every name that is named, not only in this world, but also in that which is to come:"]—And exalted him in his human nature to the participation of his infinite glory and majesty, in the highest heavens; far above all the most mighty and most glorious angels of heaven, and whatsoever thing else is or can be named, either in earth or in heaven.

22. "And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church."]—And hath put all things in subjection to him, as Mediator; and hath appointed him to have the disposing of all things, as the Head of the Church;

23. "Which is his body, the fulness of him that filleth all in all."]—Which Church is so to Christ as the body is to the head, making up the fulness of Christ, who hath of himself full perfection and infinite power and majesty; so as his goodness holds not himself complete without his Church.

II. 1. "And you *hath he quickened*, who were dead in trespasses and sins;"]—And you hath he by his Spirit quickened, who were, in the state of your corrupt nature, dead in your sins and trespasses; having therefore no more power to raise up yourselves than the dead man hath to raise himself from his grave, now he hath wrought powerfully in you, and hath freed you from those your sins;

2. "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience."]—Wherein ye lived in times past, framing yourselves according to the wicked course and trade of the world, and according to the will of him who is the prince of those wicked spirits which exercise their power in the air, even that evil spirit which now worketh and ruleth in them who are wilfully disobedient.

3. "Fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."]—Fulfilling the sinful desires of their corrupt nature, both in carnal and in mental or spiritual sins; both in bodily uncleannesses and in the errors and exorbitances of the mind; and were naturally such as could expect nothing from the hands of God but wrath and damnation; even as other heathens justly may, and are.

5. "Hath quickened us together with Christ, (by grace ye are saved.)"]—Having raised Christ, the Head, hath, together with and in him, quickened us his members by virtue of his resurrec-

tion; and that merely out of his own good-will towards us, for by grace, and not by any merits of ours, are we saved.

So also verse 6.

7. "That in the ages to come he might show the exceeding riches of his grace in *his* kindness toward us through Christ Jesus."]—That not only the present age, but those that are to come also, might see and feel the exceeding riches of his grace, in his kindness towards the Gentiles also, in calling them home to him through Jesus Christ.

8. "For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:"]—For out of the mere favour and mercy of God are ye saved through faith in Christ: ye cannot merit any thing as of yourselves; it is the free gift of God.

9. "Not of works, lest any man should boast."]—This salvation is not of works, lest any man should find cause of boasting in himself, that he hath earned it at God's hand, and therefore is not beholden to his mercy.

10. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."]—For all that we are and have is his: we are his workmanship, created not only in Adam to a natural life, but in Christ to a spiritual life of new obedience, that we should do all manner of good works, which God hath in his eternal counsel prepared and foreordained for us to walk in.

11. "Who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands."]—Who are scornfully called, The uncircumcision, by those Jews which boast themselves to be called by the title of a fleshly circumcision; as if in this rite they were accepted of God, and ye in the defect thereof were forlorn and rejected.

12. "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."]—That at that time ye had neither knowledge of Christ, nor any interest in him; being mere foreigners from the holy Church of God, and strangers from the gracious covenant which he hath made with all his faithful ones; having neither any hope of salvation, nor any just ground of hope, and living as without the acknowledgment of a God in the world.

14. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*."]—For he

is our perfect peacemaker; yea our very peace and reconciliation itself; who hath conjoined in one body of the Church both Jews and Gentiles: and whereas there was a wall of partition set up betwixt these two, so as they could not come together, he hath broken down that pile of division; so as now we are one family as it were in one room of the same Church.

15. "Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace;"]—Having in his suffering of death in his body utterly abolished the cause of this division and enmity, which was the law ceremonial, consisting of divers rites and ordinances; for to make those two kinds of people, Jews and Gentiles, one new creature in and to himself; so, by this gracious union, making peace betwixt them.

16. "And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby."]—And that, having made them up into one body, he might reconcile them, not to themselves only, but to God also, by that propitiatory sacrifice which he made of himself upon his cross, having utterly extinguished thereby the enmity betwixt God and us.

20. "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone;*"]—And are the living stones of that holy Church of his, which is built upon the foundation of the doctrine of the prophets and apostles, Jesus Christ himself being that chief corner stone in whom both the walls of Jews and Gentiles are conjoined.

21. "In whom all the building fitly framed together groweth unto an holy temple in the Lord."]—In whom alone all the whole building, being compacted and cemented together by love, is made up into one evangelical Church, whereof the Temple was a type.

III. 2. "If ye have heard of the dispensation of the grace of God which is given me to you-ward."]—If ye have heard of my apostleship, and charge to preach unto you the tidings of grace and salvation, which is committed unto me for your behoof.

9. "And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God," &c.]—And to make manifest unto all men the communication of this wonderful mystery of the saving of mankind, which God, the Creator of all things by Christ, reserved from all eternity in his own secret counsel.

10. "To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God,"]—To the end, that now the glorious angels of heaven, after that God had once vented and declared that his good purpose to mankind, might see, in this wonderful redemption and blessed union of the Church, a clear proof and demonstration of the manifold and infinite wisdom of God.

12. "In whom we have boldness and access with confidence by the faith of him."]—In whom we have boldness, and free and confident access to the throne of God's grace, by that faith which gives us a right in him, and assures us of a gracious acceptation.

13. "Wherefore I desire that ye faint not at my tribulations for you, which is your glory."]—Wherefore I desire you that ye be not discouraged at the sight of those tribulations which I suffer for preaching the gospel to you: yea, rather, ye ought to account them your glory and rejoicing, in that ye have an apostle who is thought worthy to suffer for the name of Christ.

15. "Of whom the whole family in heaven and earth is named."]—Of whom that whole united family of saints both in heaven and earth, and here below of Jews and Gentiles, is named to be the one universal Church of Christ.

19. "And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."]—That ye may be able, with all his saints, to conceive the absoluteness, and infinite perfectness, and exactness of the work of that reconciliation which he hath wrought for mankind in all the dimensions of it, and may be affected with it accordingly.

20. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."]—And that ye may apprehend that unspeakable love of Christ towards us, the full knowledge whereof passeth all finite capacity; and that we may be filled with all perfection of the graces of God.

IV. 3. "Endeavouring to keep the unity of the Spirit in the bond of peace."]—Endeavouring to preserve that holy and Christian unity, which the Spirit of God hath wrought in you, by a peaceable disposition and carriage one to another.

8. "When he ascended up on high, he led captivity captive, and gave gifts unto men."]—See Psalm lxviii. 18.

9. "Now that he ascended, what is it but that he also descended first into the lower parts of the earth?"]—Now in that David says

that Christ ascended, what doth it imply, but that he had before descended, both from heaven to the earth, which is the lowest part of the world, and from the surface of the earth into the bowels thereof, the grave?

10. "He that descended is the same also that ascended up far above all heavens, that he might fill all things," &c.]—He that thus descended, &c., that he might fulfil all that was foresaid of him, and all that is or should be requisite for the full glorification of his Church.

11. "And some, pastors and teachers," &c.]—And some he gave to be pastors and teachers of his Church, to lead forth his people, and to feed them with wholesome doctrine and holy government.

12. "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:"]—All which he hath given and ordained for the perfecting of the grace of his saints, and for the full and exact discharge of the great work of the ministry, which could not be sufficiently managed by any one rank of gifts or men; and, in general, for the full edification of the Church, which is the mystical body of Christ:

13. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."]—Till all those, yet unbelievers, which belong to God's election, be brought to one and the same saving faith, and to the true knowledge and acknowledgment of the Son of God, together with us; and so the whole Church, as if it were one body, grow up to be a perfect and divine grown man, even to that full stature of grace, and full knowledge, which it is ordained unto, in and by Christ; yea, until that Christ, who accounts the Church to be no other than his body, and holds himself not perfect without it, have in us attained to that full growth, as that no degree of perfection shall be wanting to this mystical body of his.

14. "That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men."]—That henceforth we be no more children, unstayed and unconstant in our good courses and purposes; tossed to and fro with every wind of false doctrine in the tottering cockboat of our weak irresolution, and cheated, through the sleight and cunning craftiness of insinuating false teachers, &c.

16. "From whom the whole body fitly joined together and

compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."]—That as in the natural body we see that it is knit together by joints and sinews, to make up one complete living frame, which receiveth virtue and power of motion from the head, which is diffused into all the several parts, according to the use and occasion of the divers members thereof, so as the whole body by this means grows up together in strength and stature; so it is spiritually in the mystical body of Christ, the Church, it receiving virtue and grace from Christ the Head, which is distributed to every faithful soul as a limb and member of this body, grows up to the full state of perfection in Christ; and is in the whole bulk and frame thereof edified by the mutual love of each believer unto other.

18. "Being alienated from the life of God."]—Being estranged from that course of life which God hath prescribed unto us, &c.

20. "But ye have not so learned Christ."]—But ye have not so learned Christianity, as to give yourselves over, under that pretence, to riot and disorder.

21. "If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:"]—If at least ye have given ear to the doctrine of Christ, and have been taught in his school so as ye ought, according to the truth of this heavenly discipline; which is this:

22. "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;"]—That ye put off your old, sinful, depraved nature, which is corrupt according to those deceitful lusts and desires that are inbred in your bosoms, and now change your former affections and conversation.

23. "And be renewed in the spirit of your mind."]—And be renewed, not only in the baser and lower faculties of the soul, which are your affections and appetite, but even in the more noble and higher powers thereof, which are your understanding and will.

26. "Be ye angry, and sin not: let not the sun go down upon your wrath:"]—If according to the weakness of human nature ye be carried into the passion of anger, yet take heed of being transported by the vehemence thereof into sin; neither let that unquiet passion, howsoever it may seize upon you, lodge and sleep with you.

27. "Neither give place to the devil."]—Neither do, by this harbouring of an uncharitable passion, let in Satan into your souls.

30. "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption."]—Do not cause the Spirit of God to withdraw his graces from you, as in a detestation of your lewd courses; neither do by your sins give just distaste to that good Spirit, whereto ye have been so infinitely beholden for your confirmation and sealing up to the full possession of your future glory.

V. 8. "For ye were sometimes darkness, but now *are ye* light in the Lord."]—Ye were once not only darksome with ignorance and unbelief, but even darkness itself; but now ye are clearly enlightened by the Spirit of God, &c.

14. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."]—Awake, thou sinner, that sleepest securely in the state of sin, and rise up from that spiritual death wherein thou liest, by confessing and forsaking thy sin; and then Christ, which is the true light, shall shine forth unto thee, by giving thee remission and salvation.

16. "Redeeming the time, because the days are evil."]—Strive to recover and fetch up that time which your negligence hath lost, and make careful use of all opportunities of doing good; because the world is full of corruption, and ye shall meet with many occasions of distraction and discouragement.

18, 19. "And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."]—Do not give yourselves to intemperance in the use of meats and drinks, which is the cause of much luxury and outrage, but if ye desire to cheer up your hearts, be ye filled with that holy Spirit of God, which only can give perfect joy to the soul; which joy shall express itself, at your holy meetings, in psalms and hymns and spiritual songs, instead of those wanton and offensive songs which the mirth of sensual men is usually wont to break forth into, &c.

23. "And he is the saviour of the body."]—Even as Christ is so the head of his Church, which is his body, as that he is the Saviour of it, governing it for the benefit and salvation thereof; so should the husband, who is the head of his wife, rule over her (not tyrannically and harshly, but) lovingly, and so as may be to the behoof, preservation, and comfort of her.

26, 27. "That he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."]—That he might sanctify and cleanse it by his holy Spirit, working in us by his word, and by his sacrament of baptism as the means thereof; that at the last he may present this his spouse the Church perfectly beautiful before the tribunal of his Father, cleared from the spots of her sins and wrinkles of her infirmities.

28. "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself."]—For as Eve was part of the very body of Adam, flesh of his flesh and bone of his bone, so are we spiritually the very parts and members of the mystical body of this second Adam; out of his precious side was the Church taken.

31. "For this cause shall a man leave his father and mother, and shall be joined" &c.]—See Genesis ii. 24.

32. "This is a great mystery: but I speak concerning Christ and the church."]—This union and conjugal conjunction is then a great mystery, not in respect of itself, but in respect of that which is thereby represented, even the blessed union which is betwixt the husband Christ and the Church his spouse.

VI. 2. "Honour thy father and mother; which is the first commandment with promise."]—Which is the first commandment, yea, the only one that hath a peculiar promise of blessing annexed unto the charge given.

7. "With good will doing service, as to the Lord, and not to men."]—In the services that ye do, having an eye not so much to your masters as to the Lord, who calls for this your obedience unto them.

11. "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."]—Brethren, ye are soldiers in God's warfare; as soldiers therefore are wont to put on a complete harness from head to foot, so do ye furnish your souls with all holy graces, which may defend and preserve you from all the crafty assaults of the devil.

12. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*."]—For our fight doth not lie against flesh and blood, weak and impotent like ourselves, but against the strong and mighty powers and

principalities of hell; against those evil spirits which sway this wicked world, that is all darksome with ignorance and infidelity; against those spiritual tempters, who, being themselves wicked, labour to infect all others, and have so much more advantage, as they are more eminent in the place of their abode and onset, being the region of the air, wherein they do ordinarily work.

14–17. "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God:"]—Put yourselves therefore into a fit and sure posture, having your loins girt about with the belt of sincere and rectified affections; and having your hearts defended with the breastplate of innocence, and holy and upright intentions; and your feet shod with a ready alacrity to profess and maintain that Gospel of Christ which can only bring true peace to the soul; but in vain should ye pretend to be girt with all this complete harness, if ye did not hold out also before you the shield of a true and lively faith, whereby ye may be able both to beat back and to extinguish all the strong, sudden, violent, fiery temptations of that wicked one. And let your head be defenced with the assured hope of salvation as with an helmet, and let your hand be armed with the word of God, which is as the sword of the Spirit, whereby Satan may not only be resisted, but vanquished also, and utterly foiled.

18. "Praying always with all prayer and supplication in the Spirit, and watching thereunto."]—And that all this preparation and holy munition may prevail and take happy effect, ye must ever be praying unto God with all fervency of soul, in all frequence and instance of prayer and supplication; watching therein, &c.

THE EPISTLE OF S. PAUL THE APOSTLE TO THE PHILIPPIANS.

I. 5. "For your fellowship in the gospel from the first day until now."]—That by our ministry ye have been brought to the communion and fellowship of the profession of the Gospel; and have so continued, from the first day that you heard of it, until now.

7. "Ye all are partakers of my grace."]—Ye are all partakers

with me of the same grace and mercy of God, in your effectual calling and election to life.

10. "That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ."]—That ye may see and acknowledge the difference between the truth of God and the vain fancies of men, and may approve of these excellent mysteries of salvation, &c.

12, 13. "But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace, and in all other *places*."]—So that my bonds and sufferings, which I endure for Christ, howsoever they were by Satan and his complices intended to the disgrace and hinderance of the Gospel, yet quite contrarily, by the providence and goodness of my God, are turned to my great honour and the advancement of religion; as being famous to this purpose, both in Nero's court and in all other places.

15. "Some indeed preach Christ even of envy and strife; and some also of good will."]—Some indeed, hearing how famous I was over all Asia for preaching the Gospel, envying this glory of mine, and, in an emulatory desire to reach and outstrip me in it, preach Christ out of envy and contention; others, sincerely.

16. "Supposing to add affliction to my bonds."]—Supposing and purposing by this means to stir up Nero so much the more against me, as the man that first broached this news of the Gospel amongst his subjects.

19. "For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ."]—For I know, that this advantage which the Gospel shall receive by the emulous labours of my adversaries, and this persecution which they do thereupon raise against me, shall turn to the furtherance of my salvation, through the help of your prayers, and the powerful assistance and working of the Spirit of Christ.

20. "According to my earnest expectation and *my* hope, that in nothing I shall be ashamed."]—According to my firm confidence and earnest expectation, that in nothing they can do, or that can befall me, I shall be ashamed, and have cause of dejection and discouragement.

21. "For to me to live *is* Christ, and to die *is* gain."]—For Christ is to me, as the author of my life, so the only end and scope of my life: it is that I only live for, that I may preach

Christ and glorify him thereby; and to die is so far from being terrible to me, as that it is my gain and advantage.

22. "But if I live in the flesh, this *is* the fruit of my labour: yet what I shall choose I wot not."]—But howsoever, while I live here, this is the fruit of my labour, that Christ is glorified by me; yet whether of the two I should choose, life or death, I cannot resolve.

23. "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:"]—For I am much straitened and distracted in the choice: having, in respect of my own glory and happiness, a great desire to depart hence, and to live with Christ my Saviour, in rest and bliss, which is much the better for me.

24. "Nevertheless to abide in the flesh *is* more needful for you."]—But yet, on the other side, I see that for me to abide here still in this mortal life, it is more needful for you, and more behoveful to the Church of God.

25. "And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith."]—And out of this persuasion, that my life shall be of so much necessity and use for you, I am fully assured that I shall abide and continue with you all; and that God will protract my life for a time here upon earth, for the furtherance of your faith, and the increase of your joy and comfort.

27. That ye stand fast in one spirit, with one mind striving together for the faith of the gospel."]—That ye do unanimously hold together, in the profession and defence of one and the same truth; joining your forces to fight together for the defence of the doctrine of the Gospel.

28. "And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God."]—And in all your sufferings put on an undaunted courage and resolution; being in nothing terrified by your adversaries: which confidence and fortitude of yours bodes nothing but foil and perdition to your opposers, but unto you nothing but victory and salvation, and that from God.

II. 1. "If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,"]—Let me not entreat you only, but adjure you, brethren, as ever ye would receive any comfort in Christ, as ever ye would reap benefit by his love and your own; if ye have any

sense of that spiritual communion which is between the saints of God, if ye have any compassion and mercy on me and God's Church.

2. "Fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind."]—Do ye herein make up the full measure of my joy, in that ye be peaceably and lovingly affected one towards another, &c.

4. "Look not every man on his own things, but every man also on the things of others."]—Do not ye so much bend your eyes upon your own good parts, admiring them and priding yourselves in them, as upon the more excellent graces of other men; neither be so much intent upon your own private commodities, as upon the good of others.

5. "Let this mind be in you, which was also in Christ Jesus."] —Be ye so humbly and charitably minded, and so respect the good of others, with neglect of your own, as ye see Christ Jesus your Saviour did.

6. "Who, being in the form of God, thought it not robbery to be equal with God:"]—Who, being very God, and knowing it to be no presumption in him to equalize himself to God the Father.

7. "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:"]—Yet voluntarily humbled and abased himself, and took upon him a mean and contemptible condition here on earth; and, as he stooped so low as to become man, so he framed himself to the state and yielded to the infirmities of man.

8. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."]— And being found in the nature and form of man, he did, in that his humanity, humble himself so far as to become obedient even unto death, and that the most painful and ignominious death of the cross.

9. "Wherefore God also hath highly exalted him, and given him a name which is above every name:"]—Upon which wonderful humiliation of his, it hath pleased God the Father to advance him in his human nature to an answerable height of glory; having given unto him both that title and that state and power which is far above any title or state or power of whatsoever finite creature, having publicly to the world declared and approved him to be God Almighty.

10. "That at the name of Jesus every knee should bow, of

things in heaven, and *things* in earth, and *things* under the earth;"]—That in the acknowledgment of this just title and divine power of his, every creature should bow and stoop unto him, both the angels of heaven and men on earth, and the very infernal spirits which are most averse from his kingdom.

11. "And *that* every tongue should confess that Jesus Christ *is* Lord."]—And that every tongue should be forced to confess, that even that Jesus who was thus abased is the God and Lord of all, &c.

12. "But now much more in my absence, work out your own salvation with fear and trembling."]—But now much more in my absence, since ye shall want the help of my counsels and incitements, stir up yourselves earnestly to do all that is requisite on your part, for the attaining of salvation; not in a bold and secure presumption of your own abilities, but in an humble fear and awful trembling at the consideration of the greatness of the work and your own insufficiency.

13. "For it is God which worketh in you both to will and to do of *his* good pleasure."]—For it is not any power or ability in yourselves that can avail aught this way, but it is God only who gives you both to will that which is good, and to do the good which ye will, of his mere good-will and pleasure.

14. "Do all things without murmurings and disputings."]—Frame yourselves to all peaceable carriage one towards another, and do all things without heartburnings and quarrels.

17. "Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all."]—Yea, if I do not only labour amongst you, but even die for you, it shall be my joy: you have, by your holy and lively faith, offered yourselves unto God as a living and reasonable sacrifice; if I may die for the confirmation of this faith of yours, it shall be that whereof I shall rejoice together with you.

20. "For I have no man likeminded, who will naturally care for your state."]—For I have no man so heartily affected, both to you and me, who will so carefully mind and tender your estate as if it were his own.

26. "And was full of heaviness, because that ye had heard that he had been sick."]—It much troubled him, to think how much you would be afflicted with the rumour of his sickness.

30. "Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward

me."]—Because for the work of Christ, through his labour in preaching, and the toil of his journey hither for my comfort and tendance, and his watchings and painstaking in ministering to my necessities, he was nigh unto death; not regarding his own life, in a zeal to supply your lack of service toward me.

III. 2. "Beware of dogs, beware of evil workers, beware of the concision."]—Beware of those profane and impure men, which open their unhallowed mouths against the truth of God; beware of those false teachers which, under pretence of edifying God's Church, pull it down by their life and erroneous doctrine; beware of the Judaizing opposers of the Gospel, who, while they talk of circumcision, do indeed make a concision and rent in the Church.

3. "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."]—For whatsoever they may pretend, we are indeed of the true and spiritual circumcision, and not they; we who worship God inwardly in the soul, and stand not upon an outward cutting of the flesh; we who place the confidence and joy of our hearts upon Christ Jesus, and not upon these external acts and privileges which concern the outward man.

4. "Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more."]—Although I dare boldly say, if these outward privileges were to be stood upon, there is none of them all who could find more cause of confidence and boasting herein than I might.

6. "Touching the righteousness which is in the law, blameless."]—I was so strict and punctual in the observation of the prescriptions of the law, as that no man could tax me for the breach or violation thereof.

7. "But what things were gain to me, those I counted loss for Christ."]—But those things, which while I was a Jew I accounted as rare and excellent prerogatives, those now, since that I was converted to Christ, I have made no reckoning of; but have slighted them, as not only worthless, but even rather prejudicial to my better calling.

9. "And be found in him, not having mine own righteousness,"]—That I, who was but a lost man in myself, might be found in him, not having, &c.

10, 11. "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conform-

able unto his death; if by any means I might attain unto the resurrection of the dead."]—That I may know him both in speculation and in practice; and may both know and feel the power of his resurrection raising me from the death; and that I may experimentally find what a comfort and happiness it is to suffer for him and with him, that thereby I may be made conformable to him in his death; that so by this means I may attain to that eternal life which follows upon the happy resurrection of the just; and in the mean time, that full measure of mortification and newness of life which he hath ordained me unto.

12. "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus."]—Not that I have as yet already attained it: let no man misconstrue me as boasting of my perfection: no, I come as yet short, but I strive and labour towards it, and follow hard that I may reach it at the last: yet can I not do it as of myself, it is Christ's laying hold on me that will and must enable me thus to lay hold on Christ.

13, 14. "Brethren, I count not myself to have apprehended: but *this* one thing *I do,* forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."]—As those that run in a race forget how much ground they have already passed, and mind only that part of the way which yet remaineth to the goal; so do I, in this course of my Christian profession, never look back to what I have done, but still look forward to that which I yet must and ought to do, and thus conscionably labouring I press forward towards that prize of heavenly glory which is the blessed issue and fruit of our high calling in Christ Jesus.

15. "Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you."]—Let us therefore, so many of us as are sincere and true hearted to God, and such as do truly strive for this Christian perfection, be thus minded; renouncing all confidence in ourselves, or aught that pertains to us, and seeking for justification only in Christ: and if in any thing ye be otherwise minded, as depending upon the works of the law, or any other outward helps, God shall, in his good time, open your eyes to see and acknowledge this truth of his which he hath revealed unto me.

16. "Nevertheless, whereto we have already attained, let us

walk by the same rule, let us mind the same thing."]—Nevertheless, in the mean time, for so much of the truth of God as we have already obtained the knowledge of, let us therein walk on peaceably and lovingly, following one and the same rule of the word of God, and conspiring in all Christian unanimity and concord to do all good offices to God and each other.

18. "For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ:"]—For many, even of those that profess themselves to be Christians, of whom I have oft complained and warned you, and now renew my complaint with tears, live inordinately; and so, as that they proclaim themselves to be the secret and real enemies to the gospel of Christ, and opposers of the power and virtue of his passion.

19. "Whose end *is* destruction, whose God *is their* belly, and *whose* glory *is* in their shame, who mind earthly things."]—Whose end is destruction of body and soul, who make a god of their ease and pleasure and profit, avoiding all the danger of persecution for maintenance of the truth, and making an advantage of their plausible teaching; who now glory in that which will at last prove their shame and confusion, who mind only these transitory and earthly things.

20. "For our conversation is in heaven; from whence" &c.]—As for us, we overlook the earth, and have both our affections and conversation in heaven beforehand, from whence &c.

IV. 2. "I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord."]—I beseech Euodias, and beseech Syntyche, that being noted for wise and religious matrons, they do not by their discord distract and trouble the Church at Philippi, but that they agree peaceably in their Christian profession.

3. "And I entreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and *with* other my fellowlabourers, whose names *are* in the book of life."]—And I entreat thee also, who art the faithful husband and yokefellow to the one of them, that thou do also yield to give thy best furtherance to those women which have taken pains to minister unto me, and have suffered some afflictions also for the promoting of the gospel; with Clement and other my fellowlabourers, whose names are written in the roll of the just and holy men, which are ordained to eternal life.

10. "But I rejoiced in the Lord greatly, that now at the last

your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity."]—That now at the last you have given good proof of your careful respects to me, which seemed for the time to be intermitted in that provision which you sent to me by the hands of Epaphroditus: not that I make question of your care of me formerly: I know ye wanted not will and desire to have expressed your love to me, but ye wanted opportunity till now.

11. "Not that I speak in respect of want: for I have learned, in whatsoever" &c.]—Not that I rejoice so much in regard of the supply of my want, which I well know how to bear; for I have learned &c.

13. "I can do all things through Christ which strengtheneth me."]—Let no man think that I arrogate this power to myself: no; of myself I can do nothing, but in and through Christ, which strengtheneth me, I can do all things.

17. "Not because I desire a gift: but I desire fruit that may abound to your account."]—Not that I desire a gift: it is all one to me whether I want or abound; but in this I desire that a benefit may accrue unto you, whose beneficence to me is an advantage unto yourselves.

THE EPISTLE OF S. PAUL THE APOSTLE TO THE COLOSSIANS.

I. 5. "For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;"]—For those goodly and glorious things, which your hope assures you to be laid up for you in heaven, whereof ye have heard before in that most true word of the Gospel.

6. "Which is come unto you, as *it is* in all the world."]—Which Gospel is come unto you, being preached amongst you, as it is all the world over, &c.

10. "That ye might walk worthy of the Lord unto all pleasing,"]—That ye may behave yourselves so as may become those which are honoured by God with so high a calling, and ordained by him to so great glory, and so as may be in all things well pleasing unto him, &c.

12. "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:"]—Giving thanks unto God the Father, who hath furnished us with such

graces, as whereby we may be fitted to become partakers of that glorious and everlightsome and blessed inheritance of his saints in heaven.

14. "In whom we have redemption through his blood, *even* the forgiveness of sins:"]—In and by whom we are freed and brought out from the bondage of sin and Satan, even by the ransom of his most precious blood; in that, by the virtue thereof, and the full satisfaction made thereby unto God, we have forgiveness of sins.

15. "Who is the image of the invisible God, the firstborn of every creature:"]—Who is unto us that only and perfect means in and by whom God, which is by nature invisible, is manifested and revealed to mankind: in the Son, as in a clear and perfect glass, we see the Father: that eternal Son had his being of and with the Father before ever any creature was made.

16. "For by him were all things created," &c.]—And as he had an eternal being before them, so they had their being in time from him; for by him were all things created, &c.

18. "Who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence."]—Who is the first cause of all things, giving a beginning unto them all; and restoring them all again by the power of his resurrection, as being the omnipotent raiser of himself from the dead, and he by whose power all others either have risen or shall rise.

19. "For it pleased *the Father* that in him should all fulness dwell;"]—For it pleased the Father that in him should essentially dwell all perfection of grace, of wisdom, of power, of goodness, and mercy.

20. "And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven."]—And having made peace through the satisfaction made by his precious blood, shed upon the cross by the perfect work of his only mediatorship, to reconcile unto himself all things that were formerly set at variance with him by sin; and to set unity betwixt God and men, betwixt angels and men.

21, 22. "And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unreprovable in his sight:"]—And amongst the rest, even you Colossians, that were sometimes in your natural

and heathenish condition, not only strangers from God, but even enemies to him, both in respect of the sinful disposition of your minds and of your wicked works also, and trade of sin wherein ye lived; yet now hath he reconciled, in that true human body of his, by suffering death for you, that he might present you holy, &c.

23. "If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister;"]—Which mercy of reconciliation and peace ye shall be sure to receive if ye continue constantly firm in that true faith and Christian hope which hath been wrought in you by the gospel, which gospel ye have had preached unto you, and not to you only hath it been taught, but to all the nations under heaven, whereof I Paul am made a minister.

24. "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:"]—Who now rejoice in those persecutions which I suffer for your sake, yea for Christ's: every saint of God is a member of Christ's body, and Christ therefore suffers in him: thus it is then with me, my afflictions are Christ's; and I do, in suffering, fill up that which is behind of the afflictions of Christ in my flesh, for his Church's sake:

25. "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;"]—Of which Church I am made a minister according to the dispensation which is committed to me of God for your behoof; that I may fully deliver that errand which I have received of preaching the gospel to you and to the rest of the Gentiles every where.

26. "*Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:"]—Even this mystery of salvation by Christ revealed to the Gentiles, which hath been hid from former ages and from the forepast generations of our forefathers, but now is made clearly manifest to his saints.

27. "To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:"]—To whom God would make known what is the glorious riches and treasure of this great mystery of the gospel for the salvation of the Gentiles, as well as of the chosen people of the Jews; the sum and substance of which

mystery and gospel is Jesus Christ, in whom only ye have the hope of eternal glory.

II. 1. "For I would that ye knew what great conflict I have for you, and *for* them at Laodicea, and *for* as many as have not seen my face in the flesh;"]—For I would that ye knew what great care and anxiety and self conflicts I have within me for you and for your neighbours of Laodicea, and for all other converts to Christ, which have not seen my face nor enjoyed my bodily presence.

2. "That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ;"]—That their hearts may be furnished with the rich and full understanding of the gospel of Christ, and may be settled in the perfect acknowledgment of the great mystery of religion wherein God is revealed to men, even God the Father and Jesus Christ his Son.

3. "In whom are hid all the treasures of wisdom and knowledge."]—In whom alone are laid up all the treasures of wisdom and knowledge; so as that without him they cannot be had, and by him they are imparted unto his faithful ones for their salvation.

6. "As ye have therefore received Christ Jesus the Lord, *so* walk ye in him:"]—As ye have therefore received the true doctrine concerning Christ Jesus the Lord, so do ye persist and persevere therein.

7. "Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving."]—Ye are living plants, ye must be fast rooted in the soil of Christ: ye are living stones; ye must be laid fast, and firmly mortered upon the foundation of Christ: ye must be strongly stablished in the true faith of Christ, as ye have been taught by your faithful teachers, Archippus and Epaphras; abounding more and more in the knowledge and profession thereof, with thankfulness to God for that light which he hath imparted unto you.

8. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."]—Beware lest any man make a prey of you through the false pretence of secular wisdom; as mixing divine things with human, and measuring heavenly mysteries by their natural reason, or through the vain enforcement of Jewish rites and ceremonies: both which kinds of false teachers form

their doctrines after the uncertain and misdevised traditions of men; or after the beggarly rudiments of the world, viz. the ceremonies of the Law, which are now out of date, and not after the truth of Christ.

9. "For in him dwelleth all the fulness of the Godhead bodily."]—For in him the whole Godhead dwelleth essentially, and the divine nature is not only united to the soul of Christ, but to the body also; and in him hath God fully revealed himself to the world.

10. "And ye are complete in him, which is the head of all principality and power:"]—And ye are in and by him filled with all saving grace and divine knowledge, even in him who is your Head, and not yours only, but the Head of all the heavenly angels, even those mighty and powerful spirits above.

11. "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ."]—In whom also ye are spiritually circumcised in your hearts by that inward circumcision which is made by his holy Spirit, and not by the hands of men; in that ye have, by his gracious work in you, put off your sinful corruptions through the virtue of that circumcision, not which Moses, but which Christ hath wrought in you.

12. "Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead."]—The effect of which circumcision ye have received, in that ye have received that baptism which succeeds that other legal sacrament: ye are therefore circumcised in that ye are baptized; and ye are in baptism buried together with Christ in respect of the mortification of your sins represented by lying under the water; and in the same baptism ye rise up with him in newness of life, represented by your rising up out of the water again; through that faith of yours which is grounded upon the mighty power of God who hath raised him from the dead.

13. "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;"]—And you being once altogether dead in your sins, and in the spiritual uncircumcision of your hearts, hath he quickened and raised up to a life of grace and new obedience, together with himself by the power of his resurrection; having forgiven you all those trespasses wherein ye formerly lay.

14. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."]—Blotting out by his precious blood that obligatory bond of Mosaical ordinances and ceremonies which carried in them a secret accusation of our guiltiness, and cancelled it utterly, nailing it to his cross as void and of none effect.

15. "*And* having spoiled principalities and powers, he made a show of them openly, triumphing over them in it."]—And having spoiled the principalities and powers of hell, he made a show openly, leading them as manacled captives after him, being exalted upon the triumphant chariot of his cross.

16. "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days:*"] —Since therefore the Mosaical ceremonies are thus abrogated, let no man judge you in matter of eating or drinking, or in respect of your solemn annual festivities, of Pasch, Pentecost, Tabernacles; or of your monthly feasts of New Moons, or of your weekly feasts, the Jewish sabbaths:

17. "Which are a shadow of things to come; but the body *is* of Christ."]—Which observations are only types and shadows of things which were then to come; but the body and substance, shadowed and figured out by them is Christ.

18. "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind."]—Let no man beguile you of your prize, which is laid ready at the goal for you, by drawing you aside, under pretences of voluntary humility, to those opinions and practices which are not warrantable; as, to worship the angels, under colour of an awful modesty in not going first to God without a mediation; out of a bold curiosity intruding himself into the profession of knowing that which he hath not seen, and vainly puffed up with a proud conceit of his own skill.

19. "And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God."]—And not holding himself to the true knowledge of Christ, who is the only Head of the Church; from whom all the body of his universal Church, being knit together by the joints and bands of one common Spirit, receiveth due spiritual nourishment, and groweth up and increaseth in the graces of God till it come to a full stature.

20, 21, 22. "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men?"]—Wherefore, if ye have part in Christ's death, by which these Mosaical ordinances are abrogated and abolished, why, as though ye were still of the world, and had no interest in Christ, are ye subject to the rites and ordinances of the Ceremonial Law (as to stand upon the terms of, Touch not this, taste not that, handle not that other; all which meats and drinks, whereof they are so scrupulous, perish with the using, and have no further being after they are received,) interpreted and urged after the commandments and traditions of men?

23. "Which things have indeed a show of wisdom in will-worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh."]—Which opinions and practices of theirs are such as wherein they make indeed a great show of wisdom and piety, professing a voluntary humiliation, and afflicting of themselves with hard usages of the body, in fasting and abstinence, and not yielding that due respect and care to the body which were meet for the moderate and fit sustentation thereof.

III. 3. "For ye are dead, and your life is hid with Christ in God."]—It is not for you to affect the things of the world; for ye are dead to the world, and to all the vain and sinful motions and desires thereof; but ye have already, and shall enjoy hereafter, another manner of life, which the world cannot see or discern; for it is hid, and laid up with Christ in God; as out of the knowledge, so out of the danger of the world.

5. "Mortify therefore your members which are upon the earth; fornication, uncleanness."]—Mortify therefore all the limbs of your earthly and sinful corruptions; fornication, uncleanness, &c.

9. "Seeing that ye have put off the old man with his deeds."]—Seeing that ye have put off your old depraved nature, with the sinful works thereof.

10. "And have put on the new *man*, which is renewed in knowledge after the image of him that created him."]—And are professed, that ye are become new men, renewed in knowledge and all holy disposition, after the image of God, who hath created this new heart in you.

11. "Where there is neither Greek nor Jew, circumcision nor

uncircumcision, Barbarian," &c.]—In which business of renovation there is no respect of persons at all, whether a man be a Jew or a Greek, &c., but every man is accepted according to that measure wherein Christ his Saviour, and his Holy Spirit, dwells and works in him.

12. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering," &c.]—Contrary, therefore, to those limbs of your corruptions, take to yourselves, as it becomes the elect children of God, holy and beloved, all those graces of regeneration which are meet for your Christian profession; tender-mercies and compassion, kindness, &c.

14, 15. And above all these things *put on* charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful."]—And, above all these, see that your hearts be filled with charity, which doth perfectly unite together all the members of this mystical body, and by and in which all other graces are perfected for the use of God's Church. And let that Christian peace which God worketh in you, and which your holy profession calleth you to, by virtue of your union with the whole Church, rule and reign in your hearts.

16. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms," &c.]—Let the doctrine of Christ be familiarly settled in your hearts, and make you rich in all wisdom; so as that ye may be able to teach and admonish one another; that ye may express the joy of your hearts in psalms, &c.

IV. 3. "That God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds."]—That God would vouchsafe unto us fair and happy opportunities of preaching the Gospel, and give us powerful assistance and abilities to deliver the great mysteries of the Gospel of Christ, for which I am now in bonds.

5. "Walk in wisdom toward them that are without, redeeming the time."]—Walk carefully and wisely, and carry yourselves inoffensively towards those that are not of the Church of God, and take all advantages and opportunities of doing good.

6. "Let your speech *be* alway with grace, seasoned with salt, that ye may know how ye ought to answer every man."]—Let your speech be always gracious and savoury, such as may argue

the holy disposition of the heart, from whence it comes; so framing your words to the occasion, as that ye may return a meet answer to every man.

11. "These only *are my* fellowworkers unto the kingdom of God, which have been a comfort unto me."]—These two only of the Jewish nation have helped me in the preaching and furtherance of the Gospel, and have been comfortable unto me in their encouragements and loving ministrations.

16. "And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea."]—And after that this my epistle hath been read among you, cause that it be read also in the neighbour Church of Laodicea; and let this enclosed epistle, which was written to me from Laodicea, importing much the good of you all, be likewise read amongst you.

THE FIRST EPISTLE OF S. PAUL THE APOSTLE TO THE THESSALONIANS.

I. 3. "Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;"]—We do upon all occasions give thanks to God for your faith, hope, and charity; and for the gracious effects and proof of them all: that your faith hath approved itself in good works; your love in a laboursome endeavour for the help of your brethren; your hope in a patient enduring of sufferings; whereby ye have fastened yourselves upon our Lord Jesus Christ in sincerity, as in the sight of God our heavenly Father.

4. "Knowing, brethren beloved, your election of God."]—Knowing, brethren, and being upon good reason fully persuaded, that ye are elected of God to salvation.

5. "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake."]—And the ground of this our persuasion is the happy and fruitful success of our preaching amongst you: for our gospel was not only verbally preached amongst you, and so formally entertained; but it was both delivered and received amongst you, in much powerful working upon your hearts, with much evidence of the Holy Ghost, and in much assurance of the infallible truth thereof;

as we do also appeal to your consciences, after what manner we demeaned ourselves amongst you, with what meekness, patience, diligence, for the winning of your souls.

9. "For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God."]—For when we go about to report your forwardness, they are ready to prevent us; and upon famous relation can tell us how loving entertainment and kind acceptance we had from you, in our first entering to you; and how cheerfully ye obeyed our gospel, in turning presently from your idols to serve the true and everliving God.

II. 1. "For yourselves, brethren, know our entrance in unto you, that it was not in vain."]—For yourselves, brethren, and your own consciences can abundantly testify, that our preaching amongst you was not in vain, but exceedingly effectual.

2. "To speak unto you the gospel of God with much contention."]—To speak unto you the gospel of God with much fervency of zeal, and with powerful opposition of the gainsayers.

3. "For our exhortation *was* not of deceit, nor of uncleanness, nor in guile."]—For our teaching amongst you was not in a colloguing and colluding fashion, to make a gain secretly of you; neither was it in a plausible way of humouring uncleanness and impurity of living.

5. "Nor a cloke of covetousness; God *is* witness."]—Neither did I make my preaching as a colour or cloke of my covetous seeking for wealth, as if I aimed at my profit only, in my teaching.

6. "When we might have been burdensome, as the apostles of Christ."]—When we might have taken upon us, and have required a chargeable maintenance, and have borne a port fit for the apostles of Christ.

8. "But also our own souls, because ye were dear unto us."]—Not the gospel only, but our very lives also, which are worthy to be most dear and precious to us.

12. "That ye would walk worthy of God, who hath called you unto his kingdom and glory."]—That ye would walk in so holy a manner, as might become those whom God hath honoured with the high calling of Christianity, and to whom he hath intended to give so glorious a kingdom.

14. "For ye, brethren, became followers of the churches of God which in Judæa are in Christ Jesus: for ye also have suf-

fered like things of your own countrymen, even as they *have* of the Jews:"]—For ye, brethren, became followers of those Christian churches which are planted in Judæa: for ye also have suffered from your countrymen of Thessalonica the very same kind of persecutions which they suffered of their countrymen the Jews.

15. "Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:"]—Which Jews, that ye may see and know ye have partners in all your sufferings and hard measures offered unto you, have proceeded very maliciously in their cruel persecutions; for they both killed the Lord Jesus and their own holy prophets; and have spitefully chased us, who are of their blood and nation; and have run very deep upon the displeasure of God, and oppose themselves against all men in resisting the course and success of the Gospel among the Gentiles.

16. "Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost."]—That they may make up that full measure of their own and their forefathers' sins, upon the fulfilling whereof God hath intended to sweep them away with his judgments by the hands of the Romans, and to execute his wrathful displeasure and vengeance upon them to the utmost.

18. "But Satan hindered us."]—But Satan stirred up these envious Jews to raise oppositions against me, and by these means hindered my journey to you.

III. 1. "We thought it good to be left at Athens alone."]—We were well content rather to be left alone at Athens, than ye should want the help and comfort of so worthy a teacher as Timotheus our brother.

IV. 4, 5. "That every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God."]—That every one of you should know how to use and govern his body holily and chastely; not yielding yourselves over to be slaves unto your own beastly lusts and inordinate desires, as the Gentiles which know not God.

8. "He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit."]—He therefore that despiseth these wholesome and apostolical counsels and commands, despiseth not man, but God himself; who hath given us his Holy Spirit, and hath indited these things unto us.

9. "But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another."]—I need not give this literal charge to you, of loving one another, as if it were a thing as yet unperformed of you; for God hath already written these real characters of love in your hearts, and hath enabled you to give good proof of this Christian charity to each other.

11. "And that ye study to be quiet, and to do your own business, and to work with your own hands."]—And that ye do earnestly affect and studiously endeavour for peace and quietness; and laying aside all curious intermeddling with other men's business, be careful of your own, &c.

12. "That ye may walk honestly toward them that are without, and *that* ye may have lack of nothing."]—Carry yourselves in an honest and seemly fashion among the Gentiles, not giving them occasion of scorn by your baseness and idle want; but labour in your vocations, so as that ye may have lack of nothing, nor be too much beholden to others' courtesy.

13. "Concerning them which are asleep, that ye sorrow not, even as others which have no hope."]—Concerning your dead friends, that ye sorrow not for their loss in an overpassionate and immoderate fashion and measure, like to Gentiles that apprehend not the hope of a resurrection.

15. "For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep."]—For this we deliver unto you, as from the express charge of God, that those which shall be found alive at the second coming of the Lord to judgment, shall not prevent them which are before dead in their graves, so as to be glorified before them.

16. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."]—For the Lord himself shall personally descend from heaven with a mighty noise, even with the loud and powerful voice of an archangel, which shall be as the trumpet of God, to summon the world before the tribunal of Christ; and then, they that are dead in the faith of Christ shall rise ere the full consummation of the living.

V. 1. "But of the times and the seasons, brethren, ye have no need that I write unto you."]—But as for any special designation of the times and seasons of Christ's coming, brethren, it is curi-

osity for you to inquire into it, and unnecessary for me to write thereof to you.

2. "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night."]—This yourselves know perfectly already, and it is enough for you to know it, that whensoever that day cometh, it shall come suddenly and unexpectedly, even as a thief in the night.

6. "Therefore let us not sleep, as *do* others; but let us watch and be sober."]—Therefore let us not give up ourselves to a carnal security, as do others; but let us be watchful and sober.

7. "For they that sleep sleep in the night; and they that be drunken are drunken in the night."]—For the time of darkness is fit for the works of darkness: sleepers and drunkards make choice of the night, as meetest for them.

8. "But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation."]—But let us, who are children of the light, and with whom there is no night of riot and disorder, be ever sober; our profession calls us unto it; for we know we are in a continual warfare: we must therefore be ever watchful; and be furnished with the breastplate of a lively faith in Christ, with love to our brethren, and with hope of salvation by Christ as with an helmet.

12. "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you."]—And we beseech you, brethren, that you take special notice of and give due regard to those your spiritual overseers, which labour amongst you in word and doctrine, and have the charge of your souls committed unto them by the Lord, and do admonish you.

16. "Rejoice evermore."]—Rejoice in the Lord always; and let none of the outward crosses of this life rob you of your joy in the Holy Ghost.

17. "Pray without ceasing."]—Pray upon all occasions, and at all meet opportunities; and be evermore lifting up your hearts in heavenly ejaculations to God.

19. "Quench not the spirit."]—Do not ye cool and discourage, and, as much as in you lieth, quench and put out the good graces of God's Spirit, either in yourselves or in others; but cherish and foster them.

20. "Despise not prophesyings."]—Despise not the preaching of the Gospel upon any pretence soever, whether of the meanness

of gifts, or of prejudice against the teacher; but reverence and honour it.

23. "And *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."]—And I pray God, that all your inward faculties of understanding, will, affections, and all outward members of your bodies, may be preserved, &c.

THE SECOND EPISTLE OF S. PAUL THE APOSTLE TO THE THESSALONIANS.

I. 5. "*Which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer."]—Which very afflictions and persecutions suffered by you are a manifest and clear proof of a judgment to come, wherein the righteous God of all the world shall declare you to be accounted of him, in his great mercy, worthy of that kingdom of God, for which ye also suffer.

6, 7. "Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven."]—Seeing it is a most just and righteous thing with God, not to let wicked persecutors go away at last unpunished; but to return pain and torment to them that trouble you; and to you, that are troubled by them, eternal rest and glory, together with us and all his saints; in lieu of those miseries they have cast upon you, &c.

8. "In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."]—Whose presence shall be exceeding dreadful to the wicked: for he shall come in flaming fire to take vengeance on them that would not know God: and that yield not their obedience, but make opposition to the Gospel of our Lord Jesus Christ.

10. "When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."]—When he shall come in wonderful and unconceivable glory, which he shall not reserve to himself, but impart to his saints; in whose brightness, and conformity to the glorious body of Christ, his infinite goodness and mercy shall be then admired; even in the glorification of all that believe: amongst whom ye also have your part, forasmuch as ye have believed that Gospel which we delivered unto you.

II. 1, 2. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand."]—Now we beseech and adjure you, brethren, by that sure and dear account that ye make of the coming of our Lord Jesus Christ, and of that glory which we shall enjoy with him when we shall be taken up to meet him in the clouds, that ye be not soon driven away from that truth of doctrine, which hath been delivered to you concerning the coming of Christ; nor be disquieted in your thoughts, either by pretences of revelations, or by pretence of report, or letter sent as from us; as if the day of his coming were instantly at hand.

3, 4. "Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God."]—Let no man deceive you by any false suggestions of the haste of that day: for it shall not come till after there have been a sensible and general defection from the faith of Christ and the purity of the Gospel; and till that Antichrist, the noted and eminently sinful enemy of Christ, that son of perdition, be revealed; who in the pride of his heart opposeth himself against, and exalteth himself above, all those sovereign powers that are called gods here on earth, and above and against him that is the only true God; crossing and contradicting his word and ordinances; so as that he tyrannizeth in and over the Church of God, bearing himself as if he were the absolute Lord and God thereof.

6. "And now ye know what withholdeth that he might be revealed in his time."]—And now ye know, both by that which I spake to you in presence, and that which I have now written, what let lies in the way of his revelation; and what it is that must be done and expected ere that enemy of Christ do fully discover himself; namely, that the Gospel must both be universally preached and revolted from, and that the Roman empire must be removed, ere he can fully show himself.

7. "For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way."]—For there are already foundations secretly laid for this Anti-

christianism; and this deep mystery of iniquity doth, though closely and insensibly, even already work: only the powerful and flourishing estate of the empire, which now hindereth any such present usurpation, will let, until it be taken out of the way.

8. "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth."]—And then shall that wicked one show himself in his colours; who shall continue to oppose the truth of God, and to infest his Church, until the Lord shall, by the power of his Gospel, overthrow him; and shall utterly destroy and confound him with the glory of his coming to judgment.

9, 10. "*Even him*, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved."]—Even that presumptuous enemy of Christ, whose coming shall be graced and set forth by the working of Satan and all the powers of darkness, with mighty works, with strange miracles and lying wonders, and with all the fraud and imposture that wickedness can devise to use for the delusion of those miserable clients of his; which perish, because they embraced not that truth of God which was offered unto them, that they might be saved.

11. "And for this cause God shall send them strong delusion."]—And for this wilful refusal of God's truth, it shall be just with him to give them over unto strong delusions, &c.

13. "Because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."]—Because, however others may be miscarried with these powerful deceits, yet for you, we are persuaded that God hath, from before the beginning of the world, chosen you to salvation; which ye shall happily attain unto, through the sanctification of the Holy Ghost, and your firm faith in the truth of God revealed unto you.

15. "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle."]—And hold fast all that wholesome doctrine of the Gospel which I have delivered unto you, either in my sermons or in my epistles.

III. 1. "That the word of the Lord may have *free* course, and be glorified, even as *it is* with you:"]—That the word of the Lord may be universally preached and willingly received; and be glorified in the effectual power thereof in other places as it is with you.

2. "And that we may be delivered from unreasonable and wicked men: for all *men* have not faith."]—And that we may be delivered from absurd and perverse men; both those false hypocrites which closely underwork the Gospel, and those public opposers of the truth which persecute us for the professing of it: which that they do, it is no marvel; for all men have not faith to know and yield to the truth: that is a singular gift of God, which he hath bestowed only on some; it is no marvel if others hate and persecute it.

6. "And not after the tradition which he received of us."]—And not after that holy counsel and charge which he received of us.

9. "Not because we have not power, but to make ourselves an ensample unto you to follow us."]—Not because we had not just liberty and power to require maintenance from you in lieu of our labours; but that we might thus make ourselves examples of painfulness unto you, for your imitation.

14. "Note that man, and have no company with him, that he may be ashamed."]—Set a mark on such a one; and do both give up his name to me, and censure him with a just ejection out of your company, that he may with shame be won to reformation.

THE FIRST EPISTLE OF S. PAUL THE APOSTLE TO TIMOTHY.

I. 2. "Unto Timothy, *my* own son in the faith."]—Unto Timothy, my own dear son, whom I have spiritually begotten to the faith, &c.

4, 5. "Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: *so do.* Now the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned."]—Neither give heed to idle Jewish fables; nor to those infinite pedigrees and genealogies which they stand upon, in drawing down the line of their descent from Abraham or from David, in a pretence of claiming kindred of Christ, according to the flesh; which breed many frivolous questions and contentions, rather than tend to the edification of the Church in the faith of Christ, which should be the end and drift of all our labours; for that which the commandment of God, both in the Law and in the Gospel, drives at, is charity; even that Christian charity which floweth from a

sincere heart and a good conscience and an unfeigned faith in that Christ which hath loved us and shed abroad his love in our hearts.

6. "From which some having swerved have turned aside unto vain jangling."]—From which graces some, having roved and taken a wrong aim, have shot away their shafts, and have turned aside unto vain jangling.

7. "Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm."]—Taking upon them to be teachers of the Law, while in the mean time they understand neither the principles nor conclusions of their own doctrine.

8. "But we know that the law *is* good, if a man use it lawfully."]—Not that I take exceptions against the Law itself: no; the Law is good, and to excellent purpose, if a man make such use of it as he ought; not seeking to be justified by it, but to be directed by it in his obedience, and to be brought by it to Christ, which is the end of the Law.

9. "Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners."]—Knowing this, that the Law is not made for the coercion, restraint, punishment of the righteous and upright in their conversation; but of lawless and disobedient men, of godless and lewd persons, &c.

13. "Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief."]—But I obtained mercy from God, who graciously held me capable thereof, because that which I did, I did not maliciously or spitefully, but out of ignorance and unbelief.

16. "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting."]—Howbeit, for this I obtained mercy, that Christ Jesus might make me a pattern and example, in whom he might show forth his wonderful patience and longsuffering; for the comfort and encouragement of all them, who, notwithstanding the conscience of their many infirmities, should hereafter believe in him to life everlasting.

18. "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare."]—This charge I commit unto thee, son Timothy, that knowing thyself to be of more than ordi-

nary note, and one whom many prophecies have foretold of, as a worthy and eminent instrument of God's glory, and the good of his Church, that thou stir up thyself, according to those predictions of thee, to appove thyself a good soldier in this spiritual warfare of Christ.

19. "Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck."]—Holding the pure and true doctrine of the Gospel, and a good conscience in all thy actions, which some having disregarded and put away, have been miserably shipwrecked in their judgment concerning matters of faith.

20. "Of whom is Hymenæus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme."]—Of whom is Hymenæus and Alexander, whom I have, by a dreadful sentence of excommunication, given over to the power of Satan, that they may be hereupon drawn to repent of their heresy and blasphemy against God.

II. 1. "I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men;]"—I exhort therefore, brethren, that, first of all, when ye meet together in your public assemblies, ye join together in all kind of prayers and holy devotions; both those whereby we sue to prevent and avoid evils that may befall us, and those wherein we sue for all blessings that we want, and those wherein we entreat for the good of all others, and those wherein we give thanks for our own good and the good of the whole Church.

2. "For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."]—But especially let your prayers and thanksgivings be for kings, and for all that are in authority over you, that, through God's blessing upon their government, we may lead a quiet and peaceable life, &c.

4. "Who will have all men to be saved, and to come unto the knowledge of the truth."]—And thus general would God have your prayers and intercessions to be, because he hath excluded no sorts or conditions of men from the capacity of heaven, or from the means of salvation; so as it is not for us to reject or condemn any as irrecoverably cast away by him, and uncapable of our prayers, since he hath revealed his will to be thus large and gracious.

5. "For *there is* one God, and one mediator between God and

men, the man Christ Jesus;"]—For as there is but one God, and mankind is but as one corrupted mass; so there is but one mediator betwixt God and mankind, even that Man and God Jesus Christ, who having taken the nature of man upon him for the working of this reconciliation, hath therein made no difference of Jews or Gentiles, of great or mean, but calleth all indifferently.

6. "Who gave himself a ransom for all, to be testified in due time."]—And gave himself accordingly to be a ransom for all; so as the world should in due time see and know what an open way is made by him for their salvation; a ransom sufficient for the redemption of all mankind, and perfectly effectual to all that believe.

7. "Whereunto I am ordained a preacher, and an apostle."]—Of which wonderful and merciful redemption I am, through the grace of God, ordained a preacher and an apostle, &c.

8. "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting."]—By virtue of this my apostolical charge and function, I do therefore ordain and will, that men do not confine their devotion to any one place; but that, as occasion offers itself, they pray every where; looking not so much to these outward circumstances, as to the inward devotion of the heart, that they pray in holiness, in charity, in faith.

9. "Not with broidered hair, or gold, or pearls, or costly array."]—Not in a fashion that may argue either wantonness or curious niceness or pride.

12. "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."]—For I suffer not a woman, though she be endued with gifts fit for the instruction of others, to teach publicly in the congregation: nor yet at home to take upon her to govern and rule her husband; but in a modest silence to receive his instruction and commands.

13. "For Adam was first formed, then Eve."]—For Adam had the priority in his very creation: he was first formed; and then Eve was formed of the substance taken from him.

14. "And Adam was not deceived, but the woman being deceived was in the transgression."]—And Adam, as he was the first in creation, so he was not the first in transgression; neither was Adam deceived immediately by the serpent, but the woman.

15. "Notwithstanding she shall be saved in childbearing, if

they continue in faith and charity and holiness with sobriety."]—But though the woman hath by her yieldance to the suggestion of the serpent brought upon man and herself so great sin and misery, and though I allow her not to take upon her public offices; yet there is employment for her at home, wherein she may so demean herself as may be pleasing unto God: and in that very punishment which God inflicted upon her, he hath given her just cause and means of comfort; for God shall make those her painful conceptions, and the care and anxiety which she undergoes in the education and nurture of her charge, good means to bring her to salvation: but the main condition and help to that her future glory is the continuance (of that sex as well as the other) in faith, charity, and holiness with sobriety.

III. 1. "If a man desire the office of a bishop, he desireth a good work."]—If a man desire the office of public teaching and governing the Church, he desireth a work that is both holy and excellent and difficult.

2. "A bishop then must be blameless, the husband of one wife," &c.]—A bishop then must be a man of an inoffensive life; one that is not tainted with the common blemish of polygamy; that is, of having more wives at once than one, or, after an unjust repudiation of one wife, marrying another, &c.

6. "Not a novice, lest being lifted up with pride he fall into the condemnation of the devil."]—Not a novice in the faith or in age; lest, being puffed up with the conceit of his early advancement above all others, he fall, through pride, into that condemnation into which the devil is for the same cause plunged, or give advantage by this means to the tempter and accuser of mankind to work his damnation.

7. "Lest he fall into reproach and the snare of the devil."]—Lest he fall into the reproach of the heathen, and, going on in lewd and debauched courses, be entangled in the bands of wickedness, the snares of the devil.

9. "Holding the mystery of the faith in a pure conscience."]—Holding and maintaining the true doctrine of Christian religion in a sanctified heart and a pure conscience.

12. "Let the deacons be the husbands of one wife, ruling their children and their own houses well."]—See verse 2.

13. "Purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."]—Do justly obtain the favour and honour to be preferred to the higher offices of the Church,

and do by this means receive an increase of courage and holy boldness in the profession of the Gospel of Christ.

15. "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth."]—How thou oughtest to carry thyself in this great family of God, the Church of the living God; which is, in respect of men, the pillar and ground of truth: so as that it sustaineth and beareth up, by a faithful profession and maintenance thereof, the true religion of God.

16. "And without controversy great is the mystery of godliness: God was manifest in the flesh."]—The sum whereof is, that undoubtedly great and wonderful mystery of godliness, God manifested in the flesh, &c.

IV. 1. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."]—Now the Spirit of God hath expressly revealed, both to me and others his prophets, that, in the latter times, wherein Antichrist shall reign and sway in the world, some shall depart away from the purity of religion, giving heed to seducing spirits, and to doctrines devised and set of foot by the devil.

2. "Speaking lies in hypocrisy; having their conscience seared with a hot iron."]—Broaching false and erroneous points of doctrine, and labouring to make them good by an hypocritical ostentation of holiness; having hard and seared hearts, insensible of their own dangerous estate, and of the fearful judgments of God.

3. "Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth," &c.]—Forbidding marriage, either absolutely in itself or specially to some sorts and estates of men, as a thing unclean and unlawful, and commanding, upon pretence of holiness and conscience, to abstain from some kind of meats, which yet God hath created good, and allowed to be received, &c.

5. "For it is sanctified by the word of God and prayer."]—For it is sanctified to us, and may lawfully be received, if the word of God have not forbidden, but given free way unto it, and if we use it, both with prayer for a blessing upon it, and with thanksgiving to God for it.

6. "Nourished up in the words of faith and of good doctrine,

whereunto thou hast attained."]—Nourished and brought up in the true religion of God, and in good and wholesome doctrine, &c.

7. "But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness."]—But refuse thou both erroneous and heretical opinions, as also the fabulous dotages of vain and brain-sick men, and exercise thyself rather in the holy and spiritual works of piety and godliness.

8. "For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."]—For as for that bodily exercise of fasting and strict penitence, wherewith many please themselves, if it be considered in itself, surely it profiteth little, and many have used it to small purpose; but the exercises of true piety, whereby we work upon our hearts, to draw them to the fear of God, to sound repentance, to a lively faith, and all other heavenly dispositions, are profitable to all ends and purposes: having the promises of God's gracious acceptation and reward, both in respect of the blessings of this life and the life to come.

10. "For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe."]—For therefore we do with much cheerfulness both labour and toil in our vocations, and also suffer the reproaches that are cast upon us for Christ; because we have our full trust and confidence reposed upon the living God; who is the protector, preserver, and maintainer of all men, but especially of those that believe, who are most peculiarly interested in him.

11, 12. "These things command and teach. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."]—Demean thyself so gravedly and stayedly, that no man may take occasion to despise thee for thy young years, but be thou an example to all believers, to frame their lives according to thine; go thou therefore before them, and lead them, both by thy doctrine and by thy conversation, in Christian love and charity, in an undaunted courage and fortitude, in a lively faith, in an holy purity both of heart and life.

13. "Till I come, give attendance to reading, to exhortation, to doctrine."]—Till I come, be thou diligent in reading and meditating upon the Holy Scriptures, and employ thyself carefully in teaching and exhorting others.

14. "Neglect not the gift that is in thee, which was given thee

by prophecy, with the laying on of the hands of the presbytery".] —Do not neglect to stir up and exercise those notable gifts and graces which were given thee by the Spirit of God, when, upon the special revelation of God, and the divine oracle of his Holy Ghost, thou wert appointed and designed to this holy ministry; whereto thou wert admitted and consecrated by the prayers and imposition of the hands of the presbytery.

16. "Take heed unto thyself, and unto the doctrine; continue in them."]—Look carefully to thyself, both for thy life and thy doctrine, and continue constant in the careful observation of these rules which I have given thee, &c.

V. 1. "Rebuke not an elder, but entreat *him* as a father: *and* the younger men as brethren."]—Do not take up too sharply and roundly those that are ancient in years, but entreat them plausibly and gently, as thy fathers in age; neither be too harsh to the younger men, but treat with them as with brethren.

3. "Honour widows that are widows indeed."]—Give due respect to those widows which under thy charge are appointed to be maintained by the public contribution of the Church; such, I mean, as are widows indeed, and therefore, for their condition, duly capable of this maintenance.

4. "But if any widow have children or nephews, let them learn first to show piety at home, and to requite their parents: for that is good and acceptable before God."]—But if any widow have children and nephews of sufficient ability to provide for her, let those children or nephews learn to show their piety and love to such their parents or aunts; and to requite those loving and chargeable offices which in their younger times they received from them.

5. "Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day."] —Now she that is a widow indeed, fit for your relief, is she that is utterly destitute of other helps, that is religiously given, trusting in God, and spending her time ever in holy devotion both night and day.

6. "But she that liveth in pleasure is dead while she liveth."] —But she that lives in pleasure and delicacy, pampering herself so much the more by occasion of her freedom, and giving herself over to wantonness; though she live in the body, yet in soul she is dead, dead in her sins and trespasses.

8. "But if any provide not for his own, and specially for those

of his own house, he hath denied the faith, and is worse than an infidel."]—But if any shall willingly neglect to provide for those that concern him, and especially for them of his own family and near kindred, that man together with humanity hath cast away religion also, and makes himself, in this foul and shameful incivility, worse than an infidel.

9. "Let not a widow be taken into the number under threescore years old, having been the wife of one man."]—Let not one be taken into the number of those widows who depend upon the maintenance of the Church, and are employed by it to charitable services in attendance of the sick and ministration to the saints in their travails, under threescore years old; and such a one as hath given good proof of her modesty, having so been the wife of one husband, as that she hath not upon his repudiation married to another.

11. "But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;"]—But do not admit of younger widows to this condition and service; for they, after that they have betaken themselves to this ministration, and by this means have as it were married themselves to Christ, when they grow pampered and wanton, will be casting off these resolutions of their serviceable attendance upon the Church of Christ, and will marry perhaps to infidels; for those who are the sons of the Church will not easily give way to match with persons so devoted.

12. "Having damnation, because they have cast off their first faith."]—And so by this means run into the just danger of damnation, because, to please their new husbands, they cast off their profession of the faith of Christ; at least in marrying they do violate that promise and engagement wherein they bound themselves to do their continual service to the Church.

14. "I will therefore that the younger women marry."]—I will therefore, and ordain, that the younger women be left to their full liberty to marry, &c.

15. "For some are already turned aside after Satan."]—For some are already, through their wanton courses and known fornications, miscarried by Satan, to the great scandal of the Church.

17. "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine."]—Let those bishops or pastors that rule well be counted worthy of all due respects, both of honour and maintenance; but especially

those among them which, besides their care and pains in governing, labour diligently in teaching and instructing their people.

19. "Against an elder receive not an accusation, but before two or three witnesses."]—Against a presbyter, whose function is sacred, and whose scandal may be more dangerous, receive not an accusation, unless it be proved by two or three witnesses.

20. "Them that sin rebuke before all, that others also may fear."]—But those presbyters which give manifest offence by their sin, do thou rebuke and censure publicly, that others also may fear.

22. "Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure."]—Do not rashly lay thy hands upon any man to ordain and authorize him to the holy function of the ministry, neither do thou admit of any unworthy man; nor by this means, through thy partiality, make thyself a partaker of other men's sins; but keep thyself holy and untainted.

24. "Some men's sins are open beforehand, going before to judgment; and some *men* they follow after."]—Some there are, who offer themselves to ordination, whose scandals are known beforehand, and run before their tender of themselves to this holy function into just censure; others' offences are not known till after they be ordained.

25. "Likewise also the good works *of some* are manifest beforehand; and they that are otherwise cannot be hid."]—Likewise also, on the contrary, the good works and holy carriage of some that put themselves forward to this holy calling are well known and approved beforehand; so as thou needest not make scruple of laying thy hands upon them: and as for them that are otherwise, if thou do diligently inquire after their demeanour and conversation, they cannot be hid from thy notice, so as thou mayest refrain to admit them.

VI. 1. "Let as many servants as are under the yoke count their own masters worthy of all honour."]—Let those Christians which are under the yoke of servitude so carry themselves to their masters, though infidels, as accounting them worthy of all honour; not derogating aught from their obedience, because themselves are called to the knowledge and profession of Christ, &c.

2. "And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful."]—And for those that have believing masters, let them not think they may abate aught of their due

respects and observance to them, because they are their fellow Christians, &c.

3. "And consent not to wholesome words, *even* the words of our Lord Jesus Christ."]—And consent not to the true and saving doctrine of the Gospel, &c.

4. "He is proud, knowing nothing, but doting about questions and strifes of words," &c.]—He is proud, knowing nothing indeed of what he ought to know, but vainly distempering himself about idle and frivolous questions and quarrels, about words whereof &c.

5. "Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness," &c.]—Perverse and peevish brabblings of disputations of men of corrupt and depraved minds; void of all care and love of truth; aiming only at their own filthy lucre, as supposing gain to be the best and only godliness, &c.

6. "But godliness with contentment is great gain."]—But I say, contrarily, that godliness is great gain; and such as may give a man all-sufficiency in himself, if he have an heart content with his estate.

9. "But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts."]—But they that set down their rest and resolution that they will be rich must needs fall into many temptations, and be miscarried with them, and cannot but be entangled in the snares of Satan, and drawn into many covetous desires, &c.

10. "Which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."]—Which while some have immoderately coveted, they have been drawn to renounce their Christian profession, and have wounded their souls with many sorrows, and have brought infinite mischiefs upon themselves.

12. "Fight the good fight of faith, lay hold on eternal life."]—Fight thou that good and happy fight of a true and faithful champion of Christ, for the maintenance of his faith and Gospel, which thy true faith in him shall enable thee unto and crown thee for; and lay hold upon that blessed reward of eternal life, &c.

13. "Who before Pontius Pilate witnessed a good confession."]—Who before Pontius Pilate made a just and undaunted profession of his Messiahship; telling him, that for this cause he came into the world, that he might bear witness of the truth.

16. "Who only hath immortality, dwelling in the light which no man can approach unto."]—Who only hath perfect and absolute immortality, as in himself; dwelling in that uncreated and infinite glory of divine Majesty, which our weak and dark apprehensions cannot conceive or reach unto, &c.

19. "Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."]—Laying up in store for themselves, through the grace and acceptation of God, a good foundation of assured comfort, against the evil day, even the day of death; that they may, upon his merciful remuneration, obtain eternal life.

20. "O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called:"]—O Timothy, keep thou, sure and carefully, that precious treasure of sound and wholesome doctrine wherewith thou art entrusted; avoiding those profane and vain janglings about idle questions, and those bootless quarrels of sophistry, which carry a show of learning and knowledge, but indeed have nothing but frothy ostentation.

21. "Which some professing have erred concerning the faith. Grace *be* with thee. Amen."]—Which some professing, have been drawn into gross errors and misopinions concerning religion.

THE SECOND EPISTLE OF S. PAUL THE APOSTLE TO TIMOTHY.

I. 3. "I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day."]—I do not only remember thee often; but I thank my God, whom I serve in that true religion which I received from my forefathers, being in substance the same which I now profess, that he puts into my thoughts the remembrance of thee: for I take so much pleasure in recalling thy virtues and graces, that I hold it a great favour of God, that he hath given thee a place in my devotions, both by day and by night.

5. "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois," &c.]—When I call to remembrance the unfeigned faith wherewith thou art, amongst other graces, eminently endued; and that true piety, which was at first notably apparent in thy grandmother Lois, &c.

6. "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands."]—Wherefore I put thee in remembrance that thou quicken and stir up those gifts and graces of God which were given thee by the imposition of my hands, not suffering them to go out for want of use and excitation.

7. "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."]—But exercise them boldly and cheerfully: for God hath given us his Spirit, to enable us and bear us out in these holy services; which Spirit of his is not a spirit of fear and cowardice, but a spirit of power and resolution, a spirit of fervent love to his Church, a spirit of sincerity both of judgment and affection.

8. "But be thou partaker of the afflictions of the gospel according to the power of God;"]—Be thou a cheerful partner of those afflictions which follow the profession of the Gospel; not out of any strength of thine own, but out of the mighty power of God, upholding and encouraging thee therein.

9. "Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."]—Who hath saved us from sin and death, and hath vouchsafed to call us effectually into the state of saving grace, even to holiness and newness of life; not for any merit of our works, but for his own mercy's sake, upon his own good purpose and grace, which was decreed to be given to us in and by Christ Jesus, before the world began.

10. "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."]—Which hath taken away from Death all that power and tyranny which he exercised over mankind, and hath made a clear way to life and immortality, for all that believe, through the Gospel.

12. "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."]—For I well know what a powerful and merciful God and Saviour it is whom I have relied and cast myself upon: and I am fully persuaded that he is infinitely able, against all the powers of hell, to keep and safeguard that my precious soul, which I have committed to his care and custody; and to bring it forth glorious at that great day of his appearing; and

to perfect that salvation of mine which he so graciously hath undertaken.

13. "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus."]—Hold fast both the substance of sound Christian doctrine, and the form of expressing and delivering of it, which thou hast heard of me; the sum of which doctrine is our faith in God through Christ, and our love to him and our brethren.

14. "That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us."]—That good and precious treasure of the Gospel of Christ which was committed unto thy care and trust, and those singular graces which God hath bestowed upon thee, see that thou keep and maintain, with an happy increase; not out of any power and virtue of thine own, but by the Holy Ghost which dwelleth in thee.

18. "In that day," &c.]—In that day of the last and general retribution, when he shall come to reward every man according to his works.

II. 1. "Thou therefore, my son, be strong in the grace that is in Christ Jesus."]—Thou therefore, my son, be courageous and strong in the maintenance of that Gospel of Christ which thou hast received, through the grace that is given thee, by the same Lord Jesus Christ.

2. "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."]—And the same things which thou hast heard me deliver unto thee, not in a corner, but publicly before many witnesses, as a truth worthy to be averred, even the same things, do thou preach, and deliver over to faithful men, that may communicate them unto others; that so this blessed message of the Gospel may be both diffused abroad and transmitted to posterity.

3. "Thou therefore endure hardness, as a good soldier of Jesus Christ."]—Thou knowest thy calling, that thou art by thy profession a soldier of Jesus Christ, serving under his colours; resolve thou therefore to do and endure that which belongs to thy place; be content to suffer and undergo all hardness, for his Name's sake.

4. "No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier."]—It is not therefore for thee to be taken up with other

cares and employments: no man, that gives himself to the wars, while he is in that service entangles himself in the affairs of his husbandry or bargainings; but devotes himself wholly to the military business which he hath in hand, that he may please his captain or general.

5. "And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully."]—And as it is in wrestling, every man that strives is not presently graced with the garland; but he that wrestles skilfully, and according to the laws of that exercise: so it is in this holy station; not every bishop is crowned and rewarded of God; but he that manageth this calling gravely, holily, faithfully.

6. "The husbandman that laboureth must be first partaker of the fruits."]—The husbandman must first labour and take pains in ploughing and sowing, ere he can be partaker of the fruits of his field; and when he hath bestowed this profitable toil, he is well worthy to be the first that shall eat of his own labours.

9. "Wherein I suffer trouble, as an evil doer, *even* unto bonds; but the word of God is not bound."]—I am persecuted as an offender for that I preach the Gospel of Christ; and am imprisoned, and put into bonds and fetters, for this only cause: but howsoever they may bind me fast as they do, yet they cannot bind up and fetter the Gospel of Christ: that word of his both is and shall ever be free; for even in these bonds of mine I do and will preach it unto all comers.

10. "Therefore I endure all things for the elect's sakes."]—Therefore I endure affliction for those good offices that I do towards the furthering of the salvation of the elect, &c.

13. "If we believe not, *yet* he abideth faithful: he cannot deny himself."]—And if we believe not, he loseth nothing by it; the misery and damage is ours; but for him, he is the same he was, (whatever become of us,) just, and faithful in all his promises and undertakings: he cannot be less than his word; but will certainly do whatsoever he hath spoken.

17. "And their word will eat as doth a canker: of whom is Hymenæus and Philetus;"]—And the doctrine of these profane heretics spreads abroad as a canker doth in the flesh; of which sort are Hymenæus and Philetus.

18. "Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some."]—Who have erred in a main point of faith; saying that there is no

other than a spiritual resurrection to be received; and that this spiritual resurrection is passed while we live here on earth; and by this means have perverted and overthrown the faith of some.

19. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity."]—But howsoever some fashionable professors of Christianity do thus fall off; yet, nevertheless, the foundation of God's gracious and eternal election remains sure and unmovable, and is shut up inviolably under this seal of his—The Lord hath eternally foreknown those that are his: yet not so as that, presuming upon an absolute decree, we should live as we list; but on our parts, who are thus mercifully foreknown, there is required an holy and conscionable obedience, so as that every one that professes the name of Christ must depart from iniquity.

20. "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour."]—Neither need we to be troubled, to see some fall away from Christ: for as we see it is in a great house, there are vessels of all sorts and metals, and of all forms and for all uses; some precious ones, of gold and of silver, which are for honourable uses; others again of wood or of earth, which are destined to baser uses: so it is in the great house of God, the world; all are not faithful, all are not set apart to glory.

21. "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work."]—And if any man therefore shall keep himself pure and clean from these false doctrines and heretical teachers, he shall approve himself to be a vessel of honour, sanctified and set apart by God for the glory of his mercy, and by him prepared and enabled to every good work.

22. "Flee also youthful lusts."]—Avoid thou those impetuous desires and passions to which youth is commonly subject, &c.

23. "But foolish and unlearned questions avoid."]—But foolish questions, and such as tend to no edification, and can give no furtherance to our knowledge by assoiling them, do thou avoid, &c.

24. "And the servant of the Lord must not strive."]—And it is not for a servant of the Lord to quarrel and brabble about slight and worthless matters, &c.

25. "In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging

of the truth;"]—Endeavouring that by this means, God, if he have so decreed, may give them repentance, and grace to acknowledge that truth which they have gainsaid.

26. "And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will."]—And that they may seasonably recover themselves from their heresies and errors, which are the very snares of the devil, wherein they are entangled and held captive at his pleasure.

III. 5. "Having a form of godliness, but denying the power thereof: from such turn away."]—Making an outward and formal profession of godliness in words, but in their deeds denying the power thereof; so living, as if godliness were but a mere name and a matter of fashion, without all force and efficacy: have nothing to do with such kind of men.

6, 7. "For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth."]—Of this sort of dangerous hypocrites are they, which, under fair pretences, insinuate themselves into men's houses and seduce poor silly women; which are the more apt to be misled for that they are (formerly) vicious, being light housewives, and those that are given up to lewd and wanton courses; which indeed are fit disciples for such teachers as those which are curiously inquiring still into every novelty of doctrine, and never care to attain unto sound knowledge of God's saving truth.

8. "Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith."]—Now, as of old, Jannes and Jambres, which were Pharaoh's sorcerers, resisted Moses, and contested with him in the message that he brought from God; so do these false teachers, at this day, resist us in delivering the truth of the Gospel; being men of corrupt minds, desperately erring in the main points of religion, and framing their belief according to their own fancies and affections.

9. "But they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was."]—But they shall not prevail to the seducing of any more: for God shall lay them open, and display the foolishness of their doctrine, and shame them, as he did those sorcerers, who were so restrained by the hand of God, that they could not so much as make lice in emulation of Moses.

13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."]—The godly are afflicted and persecuted; but wicked men and seducers are at full ease, and grow on, from one degree of sin to another, deceiving others, and being themselves deceived by Satan.

16. "All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness."]—All holy Scripture is given by inspiration from God, not being dictated or penned by any human device; and is fully available, as for matter of doctrine and for confutation of errors, so also in respect of manners, both for correction of misdemeanours, and for instruction and direction of our holy and righteous carriage.

17. "That the man of God may be perfect, throughly furnished unto all good works."]—That a divine, or teacher of God's people, may be made complete; throughly furnished by it unto all the services of his profession.

IV. 3. "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears."]—Be earnest and diligent in preaching: for there will arise false teachers, who shall so bewitch the minds of men with their plausible fancies, as that they will not endure sound doctrine, but shall multiply to themselves great variety of pleasing teachers; having itching ears, that affect altogether novelty and choice of doctrines, and curious speculations.

6. "For I am now ready to be offered, and the time of my departure is at hand."]—For I am now ready to be offered up, as a sweet sacrifice to God, in my martyrdom for his name, &c.

7. "I have fought a good fight, I have finished *my* course, I have kept the faith."]—My life is a warfare; and, behold, I have fought a good fight, having striven for the Gospel zealously and effectually: my life is a race; and I have run my course, even to the very goal, constantly and happily: I have maintained and defended the truth of Christ's Gospel inviolably.

8. "Henceforth there is laid up for me a crown of righteousness."]—And now, from henceforth, I comfort myself with the expectation and assurance of that crown or garland of immortality and glory, which, upon the gracious promise of the righteous God, is laid up for me, &c.

10. "For Demas hath forsaken me, having loved this present

world, and is departed unto Thessalonica," &c.]—For Demas hath given over to attend me in my affliction any longer; rather choosing to take his own ease, and to provide for his own safety and profit, than to minister to me in my bonds.

11. "For he is profitable to me for the ministry."]—For he may be of great use to assist me here in my ministry, which I labour in, though a prisoner, continually.

16. "At my first answer no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their charge."]—At my first answer before Nero's tribunal I was forsaken of all which formerly professed favour to me, out of a weak fear of danger and persecution; whose infirmity I so far pity, that I do earnestly pray to God that this timorous shrinking of theirs may not be laid to their charge.

17. "And I was delivered out of the mouth of the lion."]—And I was delivered from the tyranny of that cruel Nero.

18. "And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom."]—And the Lord shall deliver me still and ever from every evil work that might blemish this my holy profession; from all cowardly fears and sinful revolts, and whatsoever else may be offensive to God and his Church, &c.

THE EPISTLE OF S. PAUL THE APOSTLE TO TITUS.

I. 1. "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness."]—Paul, a servant of God, and an apostle of Jesus Christ, sent and employed by him to preach that Gospel of his whereby true faith is wrought in his elect, and whereby they are led to the acknowledgment of the saving truth of Christian religion.

5. "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee."]—For this cause, when we were both together in Crete, I left thee there behind me, that thou mightest rectify and make up that which I might not stay to take full order for; and that, by thine episcopal authority, thou mightest ordain presbyters in every city of that populous island.

6. "If any be blameless, the husband of one wife, having" &c.]—See 1 Tim. iii. 2.

11. "Teaching things which they ought not, for filthy lucre's sake."]—Teaching to mix Judaism with Christianity, for their own private advantage.

12. "One of themselves, *even* a prophet of their own, said, The Cretians *are* alway liars, evil beasts, slow bellies."]—One of their own poets, even Epimenides, prophesied truly of them, when he said of them, though upon another occasion, The Cretians are great liars, cruel oppressors, dull, and epicurean gluttons.

13. "This witness is true."]—This testimony, though spoken of him to another purpose, is very true of these Judaizing Cretians, &c.

15. "Unto the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled."]—These Jewish babblers talk of differences of meats, as if some were still impure by virtue of the Levitical law; but these men are deceived: for now, since the abrogation of those ceremonial observations, certainly there is no impurity to be conceived to remain in the creature itself; but what impurity there is, is in the receiver of them: if the man be pure, all meats are pure to him; but if the man be sinful and unclean, in vain doth he think to make choice of his meat, for all that he can touch or taste is made unclean to him by his inward and moral pollution, since thereby his very soul is made odiously unclean to God.

II. 8. "Sound speech, that cannot be condemned."]—Let that which thou teachest, O Titus, be sound doctrine; such as, if it come to scanning, cannot be justly censured, &c.

11. "For the grace of God that bringeth salvation hath appeared to all men."]—For the great bounty and mercy of God, which offereth, and, if they were not wanting to him and themselves in not believing, bringeth salvation to mankind, hath been manifestly showed and well approved unto all men in the incarnation of the Son of God.

12. "Teaching us that, denying ungodliness," &c.]—By virtue whereof, that holy Gospel of his, whereby this salvation is published to the world, teacheth us to avoid ungodliness, &c.

13. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."]—Having an eye to that blessed recompense of reward which we steadfastly hope for; even that unspeakable glory which we shall be possessed fully of at the appearance of our great God and Saviour Jesus Christ.

III. 5. "According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;"]—According to his great mercy he hath saved us, by the means of those holy ordinances which he hath appointed; and namely, as one of them, by the holy sacrament of Baptism, which is the laver of our spiritual regeneration, yet not by any virtue of the outward sign, but by the inward renovation which is wrought in us by the Holy Ghost.

6. "Which he shed on us abundantly through Jesus Christ our Saviour."]—Which Holy Ghost he hath abundantly endued us withal, in the miraculous and saving graces thereof, by and through Jesus Christ our Saviour, who sends that glorious Comforter of his Church.

9. "But avoid foolish questions," &c.]—See 1 Tim. i. 4. and 1 Tim. vi. 5.

10, 11. "A man that is an heretic after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself."]—If any man teach or hold erroneously concerning the main points of Christian religion, do thou give him some serious admonitions, to reclaim him, if it may be; but if once or twice admonishing prevail not, reject him; knowing that such a one is utterly incorrigible, and sinneth wilfully, in not yielding to the truth; and is therefore condemned in his own conscience, while, after so palpable a conviction, he will yet hold out to maintain a known error.

13. "Bring Zenas the lawyer and Apollos on their journey diligently."]—Zenas, who, having been a professor of the Mosaical Law, is now so much the fitter for the preaching of the Gospel, and Apollos, who is mighty in the Scriptures, are coming towards me: let them be aided by you in the charge of their journey hitherward, &c.

14. "And let ours also learn to maintain good works for necessary uses."]—And stir up those that profess themselves to be our disciples and well-willers, that they be ready and forward to do all works of charity and beneficence, &c.

THE EPISTLE OF S. PAUL THE APOSTLE TO PHILEMON.

1. "And fellowlabourer."]—Our fellowlabourer in the Gospel, bishop or pastor of the Church at Colosse.

2. "And to *our* beloved Apphia," &c.]—And to his faithful consort, our beloved sister Apphia, &c.

6. "That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus."]—My prayers are always for thee, that thy faith may ever show itself to be sound and lively by those good works which it shall produce; and that those charitable actions of thine may give effectual demonstration of the holy graces that are in thee by the gift and inoperation of Jesus Christ.

10. "I beseech thee for my son Onesimus, whom I have begotten in my bonds:"]—I beseech thee in the behalf of Onesimus, who is now my convert; as whom, in my imprisonment, I have won to the faith of Christ.

11. "Which in time past was to thee unprofitable, but now profitable to thee and to me:"]—Who in times past, while he was thy servant and an unbeliever, was belike, contrary to his name, utterly unprofitable; but now, upon his conversion, will make good that which his name imports, and prove profitable both to thee and me.

12. "Receive him, that is, mine own bowels."]—Receive him therefore lovingly whom I esteem as dear to me as my own bowels.

13. "Bonds of the gospel."]—In this durance and imprisonment which I endure for the Gospel.

16. "Both in the flesh, and in the Lord."]—How much more dear to thee, both in worldly or civil respects and in spiritual.

17. "If thou count me therefore a partner, receive him as myself."]—If thou count me worthy to be a partner of thy love and dearest respects, and would show favour to me, if I were present with thee, do the same to him whom I now hold as my other self.

20. "Refresh my bowels in the Lord."]—Do thou comfort and cheer me up in my spiritual joy in the Lord: refresh me in the Lord: refresh me in these afflictions which I suffer for Christ, in doing this kindness for my sake.

THE EPISTLE TO THE HEBREWS.

I. 1, 2. "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets."]—That God, who in the several times and ages of the world did in many and divers ways and manners reveal himself to our forefathers,

by his prophets, in dreams, in visions, in secret inspirations and instincts, in apparitions of angels; sometimes in the cloud, sometimes in the fire, sometimes in whirlwinds, sometimes in a still voice; hath now in these &c.

3. "Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;"]—Who being, in respect of his divine nature, very God of very God, light of his Father's light, the brightness of those glorious beams of his eternal essence and infinite majesty; and being so the express and clear representation of his Father's person, as that the substance of the Father doth perfectly shine forth in him, and all that is to be known concerning God is manifested to us in and by him; and giving supportation, maintenance, preservation to all things which he hath made, by that almighty power of his; when he had, by his own allsufficient satisfaction, expiated and done away all our sins, even by himself and his own precious blood shed for us; he then took up his rest in the full possession of heavenly glory, even as man, at the right hand of his Father.

4. "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they."]—Being in his very human nature advanced so much higher than the greatest angels of heaven, by how much he hath obtained a more excellent and glorious name than they, viz. to be called and to be the Son of God, not by grace and adoption, as we are, but by nature and eternal communication of essence.

7. "And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire."]—And of the angels he saith, Who makes these invisible and spiritual natures so swift messengers as the very winds that pass suddenly round about the earth and return not, and makes those his ministering spirits as quick, piercing, forcible, operative, as flames of fire.

8. "But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom."]—Thus he speaks ever of the angels as servants, but of the Son he speaks as of the God and Lord of the angels; Thy throne, O God, &c.; Thy kingdom and government is most just and righteous.

9. "Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God," &c.]—See Psalm xlv. 7.

11. "They shall perish; but thou remainest; and they all shall wax old as doth a garment."]—See Isaiah xxxiv. 4.

II. 1. "Therefore we ought to give the more earnest heed to the things which we have heard."]—Since therefore it is so, that the Son of God, which hath now last spoken to us by himself, is so much more excellent than the angels, we ought to give so much more diligent heed and reverent respect to the things which we have heard spoken by him, &c.

2, 3. "For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord?"]—For if that Law which was given by the ministration of angels were of so great awfulness, and every transgression thereof, and disobedience thereunto, carried away a terrible judgment from the just hand of God; how shall we escape if we neglect the sweet and gracious word of the Gospel, the messsage and means of our eternal salvation; which first began to be personally preached by the Lord himself? &c.

6. "But one in a certain place testified, saying, What is man," &c.]—But the holy Psalmist in his eighth Psalm testified, saying, O God, what is man, &c.

7. "Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands."]—Thou hast made that very Son of man, for the little time of his humiliation here on earth, somewhat lower than the angels, but thou soon advancedst him again, and crownedst him with infinite glory and majesty; and didst make him, as Mediator, the Lord and King over all the works of thine hands.

8. "But now we see not yet all things put under him."]—But now as yet we do not indeed see all things actually so subjected to his government, as that none of the rebellious enemies of Christ do rise up against him; it is enough that he hath taken possession of his glory, and will, in his own due time, subdue all the adverse powers.

9. "Who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."]—But in the mean time we see that Jesus, who was indeed made a little lower than the angels, in respect of his suffering of death, which those

blessed spirits are not capable of, we see him, I say, crowned with glory and honour, who was before humbled by his own voluntary dispensation, and by the wonderful grace and favour of God towards mankind, that he might undergo that death for man which every one is liable unto, and, by his tasting of death, sweeten it to all his faithful ones.

10. "For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."]—For it well stood with the justice and mercy of that infinitely wise, powerful, and holy God, who is the Maker and Preserver of all things, for the effecting of that his gracious decree, in saving many sons of his, and bringing them to their full glory, to fit this great author and ringleader of their salvation, for that wonderful and unspeakable glory wherewith his humanity was to be invested, through many and great sufferings.

11. "For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren."]—For both that Saviour of ours, by whom we are sanctified, and we that are sanctified, are all of one nature, namely, we have all one common humanity; for which cause, he being, as he is, God blessed for ever, is not ashamed to call us miserable men by the name of his brethren.

14, 15. "That through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."]—That by the suffering of that death which was due to us for our sins he might strip Satan of that power and advantage which he had over mankind, in the drawing of man into eternal death, by miscarrying him into sin, whose wages is death; and that he might deliver those his chosen children from the fear and horror of temporal death, who in the state of nature were held continually in a slavish fear and dreadful expectation of it.

17. "Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people."]—Wherefore, since he would become man and our elder brother, it behoved him to be made like unto his brethren in all things, both in his substance and affections and infirmities, sin only excepted: that out of his experience he might be approved unto us a merciful and faithful high priest, in those

things which are requisite to make up a perfect reconciliation with God for the sins of the people.

18. "For in that he himself hath suffered being tempted, he is able to succour them that are tempted."]—For in that he himself in his human nature hath suffered, being assailed by divers difficulties and trials of affliction, he is therefore, out of his own feeling experience, able to succour those that are thus afflicted and assaulted.

III. 1. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;"]—Wherefore, O ye Christian Jews, who are partakers of this heavenly calling, and brethren by your holy profession, consider and set before your eyes Jesus Christ your blessed Saviour; who in respect of the Gospel is our great and prime Apostle, that brings us the glad tidings of salvation; and in respect to the Law is our High Priest, who hath offered up a perfect sacrifice for mankind.

2. "Who was faithful to him that appointed him, as also Moses *was faithful* in all his house."]—Who was faithful to God his Father in all things that were enjoined him to be done, even as (and much more than ever) Moses was in the Israelitish Church; which was as the great family of God upon earth.

3. "For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house."]—Ye have an high opinion of Moses, but know ye that there is no comparison to be admitted betwixt him and Christ; for Christ is accounted worthy of so much more honour than Moses, by how much the builder and master of the house is worthy of more honour than the house which he hath built, or any parcel thereof: now Christ is the maker and owner of this great house of his Church, (and Moses is a part of this house of God, as being a member of his Church,) and therefore is worthy of much more honour than Moses.

4. "For every house is builded by some *man;* but he that built all things *is* God."]—The material houses wherein we dwell are built by the hand of some man, but Christ, who is the builder of this great house of the Church, yea of the whole world, is God, and therefore infinitely more excellent than any creature whatsoever.

5. "And Moses verily *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken

after ;"]—And Moses was faithful in the administration of this whole Church or house of God as a servant, in delivering unto the people all that part of God's will which he would have then to be declared unto them, and which afterwards was to be more clearly set forth.

6. "But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."]—But Christ is a faithful governor as the Son of God, and therefore as the true Lord and Owner of this house; which house or Church of his we are, if, as we have received the Christian faith and profession, so we do steadfastly hold on the resolute maintenance of the same faith, which only is able to give us confidence, and cause of rejoicing in the assured hope and expectation of our glory to come.

8, 9, 11. "Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. So I sware in my wrath, They shall not enter into my rest."]—See Psalm xcv. verses 8, 9, 10, 11.

12. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."]—Take heed, brethren, lest after this holy profession made by you, there be found in any of you an evil and unbelieving heart, to fall away and depart from the colours of the living God, to take part with infidelity.

13. "But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin."]—But exhort and stir up one another daily, while God holds forth this happy opportunity unto you; lest, as it fell out with our forefathers in the wilderness, so it should betide unto you, that any of you should have his heart hardened, and turned back towards the spiritual Egypt, through the deceitful suggestions of sin.

14. "For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end."]—For we are already made partakers of Christ in our holy profession in his word and sacraments, and shall be fully and perfectly possessed of him, if we go on according to our good beginning, and steadfastly hold that faith which is only able to give us confidence and assurance unto the end.

15. "While it is said, To day if ye will hear his voice, harden not" &c.]—See Psalm xcv. 8.

16. "For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses."]—For not all your forefathers that were brought by the hand of Moses out of Egypt did provoke God to anger by tempting of him; but some, and those indeed not a few, when they heard his words, yet went on to tempt and offend him.

19. "So we see that they could not enter in because of unbelief."]—So then we see they could not enter into the promised land because of unbelief.

IV. 1. "Let us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it."]—Let us therefore by their example take heed, lest, since we have a promise left us by Christ of entering into his glorious rest, whereof that other was but a dim type, any of you, by turning back to Judaism or infidelity, should come short of it.

2. "For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*."]—It was the very same word of the Gospel that was preached to them of old, and of late unto us; but how sovereign soever it was of itself, yet it was not at all available to the good of many of them, for that it was not mixed with faith in them that heard it; for without faith in the receiver the word profiteth nothing.

3. "For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world."]—For as they had a rest, which if they had believed they had entered into; so have we also, and that a far more excellent and sweet rest, which we shall upon our belief enter into; that which God calleth *his rest:* now that which God calleth his rest was not that which was his ceasing from his work of creation on the seventh day which was his Sabbath; for those six days' works of his were finished in the first beginnings of the world before this other rest was mentioned; so as it is another kind of rest whereof God here speaketh, even that sweet complacency and contentment which he takes in his blessed saints and their glory with him.

4. "For he spake in a certain place of the seventh *day* on this wise,"]—For as of that other, which is the sabbath day's rest, he speaketh on this wise, &c.

5. "And in this *place* again, If they shall enter into my rest."]—And in this place again he speaks of another kind of rest, even

the fruition of his perfect peace and glory, while he saith, If they shall enter into my rest.

7. "Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice."]—Again, in David's mention of that rest there is a certain day limited and specified, even long after that other rest was out of date; while he saith, To day if ye will hear his voice.

8. "For if Jesus had given them rest, then would he not afterward have spoken of another day."]—For if Joshua, by bringing them into the promised land, had given them rest, he would never have spoken of another day of rest which they should not have.

9. "There remaineth therefore a rest to the people of God."]—There is therefore another manner of rest which is glorious and heavenly, that remains for God's faithful people.

10. "For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his."]—For he that is entered into this blessed and glorious rest, he hath utterly ceased from all his unquiet and troublesome labours and miserable tasks which he underwent here on earth: even as God himself, on his seventh day, rested from the works of his creation.

11. "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief."]—Let us therefore labour and strive to enter into that perfect and blessed rest of glory and immortality; and let us take heed that none of us be so miscarried as our forefathers were, by their unbelief from entering thereinto.

12. "For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart."]—For it may not be slightly regarded whatsoever the word of God threatens unto us: for even as the judgments which of old seized on them were piercing and active, so is the word of God still, which menaces these vengeances to us, quick and powerful, &c., searching into the very inmost powers and faculties of the soul, and finding out our most close and reserved thoughts and intentions.

16. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy."]—Let us therefore, in the confident assurance of his readiness to help us, make our address boldly and cheerfully to the throne of his grace, upon all occasions suing to our bountiful God for a supply of all our necessaries, &c.

V. 1. "For every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins:"]—For Christ is indeed a perfect High Priest, of whom the high priest under the Law was but a figure: we know that whosoever bears this office is taken from among men of the same mould and composition with themselves, and that he is ordained for the behoof and benefit of men in divine and spiritual matters; and specially that he may offer gifts and sacrifices for the sins of the people.

2. "Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity."]—And therefore, in likelihood, such a one as can pity the ignorant and erring; for that he himself hath experience of the manifold infirmities which call for his compassion in others.

6. "As he saith also in another *place,* Thou &c.]—See Ps. cx. verse 4.

7, 8, 9. "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him;"]—Who, in the time of this present and mortal life, when he had offered up the incense of his prayers and supplications, &c., and was heard and graciously answered in those extreme agonies which he endured, not without a true human but inoffensive fear; though, being the natural and eternal Son of God, he was replenished with all perfection of graces and virtues, yet, that he might be a merciful High Priest for us, he was willing, by the experience of his sufferings, to be tutored to an exact obedience; and being thus, by his exquisite sufferings and obedience, made a perfect High Priest, he became the Author of Salvation to all those which obey him in such humble and sincere manner as he obeyed his Father.

11. "Seeing ye are dull of hearing."]—Seeing ye do yet make yourselves uncapable of them by forestalling your minds with sinister affections, and over much respect to the Mosaical Law.

13. "For every one that useth milk *is* unskilful in the word of righteousness."]—Whosoever in the school of Christ is such, as that he needs to be as it were fed with the spoon, and instructed in the plainest and easiest points of religion, that man surely is uncapable of those higher and more difficult doctrines of divinity

which require more skill and more able apprehension to learn them.

14. "But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil."]—Those more difficult and profound mysteries of Christianity belong to them which are of more growth and strength of knowledge and spiritual understanding; who have made their minds inured unto, and exercised in these heavenly speculations, so as they are able to discern between the good of truth and the evil of error.

VI. 1. "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works;"]—Therefore, not resting ourselves contented with the knowledge of the first principles of Christian religion, let us go on towards the perfect understanding of the highest mysteries thereof; not needing now to be instructed anew in the first grounds of our Catechism, in the doctrine of repentance for sin and of faith in God.

2. "Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."]—Those ordinary points of religion, which are called for of all that are to be baptized, and to be made capable of the imposition of hands for their confirmation in the faith received; and particularly, that there is an happy resurrection of the just to glory, and a judgment unto eternal death and damnation pertaining to the wicked and ungodly.

3. "And this will we do, if God permit."]—And surely I doubt not but this is our holy and Christian resolution, God enabling us thereunto: not slackening in our holy profession, not revolting from it; which condition is most fearful.

4, 5, 6. "For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame."]—For if there be any who have been once enlightened with the common illuminations of the Spirit of God, and have in some slight measure been sensibly endowed with those divine gifts which are wont to lead the way to saving graces, and have been made partakers of the common graces of the Holy Ghost, and

have (though not fully fed, yet) pleasingly tasted of the good word of God, and of the effectual operation of those ordinances and means which tend to the obtaining of a better life; it will be impossible for such, if they shall afterwards utterly apostate from and wilfully abandon their Christian faith, renouncing it totally and maliciously, to recover themselves again by a sound and seasonable repentance; since they do by this shameful revolt offer a new violence unto the Son of God, and scornfully fasten him upon the cross again, and put him to open shame and contumely before the face of the world.

9. "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak."]—But, my beloved, though we have made this tart comparison, of a barren or ill-bearing soil, whose end is the fire, yet we have said this, not out of any such hard conceit that we have of you, as for your warning and affrighting from your sins: for we are persuaded better things of you; making full account of you, that ye are those that are ordained unto eternal salvation.

10. "For God *is* not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister."]—For it hath pleased God, to give very gracious evidences of your glory to come, in that he hath so happily wrought in you, enabled you to do good: neither is or can God be unrighteous, in not perfecting and retributing that your painful love and zeal which you showed to his Name, in that ye have carefully and beneficently ministered to the necessity of his saints, &c.

12. "Who through faith and patience inherit the promises."]—Who now, upon the power of their faith and patience, holding to the end, inherit that great and endless glory which was promised unto them.

14. "Saying, Surely blessing I will bless thee, and multiplying I will multiply thee."]—Saying, By myself I have sworn, that I will exceedingly bless and multiply thee, &c.

17. "The heirs of promise the immutability of his counsel, confirmed *it* by an oath."]—To the heirs of that promised inheritance of heavenly blessedness, the unchangeableness and stability of his decree, confirmed his promise by an oath.

18. "That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."]—That

so, by two immutable things, viz. God's promise and his oath, in both or either of which it was impossible for God to lie, we might have a strong and unmovable consolation, who have, in all our doubts and distresses, fled to him, as our sure stay and refuge; laying hold upon that glory and happiness which is set before us, by the hand of a lively and steadfast hope and confident expectation thereof.

19. "Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil."]—Which hope is to the soul as an anchor is to the ship, a sure and steadfast stay thereunto in all the storms and tempests of temptation; which is firmly pitched, not below on earth, but above in heaven, the true holy of holies within the veil.

20. "Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec."]—Whither Jesus Christ, our blessed ringleader and forerunner, is beforehand entered for us, to take possession thereof, even for us also; and there to intercede for us, as being an high priest for ever after the order of Melchisedec.

VII. 2, 3. "To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually."]—Being by his name, Melchisedec, King of righteousness; and by his title, King of Salem, that is, of peace; and therefore carrying in his very appellation those two honourable attributes of his royalty, peace and righteousness. Brought in, without any father or mother mentioned in the Scripture; without any mention of his pedigree or descent; without any record either of his beginning or ending, in all these regards resembling the Son of God; doth therefore abide an high priest for ever, in that there is no intimation given of any time wherein that office of his ceased.

6. "But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises."]—But this Melchisedec, whose descent is not reckoned either from Levi or Abraham, as being before them both, and of an higher (though not recorded) pedigree, received tithes even of Abraham himself; and blessed that man in whose seed all the nations of the earth were promised to be blessed.

8. "And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth."]—And here men that are mortal, and whose death and succession is apparently notified, receive tithes; but in that history of Abraham he receiveth tithes of whom there is no other mention but of his life and continuance.

9. "And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham."]—And, as I may so say, Levi himself, the father of that priestly tribe, who received tithes from all the rest of Israel, payed tithes, after a sort, to Melchisedec, in and by the hands of his father Abraham.

10. "For he was yet in the loins of his father, when Melchisedec met him."]—For he was potentially in the loins of his great-grandfather Abraham, when Melchisedec met him.

11. "If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?"]—If therefore perfect justification, and full consummation both of grace and glory, might have been had by the ministry and sacrifices of the Levitical priesthood, (for under it the people received the great variety of laws and ordinances from God, by which they were governed,) what further need was there that another high priest should arise, of a more high and excellent order, which is the order of Melchisedec; and not rather hold on still in that Levitical line and order from Aaron?

12. "For the priesthood being changed, there is made of necessity a change also of the law."]—As the priesthood is no small part of the law and ordination of God, and that which is exercised in and about the care and oversight of the observations thereof; so it must thereupon follow, that the priesthood being changed, the law must of necessity be changed also.

13. "For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar."]—For that Messiah of whom these things are spoken, that he should be such an High Priest, pertaineth to a quite other tribe than that of Levi; even to the royal tribe of Judah, out of which none ever descended that served at the altar of God.

16. "Who is made, not after the law of a carnal commandment, but after the power of an endless life."]—Who is made an high priest, not by virtue of a command or institution, which stands

upon a fleshly succession; but upon that infinite power of God, which continueth an endless life unto him, without all need or possibility of a successor.

18. "For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof."]—For that old Mosaical Law was disannulled, by reason of the weakness thereof, and the utter disability that it had to justify and save any client whomsoever; another therefore, which is an evangelical law, must of necessity come in the room of it.

19. "For the law made nothing perfect, but the bringing in of a better hope *did;* by the which we draw nigh unto God."]—For the Law verily could not, by the ritual observations thereof, give perfect justification to any follower of it; but this new law and priesthood of Christ, which raises up our hearts to a comfortable hope and assurance of the favour of God and salvation, brings us at last unto an happy perfection.

20. "And inasmuch as not without an oath *he was made priest:*"]—And insomuch as God doth not mention his ordaining of Christ to be an High Priest without the preface of a solemn oath.

21. "(For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent,") &c.]—(For those other Levitical high priests were not brought in with this solemn attestation of the oath of the Almighty, but this true and only High Priest was so; while it is said, The Lord sware, and will not repent, Thou art a Priest for ever, after the order of Melchisedec.)

22. "By so much was Jesus made a surety of a better testament."]—By so much was Jesus made the undertaker and mediator of a more noble and excellent covenant, which God hath made with mankind under the Gospel, than that old covenant whereof Moses was the interpreter.

28. "For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore."]—But that other ordination and profession, which God made since the Law, wherein by his word and his oath he published a more perfect priesthood, declareth his eternal Son to be that High Priest who is fully glorified for evermore.

VIII. 2. "A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."]—A minister of

that glorious sanctuary whereof this below was but a figure, and of that everlasting tabernacle of heaven which was pitched by the hands of God alone, and not by men, as that other Mosaical tabernacle was; which is indeed the truth and substance of that whereof that other was but a type and shadow.

4. "For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:"]—For if he were such an high priest as ye Jews would have your Messias to be, conversing still on earth, and exercising these Levitical actions in a material temple, he should be indeed no priest at all; seeing ye know those priests which do these like functions are of another tribe than that whereof he was; neither were there any use of him for these kind of sacrifices; neither could they be worthy of an high priest of so glorious order and condition: others were by God assigned to that purpose.

5. "Who serve unto the example and shadow of heavenly things, as Moses was admonished," &c.]—Whose service was altogether umbratical and typical; shadowing and representing heavenly things by these outward and earthly rites, fabrics, sacrifices; as Moses was admonished, &c.

6. "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises."]—By how much Christ is the mediator of a more excellent covenant, even that evangelical, more excellent than the legal, which is grounded upon the promises of life and salvation to every believer.

7. "For if that first *covenant* had been faultless, then should no place have been sought for the second."]—For if that other covenant of works and ritual observations could have been fully able to justify mankind, then should no place have been left for this other covenant of faith.

8. "For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make" &c.]—But, as finding an insufficiency in the trust which they reposed in the old covenant, he promiseth a better; saying, Behold, in the days of the Gospel, I will, saith the Lord, make &c.

10. "For this *is* the covenant that I will make" &c.]—See Jer. xxxi. 33, 34.

IX. 1. "Then verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary."]—Then verily that first covenant was altogether in types and significations of spiritual

things, consisting of many ceremonies, and having an outward and material sanctuary.

2. "For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shewbread; which is called the sanctuary."]—For there was a tabernacle made; in the first room whereof, which was next to the open court where the people assembled, was the candlestick and the tables, whereon the shewbread was daily set; and this former room was called *the holy place* or *sanctuary*.

3. "And after the second veil, the tabernacle which is called the Holiest of all;"]—And within the veil there was a second room of the tabernacle called the Holy of Holies, or the Holiest of all.

4. "Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;"]—Into which the high priest only entered with his golden censer, and in which was the ark of the covenant, overlaid round about with gold: within which ark were reserved the two tables of the Law, and in the verge whereof were kept the pot of manna, which God would have laid up for a monument of that miraculous provision for Israel, and the rod of Aaron that budded.

5. "And over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly."]—And over it were those glorious cherubims, whose wings being spread forth shadowed the cover of the ark which was called *the mercy seat;* of all which several things there is no need in this place to make a particular discourse.

6. "The priests went always into the first tabernacle, accomplishing the service *of God*."]—The priests went daily into the first room of the tabernacle, accomplishing those ordinary services of God which were required of them in their daily ministration.

7. "But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people:"]—But into the second or inner room of the tabernacle went the high priest alone once every year, not without a solemn sacrifice first offered, and the blood thereof sprinkled about for the expiation of his own sins and for the errors and oversights of the people.

8. "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:"]—The Holy Ghost signifying this mystery unto us, that while the outer room of the tabernacle, whereby was signified the state of the Church under the Law, stood separated by a veil from the holiest of all, which represented heaven, the way to heaven, howsoever it were known to some few, yet was not openly manifested to the world, as it was by Christ afterward.

9. "Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;"]—Which outward room of the tabernacle, and the court leading thereinto, was a figure of the then present time and condition under the old Law, wherein were offered both gifts and sacrifices of all kinds; yet such as in and of themselves had no power or virtue to acquit and justify him that did that service, and to appease and clear the conscience in spiritual matters.

10. "*Which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation."]—Which said Law consisted for the most part in the differences of meats and drinks, clean and unclean, in divers washings and rinsings, and manifold outward bodily ceremonies and ritual observations, imposed upon the Jewish people until the time of the new testament; wherein the Messias should rectify and reform and supply whatsoever was amiss or wanting in their performances.

11. "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;"]—But Christ being now come, a true and ever-glorious High Priest, bringing and obtaining eternal happiness to his Church, hath in his human nature, which is a more noble and excellent tabernacle than that material one, and of a divine making, whereas that other was made by the hands of men;

12. "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*."]—Not with the shedding and sprinkling of the blood of, whether goats or calves, or any other beasts; but, having willingly shed his own most precious blood, he entered once for all into the high and holy heavens, having

thereby redeemed us from sin and death, and obtained an everlasting inheritance for us.

13, 14. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"]—For if the blood of bulls, &c., sanctified so far as to wash off a legal impurity from the flesh; how much more shall the blood of Christ, who, by the motion of his eternal Spirit, the infinite efficacy and power whereof made his death fully meritorious and perfectly available, offered himself, as a most pure and spotless sacrifice unto God, purge and cleanse your conscience from all those sinful and odious corruptions which are noisome to God and deadly to your own souls, that ye might be wholly consecrated to the service of the true and living God!

15. "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance."]—And for this cause is he the mediator of the new testament: not that he might flourish and reign upon earth in an outward pomp, as ye Jews vainly imagine; but that he might suffer death even for those transgressions under the old testament which the blood of beasts could no way expiate, and that all those which are effectually called by him might receive the promise and performance of an eternal inheritance.

16. "For where a testament *is*, there must also of necessity be the death of the testator."]—Neither should it seem strange to you to hear of the death of the Messias; for where a testament is, there must be also of necessity the death of the testator.

19. "He took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people."]—He took the blood of calves and goats, mixing it with water, that it might not clodder and congeal together; and dipping therein scarlet wool, which might drink up and retain it, and sprigs of hyssop, that might disperse it abroad, he sprinkled therewith both the book of the law and the people, to signify that neither that law could be fulfilled, nor the people freed from their sins, but only by the blood of Christ.

22. "And without shedding of blood is no remission."]—

Without shedding and sprinkling of blood there was no doing away of any legal impurities; and without Christ's blood shed, no doing away of any spiritual or moral impurity of the soul.

23. "*It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these."]—It was therefore necessary that this earthly tabernacle, which was a pattern of the heavenly and spiritual, should be thus consecrated with these earthly rites, and with the blood of beasts; but the true spiritual and heavenly tabernacle, which is his holy Church itself, was to be purified with a better sacrifice, even with the blood of Christ.

24. "For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself."]—For Christ is not entered into that external and material holy of holies, which was a type of that true and blessed sanctuary of heaven, but into the very heaven itself, &c.

28. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."]—So Christ was once offered, to make full satisfaction for the sins, not of some few, but of many, yea, of all mankind, if they could all believe in him: and unto those that are his, who love and look for his glorious appearance, shall he come again and show himself; not in infirmity, as before, but with power; not to be offered up again for sin, but to judge sinners, and to perfect the salvation of his elect.

X. 1. "For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect."]—The spiritual state of things is like unto a picture, wherein there are first some rude lines chalked out; afterward, the colours are laid, and the full resemblance expressed: even so it was here: the Law was but as the first rude draught of good things to come, and had not the full image or lively expression of the things themselves; and therefore could never, by those shadowy sacrifices, which they offered continually year by year, make perfect those that followed the rules and practice thereof.

2. "For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins."]—For where there is no sin, there needs not be any offering for sin: if therefore sin had been done fully away

by those offerings, what use could there have been of any more oblations? since that these legal worshippers being once purged from their sin should have found no more trouble in their conscience for that sin from which they were once cleared.

3. "But in those *sacrifices there is* a remembrance again *made* of sins every year."]—But now it is plain that in these legal sacrifices there is a continual refrication of the memory of those sins every year which we have committed; so as we are put in mind, both of our guilt thereby, and of satisfaction to be made unto God for it.

5. "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me."]—Wherefore, when he intimates the incarnation of Christ, and his coming into the world in the flesh, he saith, Sacrifice and oblation is not the thing that thou restest in, or wherein thou receivest full satisfaction; but thou hast personally designed me to thy perfect and entire service, both in doing and suffering; and thereby art reconciled to the world.

7. "Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God."]—See Psalm xl. 7.

9. "He taketh away the first, that he may establish the second."]—He taketh away the use of sacrifices and oblations, that he may establish the perfect use and improvement of Christ's incarnation and exquisite obedience.

10. "By the which will we are sanctified through the offering of the body of Jesus Christ once *for all.*"]—That will which Christ came to do was God's decree of his perfect fulfilling the Law, and suffering death for our redemption; by the exact performance whereof we are sanctified, through his voluntary offering of himself to death once for all mankind.

11. "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins."]—Every priest after the Levitical order is employed daily in his external ministration, and offereth oftentimes the same kind of outward and bodily sacrifices, which yet have not the virtue to take away any sins at all.

14. "For by one offering he hath perfected for ever them that are sanctified."]—For by one offering he hath perfectly satisfied for all those whom he hath chosen to himself; and hath thereby wrought out the salvation of all those which are, or shall be in all times, sanctified to his service and glory.

19. "Having therefore, brethren, boldness to enter into the

holiest by the blood of Jesus;"]—Now, therefore, seeing we see so happy a change made, that, whereas under the Law none but the high priest might enter into the holy of holies with the blood of beasts, now we all may have free entrance into heaven itself, which is the truth and substance of that shadow, through the precious blood of Jesus Christ.

20. "By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;"]—As under the Law the high priest passed through the veil into the holy of holies, so now, under the Gospel, the veil through which we must enter into the holy heavens is the flesh of Christ; that is the new and everliving way which is ordained and consecrated for our only passage into glory.

21. "And *having* an high priest over the house of God;"]—And having now, instead of that Levitical priesthood, so absolute and glorious an high priest set over the whole Church of God.

22. "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."]—Let us do all things really and spiritually which were signified by those external rites; and therefore let us draw near unto God, not with outward aspersions, but with a true heart, in full confidence and steadfast reliance upon the mercies of God: having, instead of those outward sprinklings of the body, our hearts sprinkled and cleansed from an evil conscience, even from all our sinful corruptions, and our bodies washed as with baptismal water, whereby we are initiated into the Church, so also sanctified by the Spirit of God, and delivered from all filthiness of sin.

24. "And let us consider one another to provoke unto love and to good works:"]—And let us have a charitable and tender respect one to another: instead of those strange and envious dispositions and carriages that are wont to be betwixt Jews and Gentiles, let us so frame ourselves and our affections as that we may draw on each other to mutual love and good works.

25. "Not forsaking the assembling of ourselves together, as the manner of some *is;* but exhorting *one another:* and so much the more, as ye see the day approaching."]—Not withdrawing and utterly separating ourselves from the assemblies of God's people, upon conceit of the peculiar rights and prerogatives which God hath given to the Jews above the Gentiles; and standing upon the high terms of difference, as the manner of some is; but rather encouraging and exhorting one another to these holy

services; and so much the rather now, because ye know that the day of the Lord's coming draweth on.

26, 27. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."]—For if we do wilfully abandon the Church of God, and fall totally away from that saving truth and holy religion which we have received the knowledge of, and professed to embrace, purposely and maliciously opposing ourselves thereunto, thus sinning against the Holy Ghost, there remaineth no way or mean to expiate our sin, since that blood of Christ, which is the only sacrifice for sin, is thus by us contemned and trodden underfoot; neither doth or can aught remain for us in this fearful and deplorable condition, but a certain dreadful expectation of God's terrible judgments; and that wrath and indignation of his, which shall be as a consuming fire to devour the wilful adversaries of his truth.

28. "He that despised Moses' law died without mercy under two or three witnesses:"]—He that did willingly violate or transgress, much more that did wilfully contemn or blaspheme the law of Moses, suffered death, without mercy, upon the accusation and evidence of two or three witnesses.

29. "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"]—Of how much sorer punishment, suppose ye, shall that wilful apostate be thought worthy, who, by his revolt from the profession of Christ, and his contemptuous opposition to his Gospel, hath as it were trodden under foot the Son of God; and poured contempt and scorn upon that precious blood of Christ, wherewith the covenant betwixt God and his people is made and ratified, and that whereupon dependeth all the sanctification of men; making no difference betwixt that sacred blood of his and the blood of brute creatures; and hath done a spiteful affront unto that good Spirit of God, whereby grace is wrought in the hearts of men by contemning and opposing the gracious motions thereof?

32. "But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions."]—But do ye call to remembrance those good and holy beginnings

of yours when ye first received the Gospel: how that, after ye were enlightened with the knowledge of Christ, ye did cheerfully resolve to suffer for his name, and underwent a great trial of afflictions for your good profession.

36. "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise."]—For in these manifold and great difficulties and fiery trials, ye will have need of a strong and invincible patience, that, after ye have undergone and fulfilled the will of God, in your active and passive obedience, ye may be made partakers of the promised inheritance.

37. For yet a little while, and he that shall come will come, and will not tarry."]—Neither shall ye need to fear that ye shall linger over long under your sufferings: for God, your sure and gracious deliverer, hath set the time wherein he will free you from all your troubles; and that time shall not be long, neither can be protracted beyond that period which he hath limited unto it.

38. "Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him."]—Until the accomplishment whereof, however it may seem delayed, the true and sound Christian shall live and uphold himself by the strength of his faith; but if any man shall cowardly slink from his holy profession, and renounce that calling of his Christianity which he sees thus persecuted, my soul shall hate that man, as worthy of the displeasure both of God and man.

39. "But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."]—But we are not of them which apostate from Christ to their utter damnation; but of that number of believers which persist in a lively faith and constant profession to the saving of our souls.

XI. 1. "Now faith is the substance of things hoped for, the evidence of things not seen."]—Now this faith, whereof we speak, and which we hold fast, is that which gives us a present confidence in and a fruition of those things which are only yet in hope ours; and that which doth clearly and certainly reveal and disclose unto us those things which are not discernible by the eye of sense or reason.

2. "For by it the elders obtained a good report."]—Neither did our forefathers any other way find acceptation from the hands of God than by their faith.

3. "Through faith we understand that the worlds were framed

by the word of God, so that things which are seen were not made of things which do appear."]—Whereas the wisest heathens have doubtfully disputed concerning the state of the world, whether it had any beginning, and how it came to have a being, we, through faith, do clearly apprehend the truth of this matter, and do certainly understand that the world was framed by the allpowerful word of God, and that it was made of nothing; so as of that which was not at all, nor had any preexistence in nature, was made this visible frame of heaven and earth.

4. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh."] —It was only the faith of Abel that made the difference betwixt his sacrifice and the sacrifice of Cain: whereupon God gave a sensible testimony of his accepting, first the person, and then the offering of Abel; and by the virtue of that faith it was, that God regarded so the blood of Abel, as that, after he was dead, he heard the cry thereof, and took order for the revenge of it.

5. "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation, &c."]—It was upon the faith of Enoch that he was in an extraordinary and supernatural manner translated from earth to heaven, without passing through the gates of death, which is the common way of mankind, and was no more to be found upon earth, because God had miraculously translated him, &c.

7. "By the which he condemned the world, and became heir of the righteousness which is by faith."]—By which example of his obedience and faith, he condemned the unbelief and obstinacy of the world, and showed by his preservation that the world did justly perish for not being warned by him, whose word if they had obeyed they had escaped that destruction.

10. "For he looked for a city which hath foundations, whose builder and maker *is* God."]—He was content to dwell a while in those moving tents, because his heart was set upon the expectation of a fixed and during city in heaven; the foundations whereof are eternal, whose builder and maker is God.

11. "Through faith also Sara herself received strength to conceive seed."]—By faith Sara herself, though at first she laughed distrustfully, recollecting herself, received strength to conceive, &c.

12. "Therefore sprang there even of one, and him as good as dead, *so many* as the stars."]—Therefore sprang there of one,

even Abraham, who was in respect of any likelihood of propagation, as good as dead, an innumerable issue, &c.

13. "These all died in faith, not having received the promises, but having seen them afar off."]—These all died in faith, not having received the performance of those gracious promises concerning the coming of the Messiah in the flesh, and the accomplishment of his spiritual kingdom, but having seen them afar off, &c.

14. "For they that say such things declare plainly that they seek a country."]—They that do confess themselves to be strangers and pilgrims on earth, do therein plainly declare that their thoughts and endeavours are bent upon their glorious home in heaven.

15. "And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned."]—It was not in respect of Mesopotamia, whence they came, that they accounted themselves strangers; for if they had had a mind thither, they might have had opportunity to have returned.

16. "But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city."]—But accounting themselves strangers both in Chaldea and in Canaan, they raised up their hearts to the desire of a better country, that is, an heavenly; and God respected them accordingly: not disdaining to entitle himself particularly by their name, as styling himself their God, having prepared for them that blessed city and country of heavenly glory which they looked for.

19. "From whence also he received him in a figure."]—From whence also, in a sort, he received him; in that the sudden and unexpected ereption of Isaac from that his imminent and intended death, was as it were a figure and resemblance of his raising from the dead.

20. "By faith Isaac blessed Jacob and Esau concerning things to come."]—By faith Isaac did so bless Jacob and Esau concerning their future estate, as that he both knew and signified that the elder should serve the younger, and gave a greater benediction to Jacob than to his elder brother.

21. "And worshipped, *leaning* upon the top of his staff."]—And being now so weak with age that he was not able to stand upright, he, leaning upon the top of his staff, worshipped God, and prayed for a blessing on Ephraim and Manasseh.

23. "And they were not afraid of the king's commandment."] —And feared not the danger of not fulfilling the edict of Pharaoh concerning the drowning of the males, &c.

26. "Esteeming the reproach of Christ greater riches than the treasures in Egypt."]—Esteeming that reproach (which he, together with God's people, suffered, in and for the expectation of Christ, whom he foresaw to come) greater riches than all the treasures of Egypt, &c.

27. "By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible."]—By faith, he, having forsaken Egypt upon the slaughter of the Egyptian, returned to bring God's message for the deliverance of his people; not fearing the wrath of king Pharaoh, but resolved to undergo all dangers, as setting before his eyes that powerful God which is invisible, whom he knew to be both able and willing to rescue him.

28. "Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them."] —Through faith he kept that passover which God ordained and appointed, and caused the posts and lintels of the Israelites' doors to be sprinkled with blood, that the destroying angel which slew the firstborn of the Egyptians might not touch them.

33. "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,"]—Who through faith subdued kingdoms; as Joshua and David: wrought righteousness, carrying themselves justly in their government; as Samuel and David: obtained the promises made unto them by God; as Abraham of a son, Caleb and Joshua of the promised land, Gideon and Jephthah of victories: stopped the mouths of lions; as Samson and as Daniel.

34. "Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."]—Quenched the violence of the fire, not being so much as scorched therewith; as the three children: escaped the edge of the sword; as David the sword of Saul, Elijah of Jezebel: out of weakness were made strong; as Job and Hezekiah: became valiant in battle; as Joshua, Samson, Shamgar, and David: turned to flight the armies of aliens; as Samson, Jonathan, Jehoshaphat.

35. "Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might

obtain a better resurrection:"]—Women received their dead restored to life; as the Shunamite and the Sareptan: others were tortured and tormented for their religion, and would not accept of deliverance and ease; as Eleazar and the Maccabean brothers; that dying for God's cause they might be partakers of an happy resurrection to eternal life.

37. "They were stoned, they were sawn asunder."]—They were stoned, as Zachariah; they were sawn asunder, as Isaiah; &c.

39. "And these all, having obtained a good report through faith, received not the promise:"]—All these having received a good testimony and a gracious acceptation through their faith, yet received not that large measure of grace which was promised and performed under the gospel; neither did enjoy the presence of that (now exhibited) Saviour, in whom all the promises of God are Yea and Amen.

40. "God having provided some better thing for us, that they without us should not be made perfect."]—God having provided for us, in these later times, better things, even the manifestation of Christ in the flesh, and abundance of grace and illumination, that they might not overrun us in spiritual privileges and perfection; and that their salvation and happiness might wholly depend upon that which is exhibited and performed in our days.

XII. 1. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us."]—Wherefore, since we are compassed about with such innumerable examples of holy men, who have so fully testified the virtue and power of faith, let us, as those that run a race, cast away every thing that may clog and burden us in our passage; and particularly all our sinful corruption, which is both the heaviest and closest weight that lies upon the soul; and let us stir up ourselves to run with patience and courageous resolution the race that is set before us.

4. "Ye have not yet resisted unto blood, striving against sin."]—Ye have indeed suffered many things for the name of Christ; ye have been stripped of your goods and afflicted in your bodies: but ye have not—which ye must not refuse if ye be called unto it—suffered death for the defence of the truth and opposition to wickedness and error.

8. "But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons."]—If ye be utterly

exempted from whatsoever chastisements whereof all the true sons of God are partakers, this shall argue unto you, that ye are not the true and natural, but the base and supposititious sons of God.

11. "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."]—As it is in these human corrections, those chastisements which were grievous unto our childhood are afterwards allowed of us as profitable unto us; so it is in these afflictions from the hand of God: none of them are for the time pleasing, but grievous and irksome; yet afterwards we find them to be exceeding beneficial; working an happy and sweet peace in the heart, after all the unquiet broils and tumults of temptation; and a blessed increase of all grace and sanctification in the soul of him that is therewith exercised.

12. "Wherefore lift up the hands which hang down, and the feeble knees."]—Wherefore comfort yourselves with these things, and rouse up your fainting courage to the cheerful enduring of all afflictions.

13. "And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed."]—And go on evenly and steadily in this course of Christianity which ye have entered into; lest ye come once to halt betwixt truth and error, God and the world; ye be at the last utterly perverted; but be careful rather, upon the first sense of your doubts or complaints, to receive full satisfaction and due encouragement.

15. "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled."]—Looking diligently, not only to yourselves, but to each other also; carefully stirring up each other, lest any man languish in and come short of that grace of God which he either had or might have had; lest any erroneous or apostating spirit rise up among you, and trouble your peace, and draw away, or at least infect many.

17. "For he found no place of repentance, though he sought it carefully with tears."]—For though he did at last earnestly and with tears repent him of his bargain, yet he found no such benefit of that his late repentance as thereby to recover that which he yielded to forego; neither could those tears of his move his father

Isaac to repent of that benediction which he had justly given to Jacob.

18. "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest."]—I would have you to know and seriously consider, that under the Gospel there is required a greater care of your holy carriage than there was under the Law, by how much the means thereof are more gracious and effectual: this different condition may be well expressed to you by two mounts, the one of Sinai, the other of Sion: ye are not then come to that earthly and material mount of Sinai, which might be touched and felt, and that burned, in the delivery of the Law, and was compassed about with blackness and darkness and tempest.

22, 23, 24. "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel."]—But ye are come to the spiritual mount Sion, even to the holy Church of the living God, the heavenly Jerusalem; where ye shall be in the society of innumerable angels; where ye shall be joined to the universal company of those saints of God that are and have been most eminent in grace here on earth, and are most conspicuous for glory above; where ye shall enjoy the presence of God, the righteous and glorious Judge, Governor of all; and of the glorified spirits of just and holy men, which are now happy in the blessed vision of God; where ye shall enjoy the presence of our dear Saviour, Jesus Christ, who is the mediator of the new testament, whose blood, being shed for the redemption of mankind, calls out unto God, not for revenge, as Abel's, but for a full remission of sin, and reconciliation of man unto God.

25. "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him that *speaketh* from heaven."]—See then that ye refuse not that Christ which speaketh unto you in his heavenly Gospel: for if they escaped not who refused to hearken to the Law, which God by angels delivered to man here upon earth; how much less shall we escape, if we despise the Gospel, which is delivered unto us from heaven!

26. "Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven."]—Whose voice then, in the delivery of the Law, was so terrible, that it caused the earth to tremble and quake; but now, speaking of the promulgation and success of his Gospel, he promiseth a further change and motion, that he will make even in the heaven also, and in the spiritual condition of his Church.

27. "And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain."]—And this word, Once more, signifieth that one main alteration that shall be made by God in the bringing in of his Gospel; that all those things which are subject to change and corruption shall be removed, as those that are made and ordained to mutation, that the everlasting kingdom of Christ may be perpetually established.

28. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:"]—Wherefore we, having our part in the spiritual and everlasting kingdom of Christ, which cannot be moved, let us labour for that true grace of his Spirit which may enable us to serve God acceptably in all holy awe and reverence of his Divine Majesty.

29. "For our God *is* a consuming fire."]—For God, as he is most gracious and merciful to those that fear and serve him, so he is a most terrible avenger of all wickedness and disobedience, and will be sure to punish it with unspeakable torments.

XIII. 2. "For thereby some have entertained angels unawares."]—For thereby some, as Abraham and Lot, have entertained angels in the shape of men, unawares.

7. "Considering the end of *their* conversation."]—Having an eye to the patience and constant martyrdom wherewith those your teachers have shut up their well led lives here on earth.

8. "Jesus Christ the same yesterday, and to day, and for ever."]—And as theirs, so let your faith be steadfastly fixed on Jesus Christ your Saviour, who altereth not, but is, and was, and will be still the same for ever.

9. "Be not carried about with divers and strange doctrines. For *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein."]—And as Christ is one and the same, so is the truth of his doctrine, which ye ought therefore constantly to em-

brace: be not therefore carried away with diversity and new-fangleness of doctrines, with vain and superstitious observations; for it is a good and happy thing to have the heart truly settled in a state of regeneration, and not to be taken up with frivolous disquisitions, concerning the choice or cleanness and uncleanness of meats, which have no way availed and benefited those that have exercised themselves therein.

10. "We have an altar, whereof they have no right to eat which serve the tabernacle."]—Under the Law it was appointed that they which served in the tabernacle should eat of those sacrifices which were offered upon the altar; but now it is otherwise: we have a spiritual and living altar and sacrifice, even Jesus Christ himself, of whom they cannot claim any right to partake that are addicted to the ceremonies of the abrogated Law.

13. "Let us go forth therefore unto him without the camp, bearing his reproach."]—Let us therefore courageously and cheerfully imitate the example of his sufferings, bearing that reproach of impurity and unworthiness which is cast upon us for his name's sake.

20. "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant."]—Now the God of peace, who brought again from the dead our Lord Jesus Christ, having approved himself, as the great, so the true and good Shepherd of his elect, by shedding that precious blood of his, whereby the everlasting covenant of peace and reconciliation is ratified and confirmed betwixt God and man.

22. "For I have written a letter unto you in few words."]—For I have written a letter unto you, howsoever large in itself, yet very short in comparison of the weight and worth of the argument, and that entire affection of mine from whence it hath proceeded.

THE GENERAL EPISTLE OF S. JAMES.

I. 1. "To the twelve tribes which are scattered abroad, greeting."]—To all the believing Jews that are dispersed among the nations in any part of the world.

2. "My brethren, count it all joy when ye fall into divers temptations;"]—Be ye so far, my brethren, from being dejected and disheartened with the afflictions which ye suffer for Christ, as that ye do account this a great and just cause, above all other, of

your joy and exultation, that ye are thought worthy and made able to undergo these sharp trials for his sake.

3. "Knowing *this,* that the trying of your faith worketh patience."]—Knowing that these sufferings, whereby your faith is tried, do both exercise, and, through the goodness of God, work patience in you.

4. "But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing."]—Let not your patience shrink and fail, but let it hold firm and constant to the end; and let it produce in you those good and gracious effects which are proper thereunto, that so ye may be entire and perfect in goodness, wanting no virtue or grace fit for Christians.

8. "A double minded man *is* unstable in all his ways."]—An unbelieving man, that hath one heart for God, another for the world; one while inclining to a confident reliance upon God, another while distrusting him; is utterly uncertain, and unstable in all his actions and purposes.

9. "Let the brother of low degree rejoice in that he is exalted:"]—Let a Christian who is taken from a mean condition, and advanced to any height of honour, be thankful to God for his exaltation, and acknowledge his promotion to be a favour from God.

10. "But the rich, in that he is made low: because as the flower of the grass he shall pass away."]—And let the rich contentedly rest in the hand of God if he have thought fit to humble him with want, because, if he be in never so prosperous an estate, here is no continuance for him, but even as the flower of the field he shall wither away and vanish.

12. "Blessed *is* the man that endureth temptation."]—Blessed is the man that patiently endureth afflictions and persecutions for the name of Christ, &c.

13. "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:"]—Let no man when he is tempted and drawn to sin cast the fault hereof upon God; for God as he is most pure and holy, so he can neither be solicited or moved to evil, neither can he move or solicit any man to evil; which is contrary to his most pure and perfect nature and will.

14. "But every man is tempted, when he is drawn away of his own lust, and enticed."]—But every man when he is tempted, must acknowledge, next to the suggestion of Satan, the fault to

be his own; in that he is drawn aside by his own sinful concupiscence, and enticed to do evil thereby.

15. "Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."]—It is with sin as it is in our natural birth; in every one of us there is originally a corrupt disposition and proneness to sin: from hence are our evil lusts and desires; those vicious lusts and desires bring forth sinful actions; and sin, when it is grown to a consummation and perfect course, bringeth forth eternal death.

17. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."]—Every good gift proceeds from that God who is the author and original of all light, whom we may not measure by these created lights of the moon or sun, in which there are interchanges of brightness and obscurity by night and day, by clouds and clearness, some while shining and some while shadowed; but must conceive of him to be ever constant in his most just decrees, in his rich mercies to us, without all variableness, without all suspicion or possibility of changing.

18. "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures."]—And that infinite and unchangeable mercy of his hath approved itself to us in this, that of his own free will, without any merit of ours, without any of our inclination towards him, he hath regenerated us to himself; not by the mortal and corrupt seed which we derived from Adam, but by the immortal and incorruptible seed of the word of truth; that we should be singled out as the noblest and happiest of his creatures.

20. "For the wrath of man worketh not the righteousness of God."]—For the mind of that man who is taken up with wrath cannot for the time be capable of doing the will of God, or bringing forth any good work.

21. "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls."]—Wherefore, that ye may be fit, as good ground, to receive this divine seed, do ye rid your hearts of all that natural uncleanness and those sinful dispositions and affections, which, as so many superfluous and hurtful weeds, take up the soil of your hearts and make it unprofitable and noisome; and with meekness and purity of heart receive ye that holy word of God, which, by the hands of his apostles, is cast

into the furrows of your souls, or is engraffed in your hearts by their gracious plantation, as that which is only able to save your souls.

25. "But whoso looketh into the perfect law of liberty, and continueth *therein*," &c.]—But whosoever looketh throughly into the perfect glass of Christian doctrine, and vieweth himself and his actions therein well and fully; and continueth to fix his eyes and thoughts thereupon, he being &c.

27. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world."]—That religion which shall pass for pure and undefiled, in the account and censure of God our heavenly Father, is not that which consists in good words and glorious shows and holy professions, but that which approves itself in action; in visiting the fatherless and widows in their affliction, in relieving the distressed, and in keeping ourselves free from all the defilements of the world; from the lusts of the flesh, the lust of the eyes, and the pride of life.

II. 1. "My brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons."]—My brethren, ye that make profession of the faith and true religion of our Lord Jesus Christ, the Lord of glory, know that it is not for you to have respect of persons, as I perceive some of you are wont to have.

4. "Are ye not then partial in yourselves, and are become judges of evil thoughts?"]—Are ye not then sensibly partial? and are ye not plainly self-convicted in your own hearts of the undue partiality of your thoughts?

7. "Do not they blaspheme that worthy name by the which ye are called?"]—Yea, are not those rich men grown to that insolence and boldness, as that they dare blaspheme that sacred name of God by which ye rejoice to be called, and which ye boast to profess?

10. "For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all."]—For whosoever shall profess to endeavour the keeping of the whole Law of God, if he do willingly offend in any one point thereof, he is in that one a transgressor of the Law; and is guilty of the violation of the whole Law as it is taken together for the absolute rule of our life and carriage, though not of every particular branch and parcel of that Law.

11. "For he that said, Do not commit adultery, said also, Do not kill."]—For we are not to look so much at the several points contained in the Law, as to the authority and justice of him that made the Law, which is indeed violated and offended by any breach thereof; for the same God who said, Do not commit adultery, said also, Do not kill, &c.

12. "So speak ye, and so do, as they that shall be judged by the law of liberty."]—So do ye speak and so do, as those that desire to be approved unto God for their loving obedience to him; as those that make account to be judged, not by the rigour of the Law, but by the gracious mitigation and mercy of God, calling us to a free and cheerful observation thereof.

13. "And mercy rejoiceth against judgment."]—It is the great praise and glory of God's mercy, that it freeth us from the judgment deserved by our sin.

14. "What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him?"]—What doth it profit a man, my brethren, to make a vain and empty profession and ostentation of faith; and to say, that he hath a true faith, when as he hath no good works whereby to approve the truth of his faith? Can such a pretended and verbal faith save him?

17. "Even so faith, if it hath not works, is dead, being alone."] As that is a vain and idle charity, which bids a man be warm and be filled, yet gives him nothing to feed or warm him with; so is that a vain and dead faith, which, professing an adherence to God, yet is severed from all good works, and is void of charity.

18. "Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works."]—Yea, a man may in a just scorn of the separation of these men's faith and works say to them, Thou hast faith, and I works: show me that strange faith of thine which thou talkest of, and pretendest to have without works, and I will show thee my faith, which I shall approve to thee by my works.

20. "But wilt thou know, O vain man, that faith without works is dead?"]—But wilt thou know, O thou vain man, that that faith which thou pretendest to have without works is a mere counterfeit and dead faith, and nothing else but an idle pretence.

21. "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?"]—No otherwise are we justified than our father Abraham, the father of the faithful:

and was he any other way justified than by a working faith? was it not upon his actual offering of his son Isaac upon the altar?

22. "Seest thou how faith wrought with his works, and by works was faith made perfect?"]—Seest thou, therefore, how Abraham's faith was joined with works, and brought them forth as a necessary fruit thereof? so as by the works which he did, he plainly showed the truth and liveliness and efficacy of his faith.

23. "Abraham believed God, and it was imputed unto him for righteousness."]—See Romans iv. 3.

24. "Ye see then how that by works a man is justified, and not by faith only."]—Ye see then that a man is justified, not by that empty and titular faith which ye vainly boast of, devoid of works, but by that faith which worketh by love.

25. "Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?"]—Likewise also, if ye will cast your eyes upon a meaner example, look to Rahab the harlot: was it not thus with her? was she justified by such a dead and lazy faith as ye speak of, and not rather by a lively and working faith; which caused her to hazard her life for the preservation of the Israelitish messengers, and to send them out another way?

26. "For as the body without the spirit is dead, so faith without works is dead also."]—I do therefore conclude, that this faith of yours which ye vainly pretend, separated from good works, is but a mere carcass of faith; having no truth, no life in it: no more than this body of ours is a true human body when it is destitute of the spirit wherewith it is animated.

III. 1. "My brethren, be not many masters, knowing that we shall receive the greater condemnation."]—My brethren, do not ambitiously affect the title of the authors and leaders of factions; drawing disciples after you: neither be ye rigid and uncharitable censurers of others; knowing that this pride and rigour of yours shall bring upon you the greater condemnation.

2. "For in many things we offend all. If any man offend not in word, the same *is* a perfect man," &c.]—For as we are all apt to offend in our whole carriage, so especially in our tongue: if any man have so much government of himself therefore as to rule his tongue, and not to lash out in offensive speeches; it is an argument that that man is every way well ordered, and able to command himself in all his other behaviour.

5. "Even so the tongue is a little member, and boasteth great

things. Behold, how great a matter a little fire kindleth!"]—Even so the tongue is a little member, but may justly boast that it is able to do great matters: behold, how great a pile of wood a little fire is able to set in a flame, and to consume unto ashes!

6. "And the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body."]—Such a fire is the tongue; yea it is, though small, a whole world of iniquity and mischief; neither is there any kind of wickedness which doth not proceed from thence; &c.

10. "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be."]—Men are wont to make use of the same tongue, both for the blessing of God in their devotions, and for the cursing of their brethren in their uncharitable speeches and censures: but, my brethren, this ought not to be; neither can these two things stand well together.

13. "Let him show out of a good conversation his works with meekness of wisdom."]—Let him in his conversation give clear proof of his good works, not in a rough and sullen austerity and frowardness, but in a wise and discreet meekness.

14. "Glory not, and lie not against the truth."]—Never brag vainly that ye are Christians; and do not shame and contradict that truth which ye profess, by a real denial of the profession thereof.

15. "This wisdom descendeth not from above, but *is* earthly, sensual, devilish."]—Ye may make a kind of ostentation of wisdom; but I must tell you, this wisdom is not heavenly, but earthly; not spiritual, but sensual; not holy and divine, but devilish.

18. "And the fruit of righteousness is sown in peace of them that make peace."]—There is a great and near relation betwixt righteousness and peace; so as they that are truly desirous to advance peace are careful of setting forward good works and maintenance of justice; and again, those shall be sure to reap the fruits of righteousness and glory which have sown the seeds of peace and concord.

IV. 1. "From whence *come* wars and fightings among you? *come they* not hence, *even* of your lusts that war in your members?"]—But while I speak of righteousness and peace, I perceive there is just cause to complain of unquiet brawls and injustice: for from whence are those wars and brawlings and unchristian quarrels amongst you, but from your own unruly and inordinate lusts

and desires? if they did not fight against grace in your bosoms, ye would not be so apt to fight with each other.

2. "Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not."]—Ye long after others' commodities, and go without them: ye are rancorously and murderously affected to each other in an envious desire of what is theirs, and cannot obtain it: ye quarrel and strive one with another, and carry not away that which ye sue for: and whereas ye should crave of God what ye want, ye have it not, because ye ask it not.

3. "Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts."]—And if ye do ask, ye receive not, because ye ask amiss: either begging unmeet things, or slightly and heartlessly wishing things fit to be asked, or calling for them upon a wrong ground and to a wrong purpose; namely, not desiring them for the glory of God and the good of others, but only to spend it upon your own intemperate lusts and pleasures.

4. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."]—O ye vain men, that are thus palpably corrupted with the love of the world, having formerly plighted your troths to God; do ye not know and consider, that there is such a discord betwixt God and the world, that ye cannot possibly affect both; that so much love as ye bear unto the world, so much hatred ye incur with God? whosoever therefore will be a devoted friend to the world, is in so being a very enemy to God.

5. "Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?"]—This the Scripture beateth upon every where: and do ye think it speaketh thus in vain? Certainly, every word thereof is to excellent purpose, and shall be truly verified upon us. Doth then that Spirit of God, which we profess to have dwelling in us, lust after envy, and envy the good things of others?

6. "But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble."]—Surely no: so far is he from that, as that he giveth more grace where he hath given some already: wherefore he saith, God resisteth the proud, but giveth grace to the humble.

8. "Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double

minded."]—Ye are naturally aloof from God in your corrupt affections: now labour ye with your hearts to draw them near unto God in your holy desires, and he shall draw nigh to you in a gracious condescent and approbation.

11. "Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge."]—The Law of God requires at our hands a reverent and loving respect to our brother, and forbids us any evil speeches or rash judgments concerning him; so as we cannot revile or unjustly censure our brother, but we make head against the Law, and offer an open affront thereunto, in charging it with unjustice: and if we do thus censure and charge the Law, we are far from being the doers of the Law, but presumptuously take upon us to be the judges and condemners of the Law.

12. "There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?"]—It is God alone, who, as he was the Maker and Author of the Law, so is he the just and powerful Judge of the violation of his Law; having in his own Almighty hands, the power and liberty both to save and to destroy: who art thou therefore, that darest to pass thy judgment upon another, since he is only reserved to the tribunal of God?

16. "But now ye rejoice in your boastings: all such rejoicing is evil."]—But now your hearts are lifted up with the overvaluing conceits of this earthly prosperity, and are immoderately affected therewith: these are not the things that are fit for you to set your hearts upon: all such transportations with worldly delights or confidences are evil.

17. "Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin."]—And howsoever others, that are ignorant of better things, may be carried away with the admiration of these vanities, yet it were a great shame and sin for you, who have been well informed of heavenly and spiritual matters, to dote upon these transitory commodities or pleasures: in such case, your very knowledge of better would be an aggravation both of your sin and judgment.

V. 3. "And the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days."]—And the rust of them shall justly

convince you of your uncharitable and wicked covetousness, who had rather suffer these your metals to corrupt with hoarding them up in your chests, than to lay them forth upon the necessities of your brethren; yea, this very rust of your silver shall fret and eat into your very flesh and bones, and shall be a means of consuming you.

11. "And have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy."]—And ye have seen the happy end which it pleased the Lord to put unto those his patient sufferings, &c.

12. "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and *your* nay, nay; lest ye fall into condemnation."]—Be ye true and steady in all that ye affirm or deny: not inconstantly varying in what ye speak; lest through falsehood and unfaithfulness, ye fall into just condemnation. See Matt. v. 34, 35.

14. "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord."]—Is any man sick among you, let him send for the pastors or ministers of the Church, and let them pray for him and with him; and while the miraculous gift of healing continueth in the Church, let them make use of that sign which Christ hath ordained for that purpose, viz. calling upon the name of the Lord Jesus Christ, let them anoint him with oil.

15. "And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."]—And their faithful prayer shall be a means, ordinarily, to save that sick person from the danger of his disease, &c.; and whereas his sins are the cause of his sickness, even those sins of his shall, upon humble and faithful prayers, be done away and forgiven.

16. "Confess *your* faults one to another, and pray one for another, that ye may be healed."]—In case of offence done, or in case of any weight which an unremoved sin lays upon the conscience, or in desire of advice concerning the avoidance of sin, do ye give ease to your souls by a mutual confession of your faults, and pray one for another, that ye may be delivered from the guilt and punishment of your sin, &c.

19, 20. "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the

sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."]—Brethren, if any of you be seduced, either into error of belief or uncleanness of conversation, and one of you be a means to convert and reclaim him; let him know, that he is very happy in this deed of his; for in thus turning away the sinner from his evil way, whether of judgment or practice, he shall save a soul from eternal death, and shall be a means that the many sins of that convert shall through his true repentance be forgiven, and not imputed unto him.

THE FIRST EPISTLE GENERAL OF S. PETER.

I. 1. "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus."]—Peter, an apostle of Jesus Christ, to those Jews which are dispersed through the regions of Pontus, &c.

2. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied."]—Those who in their outward profession, and in the due judgment of charity, are justly reputed for the elect of God, according to the eternal decree and good purposes of God the Father; which election of theirs is made good unto them by their true sanctification wrought in them by the Spirit of God conforming them to all holy obedience, and by the remission of sins by the sprinkling of the blood of Jesus Christ; Grace, &c.

3. "Hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."]—Who, when we were naturally the sons of wrath, hath wrought graciously upon us, and renewed us by grace, and raised us up to the hope of everlasting glory, by the power of the resurrection of Jesus Christ.

5. "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time."]—Who are, by the mighty power of God, through the means of their faith wrought in them by the Spirit of God, kept to the full obtaining and fruition of that salvation, which, having been purchased and revealed by Christ, is ready to be consummated in these last days of the world.

6. "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations."]—In the hope and assurance of which salvation, ye do, as ye ought,

greatly rejoice; although now, for a season, God sees it fit for you to be in much heaviness through those many trials of affliction which he hath sent upon you.

9. "Receiving the end of your faith, *even* the salvation of *your* souls."]—Receiving in present the pledges and beginnings of salvation, and thereby the assurance of the accomplishment thereof, as the full fruit and scope of our faith in Christ.

10. "Who prophesied of the grace *that should come* unto you."]—Who long ago prophesied of that abundant grace that should be given unto his Church in these times of the Gospel.

11. "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ," &c.]—Bending their thoughts intentively upon the earnest inquiry into the revelation of that Spirit of Christ, whereby they were informed of future things; to know when, and at what time, Christ the Messiah should come into the world, and should suffer, and should reenter into his glory.

12. "Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into."]—Unto whom it was revealed, that those things which they reported concerning the Saviour to come, should not be exhibited and accomplished really unto themselves in their time, but unto us, to whom they are now reported, as done, by those his apostles, which have preached the Gospel unto you: even those glad tidings of salvation, which they, being inspired by the Holy Ghost, delivered unto the world; the wonderful mysteries of which Gospel it is no marvel if the prophets desired to look into, when as the very angels of heaven have longed to attain unto the knowledge and sight thereof.

13. "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."]—As those that run in a race or go a journey are wont to gird up their loins, that they may readily and without incumbrance pass on their way; so do ye gird up the loins of your minds: take order to prevent all spiritual hinderances; and stir up yourselves to all forwardness and speed in your way towards heaven: for this cause be ye sober; and do ye perfectly and constantly hope for the full accomplish-

ment of that grace and happiness which partly is and perfectly shall be brought unto you in the revelation of Jesus Christ.

15. "But as he which hath called you is holy, so be ye holy in all manner of conversation."]—But as ye are by a most holy God called into an holy profession of his Gospel, so, that ye may approve yourselves worthy of this high vocation, labour ye to be holy in all your carriage and conversation.

18. "From your vain conversation *received* by tradition from your fathers."]—By whom ye were redeemed from your unprofitable and dangerous estate wherein ye were under the Law, and freed from those vain confidences whereon ye were taught by the tradition of your fathers to rely.

22. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren,"]—Seeing ye have, by the powerful working of the Holy Ghost, sanctified and purified your hearts, so as that ye do yield entire obedience unto God in all things, and particularly in bearing unfeigned love to the brethren, &c.

II. 1. "Wherefore laying aside all malice, and all guile, and hypocrisies," &c.]—Wherefore, since ye are by the grace of the Gospel now happily regenerated, and become children unto God, do ye demean yourselves and be affected accordingly; and therefore laying aside all malicious disposition, and all guile and hypocrisies, &c.

4, 5. "To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."]—To whom being joined in this spiritual structure, as unto a sure corner stone, rejected indeed and disallowed of men, but chosen and fully accepted of God, ye also, as so many living stones, are laid in this spiritual building, to make up a spiritual temple unto God: and that ye may be every way answerable to those legal institutions, ye are also an holy, but evangelical priesthood; to offer up, not material and bodily, but spiritual sacrifices of yourselves, and of praises and thanksgivings, acceptable unto God by Jesus Christ.

8. "Whereunto also they were appointed."]—Unto which offence they were given up by the most just decree of God, who hath holily and justly ordained to punish one sin with another in the wilfully disobedient.

11. "Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul:"]—My brethren, ye are strangers and pilgrims, in respect of your earthly home, from which ye are driven, much more in respect of your heavenly, whither ye are travelling: I beseech you therefore that ye carry yourselves thereafter; abstaining from all those carnal and sensual desires which worldly hearts are wont to be taken up with, and which are very pernicious to the soul, and utterly opposite to the peace and welfare thereof.

13. "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;"]—Subject yourselves to every superior power that is appointed over you, whether it be to that of kings, or other their subordinate governors; and that, not so much out of fear, as out of the conscience of your obedience to God, who hath ordained them.

15. "For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:"]—For so is the will of God, that ye so behave yourselves, as that, by the integrity and innocence of your carriage, ye may stop the mouths of those ignorant and malicious infidels which seek advantages against you.

16. "As free, and not using *your* liberty for a cloke of maliciousness, but as the servants of God."]—As those that are indeed a free people; free, not from the due obedience to authority, but from the spiritual bondage of sin; truly freed by the ransom of Christ's blood from your spiritual servitude, but not licentious, and making an ill use of this your liberty, as if, under pretence of that, ye were privileged to cast off the yoke of all obedience and subjection to government and wholesome laws of your superiors; but so demeaning yourselves, as that ye remember, that notwithstanding your freedom ye are still servants to that God who hath prescribed unto you due obedience and submission to your superiors.

24. "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness:"]—Who in his own person did take upon him the heavy burden of our sins; and did in his very own body both undergo and pay upon the cross those punishments which were due to us for all our sins, &c.

III. 2. "While they behold your chaste conversation *coupled* with fear."]—While those infidel husbands shall see your holy

and chaste conversation joined with a reverent awe and due respects to themselves as your head.

4. "But *let it be* the hidden man of the heart, in that which is not corruptible."]—But let their chief ornaments be in the inward disposition of an holy and good heart; in those Christian virtues and graces which are not subject to corruption, &c.

6. "Whose daughters ye are, as long as ye do well, and are not afraid with any amazement."]—Whose daughters ye are, if ye follow her example in well doing, boldly and constantly, and not in those weak fears whereto she yielded and was drawn into inconvenience and dissimulation thereby: I know your sex is subject, by reason of the infirmity of it, to manifold fears and suspicions; as if by the submissive yieldance unto your husbands, ye should expose you to their tyranny and contempt, but do ye that which your place and duty requireth, and be not affrighted and disquieted with these doubts and distrusts, leaving the ordering of all events to the wisdom and providence of God.

7. "Giving honour unto the wife, as unto the weaker vessel," &c.]—Giving unto them all tender and due respects, as those towards whom, by reason of the weakness of their sex, all gentle and favourable usage is required of you, &c.

15. "But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:"]—But give ye unto God in your hearts that honour which is due unto him, in trusting to his promises and relying upon his providence, by a steadfast confidence and reposition: and since ye live amongst heathens and professed enemies to the Gospel, be not ye daunted with their oppositions and persecutions; but be ready, when ye are thereunto duly called, to make profession of that true faith and religion which ye have received; but let not this be done in a turbulent and seditious manner, but with all meekness of spirit, and reverence to that authority whereby ye are called thereunto.

18. "Being put to death in the flesh, but quickened by the Spirit."]—Being put to death in his human body, in regard of the separation of his soul therefrom, for a time; but being quickened and raised up to an immortal life by the power of his divine Spirit or Deity.

19. "By which also he went and preached unto the spirits in prison;"]—By the power of which divine Spirit of his, long before his manifestation in the flesh, he came to the old world; and

by the mouth of Noah, that preacher of righteousness, spake to them whose spirits are now fast prisoned in hell.

20. "Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing."]—Which were in their lifetime wicked and disobedient to his holy counsels; when the patient longsuffering of God gave a large respite to them for their repentance and conversion, even all the while that the ark was preparing by Noah, &c.

Compare this with chap. iv. verse 6.

21. "The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."]—Answerable unto which preservation of the eight persons in Noah's family by water is the benefit which we receive by baptism: which doth also now save us by and in applying unto us the power of the resurrection of Jesus Christ; and becomes effectual unto us, not in respect of the outward element, which only washeth off the filth of the flesh, but in respect of the inward efficacy of the grace thereby represented and exhibited, whereby the conscience is both quieted and assured of pardon and favour, and is thereupon enabled to treat for and expect mercy from God and reconciliation with him.

IV. 1. "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;"]—Forasmuch as Christ hath suffered death in his human nature, do ye labour to conform yourself to Christ herein, and think this seriously with yourselves, that he who will be like unto Christ in his death and passion which he endured in the flesh, must be mortified in and to the corrupt desires of the flesh; and must cease from those sins which are the actions of a carnal and unregenerate life.

2. "That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God."]—He must have nothing to do with his wonted corruptions, neither must lead the rest of his life which he hath to spend here below, according to the sinful lusts of carnal men, but according to the holy will of God.

6. "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."]—For for this cause was the Gospel preached of old to those which are long since dead, being swept away by the deluge; that howsoever they were,

in the sight and construction of men, seized on by the fearful judgment of God, yet that some of them, being wrought upon by that word of his, and brought to a sudden repentance, might have their souls saved.

8. "For charity shall cover the multitude of sins."]—For true charity, if it be in us, will hide a multitude of those sins and infirmities which are in our brethren.

11. "If any man speak, *let him speak* as the oracles of God."]—If any man be called by God to speak publicly as his messenger or minister to his people, let him so deliver that word which he brings, as may become the holiness and majesty of the oracles of God, &c.

12. "Beloved, think it not strange concerning the fiery trial which is to try you."]—Beloved, let it not seem strange and uncouth to you that there is a fire of persecution begun to be kindled among you for the profession of the Gospel, which is intended by God for the trial of your faith and constancy, &c.

14. "For the Spirit of glory and of God resteth upon you:"]—For the Spirit of God, which always brings glory and happiness with it, resteth upon you; and doth by this means give you good evidence of his abiding in you, &c.

17. "For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?"]—For the time is come, wherein, according to the prediction of the prophet, judgment must begin at the sanctuary or house of God, which is his Church: the wisdom of God hath thought fit, by the cruel hands of wicked men, to exercise the patience and faith of his dearest children; and if he begin with these sharp afflictions upon us, which are tenderly beloved and respected of him, what intolerable punishments hath he provided and will be sure to inflict upon those that are wilfully and rebelliously disobedient to the Gospel of God!

18. "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"]—And if the most righteous and dearest of all God's children shall not escape a very sore and severe trial of chastisement, such as, if they were left to their own strength were enough to overlay and miscarry them, what shall then become of the wicked and ungodly? how shall it be possible for them to escape utter confusion?

V. 1. "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ."]—Those that are the pastors or spiritual overseers of the Church amongst you,

I do exhort, who am also a partner with them of the same holy calling, and an eyewitness of all those bitter sufferings of Christ both in his life and in his death, &c.

3. "Neither as being lords over *God's* heritage."]—Not proudly and tyrannically taking upon them to domineer over the faith of God's people; or, in an overly and imperious manner, tyrannizing over the Church, which is the heritage of God, &c.

13. "The *church that is* at Babylon, elected together with *you*, saluteth you; and *so doth* Marcus my son."]—The Church of God, consisting of those co-elect members of Christ, (whether in the properly called Babylon, which is in Egypt[a], or the mystical Babylon, which is Rome) salute you.

THE SECOND EPISTLE OF S. PETER.

I. 1. "That have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ."]—Who have received the gift of a true and lively faith, which is equally precious wheresoever it is in any of the elect, through the merits of Jesus Christ, who is our God and Saviour.

4. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."]—By which Christ, and by the knowledge of him, are conveyed unto us exceedingly great and precious blessings and graces, such as he had formerly promised to us believers; that by these we might be made partakers of those divine qualities of the soul, viz. of wisdom, goodness, holiness, whereby we resemble that God according to whose image we were created, having been delivered and freed from that corruption which aboundeth in worldly men through their sinful lusts.

9. "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."]—But he that lacketh these graces is at the least purblind; not seeing heavenly things, which are afar off, but earthly things only, which are near at hand: having forgotten even the very first and main principles of Christianity; and namely this, that they were washed from their old sins by the laver of regeneration; persisting wilfully in those evils, as if they had never been done away.

[a] [See Bp. Pearson "De Successione primorum Romæ Episc." Cap. viii. § 7.]

10. "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:"]—Wherefore do ye so much more studiously and earnestly labour to attain unto good assurance in your souls, (both of your effectual calling in time, and of your eternal election to life before all times,) by believing, and by well doing: for if ye do thus carefully and conscionably endeavour yourselves, it is a firm argument of the grace and mercy of God so upholding you, that ye shall never utterly fall from him.

15. "Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance."]—Moreover I will take order while I live, both by my utmost endeavours upon all occasions, and by these monuments which I shall leave behind me, so to settle the remembrance of these things in you, that, after my decease, ye may not forget them, but may think of them effectually.

19. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:"]—But besides our own testimony, we have that evidence which ye are wont to account more certain than all the report of present witnesses, even the clear word of the ancient prophets, foretelling the truth of all events concerning Christ; whereunto ye do well that ye take heed, and give all due respect; regarding it as a candle that shines in a dark room, till a greater light arise unto you; that is, until the bright and glorious Gospel, which is as the day star and the morning light of divine truth, be fully manifested unto you, as that wherein all those prophetical predictions appear to be perfectly accomplished.

20. "Knowing this first, that no prophecy of the scripture is of any private interpretation."]—Presupposing first, and laying this sure ground, that the exposition of the prophetical predictions of the holy Scriptures may not be framed and ruled according to the private conceit of the reader, but by the gracious revelation of the Holy Ghost, and those meet helps which God hath ordinarily left unto his Church.

21. "For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost."]—For there must be the same authority for the interpreting of Scriptures which was in the giving and delivering of them: now those holy prophecies came not in old time from

the device of man's brains, neither did they deliver their own inventions; but those sacred persons, which were sent by God on his messages to the Church, spake as they were inspired by the Holy Ghost, and wrote only those words which were put into them by God himself.

II. 1. "Even denying the Lord that bought them."]—Even denying that gracious Lord and Saviour who hath not stuck to shed his most precious blood for the redemption of mankind, &c.

3. "And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not."]—And as crafty merchants are wont with many fair and glozing words to deceive the buyer, so do they, in a covetous desire and aim at their own advantage, go about with feigned pretences and plausible words to make merchandise of you: whose just judgment and fearful damnation, which hath been of old ordained for them and denounced against them, is not delayed and slackened for one moment beyond the time limited to their due punishment.

4. "And delivered *them* into chains of darkness, to be reserved unto judgment."]—And delivered them up into that dungeon of hell, to be reserved there in horrible darkness until the day of the last judgment, wherein they shall receive the sentence and execution of their full torment.

11. "Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord."]—Whereas the good angels of God, who are greater in power and might than any mortal creature, and therefore might seem privileged to take more liberty unto themselves, yet, when they have appeared before God, and have held as it were contestation with the evil angels in his presence, have not cast railing accusations against them, but have left their judgment unto the Lord.

12. "But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption."]—But these men, as if they were no better than very brute beasts, which are made only for the slaughter, bear themselves in a brutish and savage fashion; following their own beastly sensuality, and opening their foul mouths against those things and persons whose worth they understand not: and they shall speed accordingly; for they shall be taken in their own wickedness, and shall perish in that everlasting destruction which they have drawn upon themselves.

17. "To whom the mist of darkness is reserved for ever."]—For whom the dreadful darkness of hell is reserved for ever.

18. "For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live in error."]—For while these heretical teachers affect to speak big swelling words of vanity, and make great ostentation of the large promises of liberty to their clients, they, pleasing the carnal appetite of lustful men, allure through much wantonness those wretched disciples that were once escaped from the snares of their false doctrine, and draw them to live in their damnable error.

20. "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning."]—For if after they have escaped the wicked heresies and abominable corruptions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they suffer themselves to be again entangled in and overcome by those impious errors and practices, it had been better for them never to have been delivered therefrom: the latter condition of their sinful relapse shall be much worse than the first estate of their gross and ignorant impiety.

III. 5. "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:"]—In that they say, All things continue as they were from their first creation, they do willingly hoodwink themselves, and purposely will not know that change which was wrought by the deluge of waters; and the stability of that word or decree of God, whereby the heavens were made of old, and the earth also was made to appear, upon the removing of the waters to their proper receptacle, the sea, as standing up out of the water, and as compassed about by the water.

6. "Whereby the world that then was, being overflowed with water, perished:"]—Upon which situation of the earth it came to pass, by the just and holy decree of God, that the world of men that then was, being overflowed with water, perished.

7. "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."]—But these lower regions of the heavens and the earth, which we do now presently see, after that change wrought by the deluge, are by the same

all-wise and just decree of God continued in the state wherein they still are, and reserved for a contrary means of dissolution; which shall be by fire, in that great day of the general judgment, and of the final destruction of the wicked and ungodly.

8. "But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day."]—But as for the conviction of that idle and wicked conceit of atheous men, who because of the seeming delay of the coming of the Lord go about to persuade themselves that he will not come at all; beloved, I would not have you to be ignorant of this one thing, that no time ought to seem long in comparison of eternity; that in the account of the Ancient of Days, the immutable and eternal God, there is no difference of years and times: one day and a thousand years are alike and all one to him: these measures of time are nothing to him that is infinite.

9. "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."]—The Lord, who hath promised to come, is not slack in the performance of that promise of his, according as men take slackness; so as to put off and disappoint the day which he had set: but in his merciful longsuffering to us-ward, as he had eternally decreed, he waits for our repentance; as taking no pleasure in the destruction of any of his creatures, but graciously inviting all men to repent and be saved.

13. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."]—Nevertheless we, according to his promise, look for (after that this visible and lower fabric of the world shall be purged with this last and universal fire from those drossy and impure qualities which are in it) a new heaven and a new earth, pure and glorious; so as the whole purified world that then shall remain shall be the palace and habitation of God's elect.

17. "Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness."]—But ye, beloved, seeing ye know these things, and are admonished beforehand of the danger of these pestilent doctrines, beware lest ye be led away with these atheous suggestions of wicked men, and do thereupon fall from that steadfast profession which ye have hitherto made of the truth.

THE FIRST EPISTLE OF S. JOHN.

I. 1. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;"]—That everliving Son of God, the coessential Word of the Father, which was from all eternity; whom we apostles had the honour and happiness to hear with our ears, to see with our eyes, and to touch with our hands.

2. "For the life was manifested, and we have seen *it*, and bear witness."]—For that life-giving Word of his Father was manifested in the flesh, and we have for many years together seen him and conversed with him, and bear witness of him, &c.

3. "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ."]—Even that same coeternal Son of God, whom we have personally seen and heard, do we declare and preach unto you; that ye, by our Gospel, may have the happiness of being partakers with us of these glad tidings and means of salvation: wherein ye shall unspeakably benefit and advance yourselves; for ye shall therein enter into a blessed communion with God the Father and with his Son Jesus Christ.

5. "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all."]—This then is the message which we have heard of him and declare unto you, that God is of a most pure, simple, holy, perfect, and glorious nature; resembled by no creature so much as by exquisite light, in which there is nothing but a clear and exact brightness, without any the least mixture of darkness.

6. "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth."]—As he is light, so every aberration from him is darkness: if we then say that we have fellowship with this pure and holy God, and yet walk in the darkness of any sin whatsoever, we belie ourselves, and do not according to that truth which we profess.

II. 1. "My little children, these things write I unto you, that ye sin not."]—My dear children, whom I have spiritually begotten in the Gospel, I have written this former passage concerning your clear deliverance from sin upon the penitent confession thereof,

and concerning the frequence and inevitableness of sins; not with a purpose to encourage you in the practice of your sins, but contrarily, to draw you therefrom, and to lay weight upon you, that you endeavour carefully, according to the utmost power of human frailty, to avoid all sin, &c.

2. "And he is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world."]—And he is the expiatory sacrifice for our sins; and not for the sins of us Jews only, which were his peculiar people of old, but also for the sins of all believers through the whole world; sufficient for the satisfaction of the universal debt of all mankind, but effectual to those only who apply it by faith.

3. "And hereby we do know that we know him, if we keep his commandments."]—The knowledge of God is not an idle or fashionable matter, but is ever joined with holy practice; hereby, therefore, we may be assured that we know God aright, if we frame ourselves diligently and conscionably, according to the capacity of our weak nature, to keep his commandments.

6. "He that saith he abideth in him, ought himself also so to walk, even as he walked."]—He that saith or professeth, that he abides in God, and hath a true spiritual interest in him, let him make his word good by his careful and holy imitation of Christ in all those moral actions and heavenly carriage wherein he hath gone before us.

7. "Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning."]—Brethren, this charge that I lay upon you of loving one another, though it be now newly and freshly urged by me, yet in regard of the first original of it is very ancient, even as old as the eternal Law of God itself, &c.

8. "Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth."]—Again, it is in some respects a new commandment that I write unto you; even in the same sense that our Saviour so called it; in that it is daily renewed unto you, and vehemently reinforced upon you by God, even that ye should strive and labour unto that which was really and perfectly performed by Christ, and justly and duly required of you; because it is not now with you, as it was wont: the darkness of your ignorance and unbelief is passed, and the light of truth now shineth clearly in your eyes.

12. "I write unto you, little children, because your sins are forgiven you for his name's sake."]—I write these things unto you, my dearly beloved, spiritual children, because God hath been graciously pleased to forgive your sins, and to receive you to a full merciful reconciliation with him, for the sake of his Son Christ.

13. "I write unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father."]—I write to you, more aged and confirmed Christians, because ye have known that eternal Son of God which was before all worlds: what is more commendable in fulness of age than fulness of knowledge? and what is more fit to be known of ancient men than he who is the Ancient of Days? What is more affected of the young and vigorous, than strength and valour? and, behold, I write unto you young men, because you have well approved your spiritual prowess and manhood in overcoming that great enemy of your souls.

15. "If any man love the world, the love of the Father is not in him."]—If any man's heart be set upon the world, it is set off from God; if he love the world, he cannot love God.

16. "For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."]—For all those things wherewith the hearts of worldly men are taken up, which are reduced to these three heads, carnal lusts and concupiscences, covetous desires, proud and ambitious thoughts and affectations, are such as are utterly abhorring from God, and are the mere baits of the world.

18. "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time."]—Little children, ye are fallen upon the last age of the world, neither shall there be any new state of things betwixt this and the final judgment: and as ye have heard that in the last times of the Church antichrist shall come, so know now, that accordingly many antichrists, who are direct opposers of the Saviour of the world, the Son of God, are already come; whereby it is made evident that this is that last time which was foretold of.

19. "They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out,* that they might be made manifest that

they were not all of us."]—They went out from our communion, not so much in respect of place as of doctrine; they were formerly amongst us in regard of outward profession, but they were not truly and really of us; viz. of the number of the faithful, who only are the true and lively members of the Church of Christ: for if they had so been, doubtless they would have continued in that holy and happy communion with the Church of God; but now, in that they have thus departed from it, they plainly show that their profession was but formal and counterfeit.

20. "But ye have an unction from the Holy One, and ye know all things."]—But as for you, my beloved, ye have received from Christ a large measure of the grace and illumination of his Spirit, whereby ye are furnished with the knowledge of all things necessary to your salvation.

21. "I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth."]—And therefore I have not written unto you as out of a conceit of your ignorance, because ye know not the truth; but rather presupposing your knowledge of the truth, and your abilities to discern and disprove those errors and lying doctrines which are opposite thereto, I write to stir up your care and diligence therein.

22. "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son."]—And who is so pernicious and impious a liar as he who in these ensuing perilous times denies that Jesus is that true and only Messias and Saviour that should come into the world? He is an eminent and notorious antichrist that denieth the Father and the Son.

23. "Whosoever denieth the Son, the same hath not the Father."]—And well and necessarily are these two joined together, as the relations betwixt them are utterly inseparable: whosoever denieth the Son, what pretences soever he may make, yet that man neither doth nor can acknowledge God the Father, &c.

27. "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."]—But the Holy Ghost, whom according to the gracious promise of Christ to his Church, ye have received from his gift, abideth in you; and so filleth you with all necessary and expedient knowledge, that ye need not any further teaching from me or any other: even that

Holy Spirit, by the illumination thereof, teacheth you all those truths that are needful to be known; forasmuch as it is truth itself, and not capable of any error: as that Holy Ghost therefore hath enlightened your minds with the knowledge of the truth, so do ye, and I trust ye shall, evermore continue constant in the same.

29. "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him."]—If ye know that God is absolutely and infinitely just and righteous, yea, even justice itself, ye do therewithal know, that whosoever frames himself to follow the example of his holiness and righteousness doth plainly show that he is the Son of God by spiritual regeneration.

III. 1. "Therefore the world knoweth us not, because it knew him not."]—The world indeed takes no knowledge of this privilege of ours, neither doth regard or affect us: how should it, when it doth neither know nor love that God whose children we are?

2. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."]—Beloved, even now we have this great honour put upon us, that we are the sons of God: which is a very happy and wonderful prerogative: but how blessed and glorious we shall be hereafter, we are not capable to conceive; only this we know, which is enough for us, that when that blessed God and Saviour of ours shall appear, we shall be like him in glory, for we shall then enjoy the perfect and beatifical vision of him, and shall be therein transformed into his likeness.

3. "And every man that hath this hope in him purifieth himself, even as he is pure."]—And every one that hopes assuredly for this so glorious a condition cannot but do his utmost endeavour to prepare himself for that happiness, by purging himself from all his sins and corruptions, that he may be, in imitation of that his Saviour, holy and pure.

6. "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him."]—There is a perfect opposition betwixt Christ and sin; and so far as the kingdom of Christ is erected in the heart of any man, so far is he exempted from sin: whosoever therefore is a true member of the mystical body of Christ sinneth not with the whole sway of his will, neither, howsoever he may be transported with infirmity, makes a trade of sinning; and whosoever thus sinneth hath no interest at all in Christ, neither hath truly believed in him.

7. "He that doeth righteousness is righteous, even as he is righteous."]—He that giveth himself up to God to work righteousness, and to be conscionably obedient to the will of God in all things, that man is truly righteous in the account of God; even truly, though not in the same measure as Christ himself (whose righteousness is imputed unto him) is righteous.

8. "He that committeth sin is of the devil; for the devil sinneth from the beginning."]—He that giveth himself over to the commission of sin, and makes it his willing practice, that man is not of God, but of the devil; for it is and hath been the trade of that wicked spirit, even from the beginning, ever since his fall, to sin against God, and to draw others into sin and condemnation with him, &c.

9. "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."]—Whosoever is truly regenerate doth not yield himself over to be a vassal of sin, neither doth make a trade of a known evil; for the Spirit of God, whereby he was renewed, is still and ever in him, which cannot but restrain him from a willing abdication of himself to live in notoriously wicked courses.

14. "We know that we have passed from death unto life, because we love the brethren."]—It is a very sure and irrefragable proof unto us that we are truly the children of God, and have already as true a right to heaven as if we were actually possessed of it, and had already passed from death to that spiritual and eternal life; that we do find in our hearts a true and unfeigned love to our Christian brethren, &c.

20. "For if our heart condemn us, God is greater than our heart, and knoweth all things."]—For if our own conscience do accuse and condemn us, much more shall God do so, who is the Lord of the conscience, from whom none of our secret thoughts or inclinations can be hid.

IV. 2. "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God."]—Hereby, for the present occasion, ye shall take a trial of the spirits, whether they be of God or no; every one who confesseth Jesus Christ to have been God from all eternity, and in the fulness of time to have taken our nature upon him, and to be come in the flesh, to accomplish the perfect work of man's redemption, is of God, and speaks from God.

So by the contraries, verse 3.

3. "And this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world."]—And this is the spirit of that great and notoriously powerful enemy of Christ, whereof ye have been often premonished that he should come in the latter days; and now is the spirit of contradiction to the Son of God already in the world.

4. "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world."]—But as for you, my dearly beloved children in Christ, ye have overcome the assaults of these pestilent false teachers, because that Spirit of God which is in you, and hath taken upon him your safeguard, is greater and more powerful than that wicked spirit which animates and sets them on work to do this mischief to God and his Church.

7. "For love is of God; and every one that loveth is born of God, and knoweth God."]—For true Christian love and charity is the work of God in the heart; and every one that doth truly love his brother out of the true grounds of his interest in God and obedience to him, is the child of God, truly regenerate, and hath known and felt the power of God's Spirit in him.

15. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."]—The abridgment of all piety and religion is shortly comprised in this rule: Whosoever shall confess Jesus Christ to be the true and coeternal Son of God, sent by his Father into the world for the perfect redemption of him and mankind, God dwelleth in him, and he in God.

17. "Herein is our love made perfect, that we may have boldness in the day of judgment: because, as he is, so are we in this world."]—Herein are we so assured of the perfect love of God to us, as that we may have confidence and boldness to stand before his judgment seat in that great day of account; for that our hearts tell us that we desire to be every way conformable to his will, labouring towards that holiness and perfection which is in him.

18. "There is no fear in love; but perfect love casteth out fear: because fear hath torment."]—And when this love of God towards us is ascertained to our hearts, it doth perfectly quiet the conscience, which otherwise is full of tumults and fear and unquietness: for where assurance of love is, there is no fear or anxiety, since perfect love casts out fear; neither can these two stand together; for in love there is joy and contentment, but in fear there is vexation and torment, &c.

V. 1. "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him."]—Ye are now fallen into a time wherein there is much opposition to Christ the Son of God: the greatest part of the world set themselves against him, and deny the truth of his coming and the power of his Deity: this, therefore, for the time, may make a just distinction betwixt Christians and the rest of the world; whosoever believeth that Jesus is the true Messias and Saviour of the world, and receiveth his whole doctrine delivered unto men, it is a good evidence that he is of the number of God's children, sequestered from the world of unbelievers, and may therefore challenge our love towards him; for every one that loveth that God and Father who hath called and regenerated his children, must needs also love those children whom he hath thus regenerated.

3. "For this is the love of God, that we keep his commandments: and his commandments are not grievous."]—Herein do we approve our love to God, that we set ourselves to keep his commandments: and to us that are regenerate his commandments are not grievous and unpleasingly troublesome, forasmuch as we do cheerfully address ourselves to the keeping of them, out of our love to that good God who hath enjoined them.

4. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith."]—What person soever he be that is renewed by the Spirit of God, he overcometh those temptations wherewith the world labours to withdraw him from his God; and this victory, whereby the world is overcome by us who are God's children, is obtained by our faith, laying hold on Christ Jesus.

So also verse 5.

6. "This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth."]—This, even this Jesus Christ, is he that came into the world, and instituted and underwent, not the baptism of water only, which John gave and performed, but the baptism of blood also, which he shed for man's redemption; both which, even water and blood, issued out of his side in his death; and the effusion of which precious blood of his he caused to be represented in his last supper, and commanded the memorial thereof to be continued to his Church: unto which Jesus, and the truth of his

Godhead, the Spirit of God hath given full testimony, both in the hearts of his elect and in his miraculous descent at the feast of Pentecost, and those wonderful gifts which he hath bestowed upon men: and the witness of the same Spirit is infallible; the author whereof is truth itself, and therefore can neither deceive nor be deceived.

7. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."]—Unto this main truth concerning Christ the Redeemer of the world there are six all-sufficient and undeniable witnesses, whereof three are in heaven and three upon earth: those in heaven are the Three Sacred Persons in Trinity, the Father, Son, and Holy Ghost; and these three are, in essence, one and the same God.

8. "And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one."]—Those three that bear witness unto him on earth, and seal up the truth of his promises unto us, are, the water in baptism, by which we are cleansed from the filth of our sins; the blood of Christ, exhibited in the holy eucharist, by the shedding whereof our sins are expiated; and the efficacy of his Spirit, which sealeth up to our hearts that testimony of water and blood, in that it applies unto us the power of that ablution and that expiation: and these three agree in and make good one and the same truth concerning Christ the only Redeemer of mankind.

9. "If we receive the witness of men, the witness of God is greater."]—If we are wont to give credit unto the witness of men, surely we must needs grant that the witness of God is much more certain and unfailable, &c.

10. "He that believeth on the Son of God hath the witness in himself."]—He that truly believeth on the Son of God hath God dwelling in him by faith, and therefore hath that divine witness within himself, &c.

16. "If any man see his brother sin a sin *which is* not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death; I do not say that he shall pray for it."]—If any man see his brother fall into and continue in such a sin as may be capable of forgiveness, let him earnestly sue unto God for pardon of that offender; and God, who is great, and infinite in mercy, shall graciously incline his ear to his prayers, and give remission and life to such a one. There is

indeed a sin unto death, for which there is no forgiveness with God, because there is no capacity of repentance for it in the committer of it; I mean the sin against the Holy Ghost; when a man, having received the knowledge of the Gospel by the illumination of the Holy Spirit, and professed the belief thereof, shall, in a devilish malice, wilfully blaspheme and persecute that known truth: I do not give you allowance to pray for the pardon of this sin.

17. "All unrighteousness is sin: and there is a sin not unto death."]—Any of our injurious carriages towards God, whether in our words, deeds, or thoughts, is sin; and therefore of itself guilty of death: but such is the mercy of God, that he takes not advantage of our infirmities; but, by his gracious pardon, so remits them, as that all our sins are not in their event deadly.

18. "We know that whosoever is born of God sinneth not;" &c.]—See chap. iii. verse 9.

THE SECOND EPISTLE OF S. JOHN.

1. "The elder unto the elect lady and her children, whom I love in the truth."]—John the apostle, known and acknowledged the overseer of the churches of God which are in Asia, to the faithful and holy matron, elect of God to be a vessel of honour, and to her children; whom I love, in and for the truth of the Gospel, which they do zealously profess, &c.

10. "If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed."]—If there come any unto you, and make stubborn opposition to this doctrine, and broach the contrary errors to seduce you, give no entertainment to such a one, neither hold any familiarity with him.

11. "For he that biddeth him God speed is partaker of his evil deeds."]—For whosoever, after knowledge of his wilful heresy, shall maintain familiar conversation with him, makes himself partaker of his wickedness, both of judgment and practice.

THE THIRD EPISTLE OF S. JOHN.

2. "That thou mayest prosper and be in health, even as thy soul prospereth."]—As thy soul is in a good and comfortable condition, so I wish that thy body and estate may be also.

7. "Because that for his name's sake they went forth, taking nothing of the Gentiles."]—Because for the setting forth of the

glory of Christ, and the promulgation of his Gospel, they went forth to preach the word of God among the Gentiles, and took no recompense from them for their labour and charge.

9. "I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not."]—I wrote unto the Church for this purpose; but Diotrephes, who affects to bear a sway amongst your people, and is prejudiced against us, is not willing to give way to this just and holy motion.

THE EPISTLE OF S. JUDE.

4. "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness."]—For there are secretly and underhand crept in certain false teachers, who by the just and holy counsel of God were from eternity set out and given up to this fearful damnation which they have run into by their wickedness; graceless and ungodly men, who have abused the grace and mercy of our God, as an inducement to their prostitution of themselves to all manner of licentiousness, &c.

6. "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."]—And the angels which, not contented with that estate wherein they were first created, but rebelling against God, and proudly affecting an higher glory, were thereupon cast down from their heavenly habitations, he hath reserved under his everlasting and unchangeable decree, in the dreadful darkness of hell, to the full consummation of their torment at the great day of final judgment, when they shall receive their utmost doom of their forcappointed damnation.

7. "And going after strange flesh."]—And being carried with filthy and unnatural lust towards those of their own sex.

8. "Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities."]—Likewise also these beastly and wicked miscreants, which are carried away with their own giddy fancies and idle dreams, defile themselves with abominable lusts, despise authority, and speak scornfully and disgracefully of all those that are in dignity and eminence above them.

9. "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee."]—Yet Michael the archangel, when conflicting and striving with the

devil, he contested with that evil spirit about the body of Moses, (which being secretly hidden by God, was sought for and attempted to be brought forth by Satan,) durst not, as of himself, pronounce against that wicked spirit the sentence and judgment of that his blasphemy, nor cast upon him any railing accusation, but only said, The Lord rebuke thee.

10. "But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves."]—But these men are brutish and grossly ignorant in their understanding, not knowing how to value the worth of any thing that is good; and yet have their mouths open to disgrace and rail on that which they know not; and those things which they cannot but naturally know, as brute beasts, which are led and carried by their senses, those they abuse in a sinful and sensual immoderation, and make them occasions of their sin and destruction.

11. "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core."]—Certainly the curse of God hangs over the heads of these men; for they have, in respect of envy and murder, followed the courses of Cain; and in respect of corrupting the truth for filthy lucre's sake, they have greedily run on in the wicked steps of Balaam; and in respect of opposing themselves to authority, they have imitated the rebellion and mutiny of Corah, and shall perish in that damnable presumption.

12. "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;"]—These are blemishes to your holy profession; and when ye meet together at your love feasts, bring shame and dishonour upon your assemblies; in a gluttonous fashion pampering and cramming themselves at your public banquets: such as would willingly pass for Christians, and yet have no soundness and truth of religion in their hearts: they would seem clouds therefore, but have no rain in them: they would seem trees, but they are sear and withered, twice dead; once, while they stand, dry and sapless; and once, yet more, while they lie, as plucked up and rotting.

14, 15. "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that

are ungodly among them."]—Of these, amongst other wicked men, is that ancient prophecy of Enoch, who was the seventh in descent from Adam, fulfilled; wherein he foretells that the Lord shall come to judgment attended with many thousands of his holy and glorious angels, &c, to execute his final vengeance upon all the ungodly, &c.

16. "Having men's persons in admiration because of advantage."]—In a flattering manner making show of admiring the persons and parts of some great men for their own advantage.

19. "These be they who separate themselves, sensual, having not the Spirit."]—These be they who make sides and divisions in the Church of God, severing themselves from the communion of other Christians, both in opinion and conversation: men secretly given up to their own sensuality, having, howsoever they pretend, no share at all in the Spirit of God.

22. "And of some have compassion, making a difference."]—And of some, who are through simplicity seduced, have compassion; making a difference betwixt those spirits which are stubborn and turbulent, and those which are meek and gentle.

23. "And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh."]—And others, that are stiff and perverse, save, if ye may, with vehement urging unto them the terrors of judgment; as it were, violently pulling them out of the fire of God's wrath wherein they lie; hating and avoiding all occasions of pollution from these wicked men, and abhorring every thing that may carry a savour or suspicion of uncleanness.

THE REVELATION OF S. JOHN.

I. 1. "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John:"]—This which followeth is the Revelation which Jesus Christ the Son of God made unto John; which Revelation God the Father gave to his Son Jesus as the Mediator of his Church, that he might, according to that holy office of his, show unto his servants those things which must in the ensuing times come to pass: and the same Jesus sent his angels, and by their ministry signified these future things to his servant John.

3. "Blessed *is* he that readeth, and they that hear &c."]—See chapter xxii. verse 7.

Ibid. "For the time *is* at hand."]—For the time is near at

hand wherein divers of these following predictions shall be accomplished, and wherein an entrance shall be made to those which shall afterwards succeed.

4. "John to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;"]—John to those seven famous churches which are in the Lesser Asia; and under their name, to all over the whole world: Grace be unto you, and peace from that almighty and glorious God, who only hath an absolute and infinite being in and of himself; who was from all eternity, and shall be the same without all change everlastingly; who is the author of all blessings to his Church: and from those seven principal ministering spirits which stand ready before his throne to receive his commands for the behoof of his Church, and to convey his blessings unto it; according to the number of those chief and eminent churches whereto I write.

5. "And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood."]—And as from these merely spiritual natures, so also from Him that is God and Man, Jesus Christ the Righteous; who is the only faithful and true witness, that hath declared the will of his Father to his Church; who both raised himself from the dead, and diffuseth the power and virtue of his resurrection to all his; by whom all kings reign, as having received all power and dominion from God his Father over all the world: unto that blessed and gracious Saviour of ours, that hath loved us from all eternity, and hath cleansed and purged us from the guilt of our sins by his own most precious blood.

6. "And hath made us kings and priests unto God and his Father; to him *be* glory."]—And hath made us, who were before the sons of wrath and his enemies, to become kings and priests unto God even the Father; kings, in ruling over ourselves and subduing of our corruptions; and priests, in offering up our bodies and souls unto him, together with the sacrifices of our praises and thanksgiving: to him be glory &c.

7. "Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen."]—Behold he shall come to judgment with glory and majesty in the clouds of

heaven: and all men shall be witnesses of that divine state and magnificence of his; even those his enemies, which used him contemptuously upon earth, and pierced his hands and feet and side in an insolent cruelty: and all the wicked throughout the world shall tremble and be confounded with fear and anguish, because of his coming to take full vengeance of them: even so, Amen.

8. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."]—I am the only true and eternal God, who so was before all things as that I gave being unto all things, and, whatsoever should become of all things, which have their being from me, am everlasting, and have my being of myself, infinite and independent, and therefore am he from whom all things receive their beginning, and in whom they end, saith the Lord, which is not capable of any variation of time, who is, and was, and shall ever be, even the Almighty.

10. "I was in the Spirit on the Lord's day."]—I was by the correption of the Spirit in an holy ecstasy on the first day of the week; which, upon the occasion of Christ's resurrection, was called *the Lord's day*, &c.

12. "And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks."]—And I turned to see him whose voice spake unto me; and having turned, I saw seven golden candlesticks, representing those seven famous churches whereto I was commanded to write; as those wherein were placed those seven worthy and renowned pastors which gave light to their several churches.

13. "And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle."]—And in the midst of those representations of the seven churches I saw Christ, the Son of God, in the resemblance of a man; clothed, as for the gravity and state of a king or priest, in a garment down to the foot; and, in signification of his ready addressedness to the gracious works of his mediatorship, girt with a golden girdle about the middle.

14. "His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire."]—To imply the eternity of him who is the true Ancient of Days, his head and his hair were white, as the purest snow-like wool; and, to signify his searching knowledge and piercing insight into all things, his eye were as a flame of fire.

15. "And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters."]—To import the purity of his proceedings, and the solidness and invincibleness of that power of his whereby he treads down all his spiritual enemies, his feet were like unto the purest and finest brass; and, in signification of the loud diffusion and great power of his word, his voice was as the sound of many waters.

16. "And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance *was* as the sun shineth in his strength."]—And he had in his right hand seven stars; in resemblance of that sure protection that he takes, and that wise and just and beneficial disposition which he makes, of his faithful ministers in his Church: and out of his mouth proceeded the sharp twoedged sword of his doctrine; and his countenance was majestical and glorious, as the sun shining in his full strength.

18. "And have the keys of hell and of death."]—I have the absolute power over hell and death; so as I can either command them for the just torment and punishment of wicked men, or discharge the penitent from the fear and danger of them.

II. 1. "Unto the angel of the church of Ephesus write."]—Unto the chief pastor or bishop of the Church of Ephesus, write. See chap. i. verse 16, &c.

4. "Nevertheless I have *somewhat* against thee, because thou hast left thy first love."]—Yet, notwithstanding all this worth which I do acknowledge in thee, I have some just exceptions against thee; and this especially, that thou art not so zealous and fervent as thou wert in thy first conversion, but hast cooled and abated of that thy first love.

5. "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."]—Repent thee, therefore, of this decay of grace; and bethink thyself of recovering that measure of zeal which thou once hadst; and bring forth such good works, for the fruits thereof, as were formerly wrought by thee: or else I will shortly come against thee, and enter into a course of judgment with thee, and remove away my Church from amongst you.

6. "But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate."]—But, in the mean time, this commendable point I confess to be in thee, that thou abhorrest

the beastly opinions and practices of the Nicolaitanes, the wicked followers of that revolted deacon and proselyte of Antioch, who gave way to the indifferent use of fornication and idolatry; which things I also hate.

7. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."]—To him that holds out against all assaults, and prevails against all his spiritual enemies, will I give a blessed participation of Christ in the kingdom of heaven; even of Him who was at first figured by the Tree of Life in the earthly paradise.

9. "*I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan."]—And I know the opprobrious and reviling speeches which are cast out against the Christians of Smyrna by those which call themselves Jews; and so perhaps they are by blood, but in respect of their unbelief and malicious persecution of the truth are no better than the synagogue of Satan.

10. "And ye shall have tribulation ten days."]—And ye shall have persecution in that Church of yours for the space of ten years.

11. "He that hath an ear, let him hear what the Spirit saith unto the churches: He that overcometh shall not be hurt of the second death."]—He that overcometh the spiritual enemies wherewith he must conflict, shall be sure to escape that second and worst death of the soul, which is the utter and final separation of the soul from God.

12. "The sharp sword with two edges."]—See chap. i. ver. 16.

13. "I know thy works, and where thou dwellest, *even* where Satan's seat *is:* and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth."]—I know that thou dwellest in a place where heresy, superstition, idolatry, and all kind of wickedness, is without all controlment practised and maintained; and yet thou dost constantly profess my truth, and hast not been drawn to deny my Gospel and true religion; even in those days, when, in the heat of persecution, Antipas, my faithful martyr, thy zealous assistant, was slain in that city of yours, where Satan bears sway and prevaileth.

14. "Because thou hast there them that hold the doctrine of Balaam," &c.]—As Balaam taught Balak to cast an offence be-

fore the people of Israel, in drawing them to communicate with the Midianites in their idol feasts, by alluring them to fornication and uncleanness.

15. "So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate."]—So hast thou them that proceed in the same steps; teaching and maintaining the doctrine of the Nicolaitanes to the very same purpose; tending both to bodily and spiritual uncleanness: which wicked heresy I do justly hate.

16. "Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth."]—Repent; or else I will come to take punishment of thee shortly; and as I sent my angel with a sword in his hand to resist Balaam, so will I fight against these followers of Balaam by my twoedged sword, the powerful word of my truth, in the mouths of my ministers, and will confound them.

17. "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it*."]—To him that overcometh will I impart the true manna that came down from heaven, which shall feed him to everlasting life; and will give unto him a free and full acquittal and absolution from all his sins: and therewithal a comfortable assurance of his adoption to be the son of God: which blessed condition, as it is new and strange in respect of the state of nature, so it is secret in respect of the certain knowledge of others, and cannot be surely discerned by any but him that hath it.

18. "Who hath his eyes like unto a flame of fire, and his feet *are* like fine brass."]—See chapter i. verses 14, 15.

20. "Because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols."]—Because thou sufferest that wicked woman, which is no better than another Jezebel in the Church, who falsely styles herself a prophetess, to take upon her to teach publicly, contrary to the modesty of her sex; and by her teaching to seduce my servants into those two abominable errors of the Nicolaitanes, the allowance and practice of fornication, and eating things sacrificed to idols.

22. "Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation."]—Behold, I will cast

her upon the bed of sickness, and inflict a grievous disease upon her: and will plague those that commit adultery with her, and that abet her in her wicked errors, with many sore judgments, &c.

23. "And I will kill her children with death."]—And I will sweep away her followers, the children of her fornication, with violent death, &c.

24. "As many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden."]—As many of you as have not given way to this wicked doctrine, and have not approved these depths and subtleties, as they call them, of their profound speculations; which are no other nor no better than the devices of Satan himself; I will lay no other charge upon you than this.

25. "But that which ye have *already* hold fast till I come."]—That true and apostolical doctrine and sincere religion which ye have received, hold fast to the end.

26. "To him will I give power over the nations."]—To him will I give power, by virtue of that union which he shall have with me, to have victory over all the professed enemies of my truth, and to sit with me, as the assistant and approver of that judgment, which shall be passed upon them.

27. "And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father."]—And he shall in me, as a limb of that body whereof I am the Head, overrule and subdue his enemies, and the enemies of my Church, as a brittle vessel of earth is broken into shivers by an iron sceptre: even as I received of my Father, so do I impart this power, according to the capacity of my Church, to the members thereof.

28. "And I will give him the morning star."]—And, howsoever he was obscured and basely accounted of in the world, I will put upon him exceeding glory and majesty, and will communicate myself unto him, who am the true Light that enlighteneth the world.

III. 1. "That thou hast a name that thou livest and art dead."]—Thou hast the reputation of a zealous professor and faithful teacher of my truth; yet indeed thou art no better than an hypocrite, and hast not that measure of true life of grace in thee which thou pretendest.

2. "Be watchful, and strengthen the things which remain, that

are ready to die: for I have not found thy works perfect before God."]—Stir up thyself to care and vigilancy; and labour to strengthen and confirm those few good things that yet remain in thee, which are ready, by thy slackness and neglect, to be utterly extinguished: for I have found thy obedience, however seemingly perfect, yet very hollow and defective in the sight of God.

3. "I will come on thee as a thief," &c.]—I will come suddenly upon thee, and seize on thee by unexpected judgments, &c.

4. "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy."]—Thou hast, under thy charge, some few worthy Christians, even in Sardis, which have not suffered themselves to be so much as outwardly tainted with the pollution of the common wickedness and idolatry of the rest; and they shall partake with me of my heavenly glory: for my mercy accepteth them as justly capable of such happiness.

5. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."]—He that overcometh shall be clothed with glory and majesty in heaven; and as I have from eternity ordained him to life and blessedness, so I will undoubtedly continue unto him the right and title thereunto, and will acknowledge him for mine before my Father and before the angels of heaven.

7. "He that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth."]—He that hath all power, regiment, and sovereignty given to him over his Church, whereof the kingdom of David was a type and resemblance; so as he admitteth and excludeth, forbiddeth and commandeth, saveth and destroyeth, whom he pleaseth.

8. "I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name."]—Behold, I have vouchsafed to thee very fair and meet opportunities to preach the Gospel, which no man can be able to bereave thee of; for although thou hast not those eminent gifts that some others have, yet thou hast well improved those which thou hast, and hast maintained my truth, and hast not denied my name. See chapter ii. verse 9.

9. "Them of the synagogue of Satan, which say they are

Jews ;...behold, I will make them to come and worship before thy feet."]—I will so work upon them, that they shall come in and submit themselves unto thee; and shall humbly worship God, before thee and the congregation, as true converts and penitents.

10, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."]—Because thou hast kept that word and Gospel of mine, which both enjoineth and worketh patience in all my faithful, I will also keep thee from the hurt and danger of that grievous persecution which shall come upon all the Asian churches.

11. "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown," &c.]—It shall not be long that thou shalt need to endure; hold fast therefore the profession of my Gospel, which thou hast received, that thou mayest not be defeated of that glory which awaits for thee.

12. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God."]—As the manner of men is to erect pillars for monuments to continue their memory, so will I do to him that overcometh: I will set him up, as a firm and during pillar; and will establish and settle him, as one of those living stones whereof my spiritual temple consisteth; so as he shall be utterly unremovable from thence: and I will, as the custom is in such pillars, write upon him the inscriptions of the names of those to whom he appertaineth; viz. the name of my God, and of those habitations above whereto he is designed; making it manifest, that he is an undoubted son of God and a citizen of heaven.

14. "And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God."]—These things saith that God of Truth, the faithful and infallible witness of his Father's will, the powerful Creator of all things by whom the Father made all that was made.

15. "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot."]—I know thy works and thy disposition, that thou art of a lukewarm temper, neither opposite to religion nor yet a zealous friend to it: I would thou wert resolved

one way or other; I had rather thou wert any thing than what thou art: open hostility to the Gospel should not so much displease me, as this hollowness and uncertainty.

16. "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."]—So then, because thou art thus spiritually lukewarm, and neither hot nor cold, I will deal with thee as a man doth by lukewarm water, wherewith the stomach is made apt to egestion, cast thee up out of my mouth, and discharge myself of any further entertainment of that profession thou makest of me.

17. "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:"]—Because thou art carried away with a spiritual pride, and fondly conceivest thyself to be stored with all holy graces and virtues, and that thou hast no defect in any of them; and art far from knowing aright the truth of thine estate, how sinful thou art, how ignorant, how wretched every way.

18. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes," &c.]—I counsel thee to have recourse unto me thy God and Saviour, and by my means to furnish thyself with all those heavenly graces whereby thy wants may be supplied; which may be to thee instead of gold to remedy thy poverty, and glorious raiment to remedy thy nakedness, and eye-salve to redress thy blindness.

20. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."]—Behold, I have used all means for thy conversion; I have patiently expected it, and earnestly importuned it, and still I continue so doing; and if any man hear the voice of my word and open the door of his heart to me, yielding to those my vehement solicitations, I will impart myself to the soul of that man, and will have mutual fellowship with him and he with me.

21. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame."]—To him that overcometh will I give the honour of a meet participation with me in my glory; in such manner and measure as every true member partakes of the honour of the head, &c.

IV. 1. "After this I looked, and, behold, a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter."]—After this I looked up, and, behold, the heaven seemed to open itself to me, and a large door appeared to be set wide open therein; and as my eye was taken up with this sight, so my ear was filled with the sound of a voice from thence, which was strong and loud as of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter accomplished.

2. "And immediately I was in the spirit: and, behold, a throne was set in heaven, and *one* sat on the throne."]—And immediately I had in a further continuation of this vision, represented to me a glorious throne, which was set in heaven, and a person of great glory sitting on the throne.

3. "And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald."]—And he that sat upon it was God the Father, full of resplendence and majesty; having a shining brightness, like to the most sparkling precious stones: and the throne was encompassed about with a glorious rainbow, in the mixture of the colours whereof the green smaragd-like colour was most eminent; to import that gracious and comfortable reconciliation which is betwixt God and his people.

4. "And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold."]—And round about the throne were four and twenty seats of state or judicature; and upon the seats I saw four and twenty ancient and majestical persons sitting, which were the patriarchs and prophets of the Old Testament, and the apostles and evangelists of the New, and the saints of both; which were honoured with their participation of glory, and their assistance of the righteous judgment of God: and these elders, to signify that perfect righteousness and glory wherewith they were invested, were clothed in white raiment, and had crowns of gold upon their heads.

5. "And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God."]—And God declared his power from that his glorious throne by thundering,

and lightning, and dreadful voices; and to show the excellent variety of the graces of his Spirit, which God hath to give and dispose for the good of his Church, before the throne there were seven lamps burning.

6. "And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind."]—And, to import how clear and transparent all things are before the face of God, there was before the throne a sea of glass like unto crystal; and round about and under the throne, as supporters of the frame thereof, were angels of several ranks and employments; all of them, to signify their great knowledge and perspicacity, were full of eyes before and behind.

7. "And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle."]—And these angels had forms answerable to those eminent graces that were in them, as those which were stout and majestical as lions, strong as bulls, wise as men, swift as eagles.

8. "And the four beasts had each of them six wings about *him;* and *they were* full of eyes within: and they rest not day and night, saying, Holy," &c.]—And those angels, to show their agility and readiness to execute the will and pleasure of God, had each of them six wings; and to express their exquisite knowledge, they were full of eyes within: and they never cease lauding and praising the Lord, with the joyful acclamations of Holy, &c.

10. "And cast their crowns before the throne."]—And, as ascribing all thanks and praise to God for his mercy in glorifying them, and in an humble acknowledgment of all power and majesty to be derived from him, they did cast their crowns before the throne, &c.

V. 1. "And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals."]—And I saw as it were a roll or book of the great mysteries of the decrees and counsels of God, in the hand of God the Father who sat upon the throne; and it was written on both sides, both within and without, to show that universal providence of God which is in and over all events and actions: and, to signify the secrecy and firmness of his said decrees, it was sealed on the backside with seven seals.

2. "And I saw a strong angel proclaiming with a loud voice,

Who is worthy to open the book, and to loose the seals thereof?"]—And as the angels of God are desirous to look into those great mysteries of God's will which concern the good of his Church, I saw a mighty and glorious angel proclaiming with a loud voice, in implication of the difficulty and merit of that wonderful action, Who is worthy to open the book, and to loose the seals thereof?

3. "And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon."]—And there was no finite creature either in heaven or earth that was able to unfold those great and wonderful mysteries, which were contained in that roll of God's eternal decree.

5. "And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof."]—And one of those glorious persons which represented the patriarchs and prophets, &c. before the throne, said unto me, Be not discomforted for that thou hearest not of any angel or man that is able to unfold and disclose these mysteries; for behold, He that is God and man, Christ Jesus, who is the King and powerful Ruler of his Church, of the tribe of Juda, of the seed of David according to the flesh, hath prevailed to reveal and manifest these great secrets, which have been hitherto close sealed up in the counsel of God.

6. "And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth."]—And I beheld, and lo, in the midst of the throne of God, and amidst his angels and saints, stood the Son of God, Christ Jesus: who, as he is a lion for his courage and power, so is he also a lamb for his meekness and innocence; as also in respect of that his sacrifice for man's redemption, being for that cause represented in the blood which was shed by him: and this holy and glorious lamb, in signification of all power and might put upon him by his Father, had seven horns, importing his forcible means to be revenged of his enemies; and, to imply his most perfect and absolute knowledge, had seven eyes, which are the infinite graces of that Spirit which was given him not by measure, and by him communicated to his Church upon earth.

7. "And he came and took the book out of the right hand of him that sat upon the throne."]—And he as Mediator betwixt

God and man, came and received the full notice of the great and secret counsels of God concerning his Church.

8. "And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints."]—And when he had taken that roll or book wherein those counsels were set down and sealed up, the holy angels and saints which were before the throne fell down before the Son of God in way of adoration of him; having every one of them melodious instruments for the celebration of the praise, and golden vials full of sweet incense; representing both their acceptable thanksgivings, and their general apprecations of peace and welfare to the Church of God upon the earth.

10. "And hast made us unto our God kings and priests: and we shall reign on the earth."]—See 1 Peter ii. 9. And we shall reign and triumph over our enemies which are on the earth.

11. "And the number of them was ten thousand times ten thousand, and thousands of thousands."]—And there was an innumerable number of angels and saints which joined together in magnifying the praise of Christ their Saviour, &c.

VI. 1. "And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see."]—And I saw when Christ, the Son of God, opened the first of those seven seals; and I heard a mighty voice, as if it had been of thunder, from one of those four glorious angels which were next to the throne, saying, Come and see.

2. "And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer."]—And I saw, and, behold, a notable representation of the happy success and victory of the Gospel, set forth by the appearance of a white horse, whose rider had a bow in his hand, to signify the wound that he had given to his enemies: and a crown was given to him, in sign of triumph and honour; and he went forth to all the ends of the earth, conquering and bringing in subjection every power that exalteth itself against him.

4. "And there went out another horse *that was* red: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was

given unto him a great sword."]—And upon the opening of the second seal, I saw a representation of that bloody tyranny and persecution which should follow upon the preaching of the Gospel, set forth by the appearance of a red horse: and power was given to Satan, which was the mover and stirrer up of these cruel persecutors, the tyrants of Rome, to take peace from the earth, and to incite them to a mutual slaughter of each other; and for that purpose there was a great sword, by the just permission of God, given into his hand.

5. "And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand."]—And when he had opened the third seal, I heard the third angel say, Come and see. And I beheld, and lo, there was made to me a representation of an extreme dearth and famine which should follow upon the earth, by the appearance of a black horse, whose rider had a pair of scales in his hand; to signify, that they shall be forced to measure out, by drams and ounces, that corn which they shall be allowed to eat.

6. "And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and *see* thou hurt not the oil and the wine."]—And I heard a voice from among the four angels, saying, All grain which is for the food of man shall be at an high rate; and as for wine and oil, which are for his pleasure, let spare be made of them, for they shall be rare, and hard to come by.

8. "And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger."]—And upon the opening of that fourth seal, I looked, and, behold, a representation was made of a great and general mortality, which should be all the world over; set forth by the appearance of a pale horse, the name of whose rider was Death: and the grave, or state of corruption, followed after him; and power was given him to sweep away the fourth part of the inhabitants of the earth by the sword, and by famine, and sickness, and wild beasts, and all other ordinary ways of destruction.

9. "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God."]—And when he had opened the fifth seal, I saw the souls of all

those faithful martyrs whose lives had been sacrificed for the profession of the truth of God, and for the testimony which they gave thereunto, even from the first martyr Abel to this present day.

10. "And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"]—And they cried with a loud voice, out of an holy desire of the vindication of God's honour, and redress of the proud and lawless impiety of men on earth, How long, O Lord God, who art most holy in all thy ways, and just and true in all thy performances, will it be ere thou take just vengeance on thy bloody and insolent enemies upon earth; who, for thy sake, have spilt our blood, and exercised all manner of cruelty upon thy saints?

11. "And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they *were*, should be fulfilled."]—And there was given unto every one of them a great measure of celestial glory, and it was said unto them, that for the full consummation of that blessedness of theirs, they should comfortably wait yet a while longer, until the number of the rest of their holy brethren, the martyrs of Christ, which should be killed for his sake, were fully accomplished.

12. "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;"]—And I beheld when he had opened the sixth seal, and I saw a representation of wonderful great and terrible alterations, which should be in the world; both in the temporal and spiritual state: so as the powers thereof were shaken, and those that were wont to be the commanders and lights of the world were utterly obscured and deprived of their wonted glory.

13. "And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind."]—And those that were wont to give subordinate light, both in their great authority and doctrine to the world, were now cast down; and by the force of persecution, fell away from the Church, as a fig tree casteth her untimely figs when she is shaken bya mighty wind.

So also verse 14.

14. "And the heaven departed as a scroll when it is rolled to-

gether; and every mountain and island were moved out of their places."]—And no man shall be exempted from the fearful revenges of God; which shall be so intolerable, as that all estates and degrees, even the great potentates of the earth, &c., shall wish they could be buried quick under the mountains, to avoid the dreadfulness of God's judgments, which shall seize upon them.

16. "And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb."]—Neither shall those several plagues and vengeances be more terrible unto them, than the very presence of that awful God who sitteth upon the throne; and the wrath of that Lamb of God, who being of himself meek, patient, gracious, is now so irritated by their sins, that his very countenance is worse than death to all his guilty enemies.

VII. 1. "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree."]—Now, lest I should doubt what, in the midst and issue of these persecutions, might become of God's Church, I saw the powerful executioners of God's wrath standing on the four coasts of the earth, even those mighty spirits, which, by the appointment of God, have power over the four winds that blow upon the earth, to raise or restrain them: I saw them, by the command of the Almighty, staying and withholding those stormy blasts from blustering upon the earth, or upon the sea, or upon the trees which lie most open to their violence; in short, I saw God's merciful restraint, for the time, of any damage that might come to his Church.

2, 3. "And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."]—And I saw another angel, even the great Angel of the Covenant, Christ Jesus, ascending up from the eastern coast, where Jerusalem stood; who, by virtue of his mediatorship, had in his hand that seal or mark of the living God which in his eternal decree is set upon all his elect, whereby they are sealed up both to salvation in the end, and to a gracious protection till then: who did, by the mighty voice of his word, command those four angels

to whom power was given to hurt the earth, saying, Hold your hands from doing any hurt to the earth or sea, to the trees that grow upon the earth, or to the people that live upon it, until we have set the seal of God's merciful protection upon all those faithful servants of our God whom he hath decreed to preserve.

4. "And I heard the number of them which were sealed: *and there were* sealed an hundred *and* forty *and* four thousand of all the tribes of the children of Israel."]—And I heard the number of those whom, out of all the tribes of Israel professing his name, Christ had marked out for his gracious protection, to be an hundred forty-four thousand, that is, for each of the twelve tribes twelve thousand.

5. "Of the tribe of Juda *were* sealed twelve thousand," &c.]—The specialties whereof follow in their order; of the tribe of Juda were marked out twelve thousand converts, or believing Christians, &c.

9. "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb."]—And besides these converted Jews, I beheld an innumerable number of Christians, chosen out of all nations, kindreds, people, and tongues, which stood before the throne of God, and before that immaculate Lamb Christ Jesus, clothed with glorious and resplendent robes, and having palms of victory in their hands.

10. "And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."]—Who did all with one voice cry out aloud to the praise of God, and profess, that salvation and all the glory thereof belongs unto that almighty God that sitteth upon the throne, and to his Son Jesus, that Lamb of God which takes away the sins of the world.

13. "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?"]—And one of those glorious saints which stood before the throne, as willing to give me occasion to inquire further into the quality and condition of those [the] innumerable company of triumphant persons which were clad in long white robes, and carried palms in their hands, asked me who those were that were thus arrayed, and whence they came.

14. "And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the

Lamb."]—And I, as willing to be informed by him, said, Lord, it is enough for thee to know that: I desire to learn of thee who they are. And he said, These are Christians, converted from paganism to the Gospel of Christ, which have suffered great persecution for his Name's sake; and who are clearly acquitted and purged from all their sins by the blood of Christ.

15. "Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them."]—Therefore are they now in this glorious condition before the throne of God, and sing praises to him in his heavenly habitation continually: and the almighty Lord God, who sitteth on the throne, shall make them blessed with the fruition of his presence for evermore.

16. "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat."]—They are now past all the danger of those extremities of hunger and thirst, and all other bodily complaints whereto they were subject upon earth; neither shall the sun scorch them any more, nor any heat or cold annoy them.

17. "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."]—For their blessed Saviour, Christ Jesus, which is in the midst of the throne, shall be all-sufficient; both for their nourishment and refreshing; he shall feed them with hidden manna, and shall comfort their souls with the waters of eternal life; and God shall fully free them from all trouble and sorrow.

VIII. 1. "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour."]—And now, after that the tyrannical persecutors of the Church, the bloody emperors which lived in those primitive times, were justly punished by the hand of God, when the seventh seal was opened, the Church had peace for a short time.

3. "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne."]—And the great Angel of the Covenant, Christ Jesus, came and stood, as the Mediator and High Priest of his Church, before the altar of heaven, having and executing the gracious office of his intercession; and many holy and effectual prayers were offered unto him, that

he might by his merciful and effectual mediation present them to God the Father.

4. "And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand."]—And those faithful prayers, being sweetened by the powerful and pleasing intercession of Christ, were with great acceptation received of God from the hands of Christ his Son.

5. "And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake."]—And the same Angel of the Covenant, the Son of God, who, as he is the just avenger of the enemies of his Church, (and therefore had cast the fire of his wrath upon the earth, on the heads of those tyrants and persecutors, as also of those heretical seducers which vexed his Church,) did now also in much mercy to his Church, from that heavenly altar of his, cast down the fire of holy zeal and illumination upon his servants on earth; who being inflamed and enlightened therewith, desire and endeavour to oppose those wicked heresies which had been broached in the eastern churches, and immediately hereupon followed great tumults, and much opposition.

6. "And the seven angels which had the seven trumpets prepared themselves to sound."]—And now, upon the opening of the seventh seal, and these broils that followed after in the Church, those seven angels, which God had appointed to be the heralds of his vengeance to the earth, prepared themselves to sound forth the reports of those several judgments and remarkable proceedings of God with and upon the world.

7. "The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up."]—And the first angel sounded, and there followed great store of heresies, and very raging, fiery, bloody prosecutions of them in the Church; and the third part of the professors of the Gospel, which are the churches of the East, were grievously plagued and infested therewith: these were the heresies of Arius, Macedonius, Eunomius, Photinus, Luciferians, Messalians, Apollinaris, Priscillianus, Pelagius, Nestorius, Eutyches.

8. "And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood."]—And the second angel sounded,

and there was an eminent part of the Church, even that large and numerous council that was met at Ariminum for the establishing of the Arian heresy; which, being fired with that wicked contention, diffused itself into the world: and a third part of the known Church was infected with it, and moved to a bloody persecution of the truth.

So also verse 9.

10. "And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters."]—And the third angel sounded, and there fell out a fearful apostasy from the Church of Christ: partly by the seducement of wicked Mahomet, who, after some acknowledgment of Christ, fell away, and devised, with Sergius the Nestorian monk, and John of Antioch the Arian, to frame his cursed Alcoran, and to advance his own damnable impieties; and he corrupted a great part of the world, tainting both the springs and streams of religion; and, partly, by some dangerous errors and superstitions, which began to prevail in the western churches.

11. "And the name of the star is called Wormwood; and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter."]—And the doctrines of that wicked impostor were as bitter as wormwood, and did put an ill savour and odious distastefulness upon all that were misseasoned with them: insomuch as these seducements proved deadly to many thousand souls.

12. "And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise."] —And the fourth angel blew, and, what with the infection of Mahometanism in the East, and the corruptions and errors which began to creep into the Western Church, a third part of the Christian world began to be darkened, and to be overspread with ignorance or misbelief, and lose that pure light of truth which had formerly shined forth unto them.

13. "And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!"]—Whereupon I beheld, and, lo, a swift messenger of fearful tidings was sent by

God unto his Church; premonishing his elect, that they must expect yet more grievous plagues to be inflicted upon the inhabitants of the earth in the following times, at the sounding of those three other trumpets that yet remained.

IX. 1. "And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit."]—And the fifth angel blew his trumpet, and I saw that foredescribed apostate both of the East and West Church, to receive yet more power to prevail in their impieties and ambitions, and, as it were, to set open the gates of hell.

2. "And he opened the bottomless pit: and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit."]—And accordingly this apostasy succeeded: so as the instruments and agents therein did, by their errors and impieties, set open the way to the pit of hell; from whence there arose such fogs of misbelief and erroneous doctrine, as that thereby the light of the Gospel was much obscured.

3. "And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power."]—And there came out of this hellish smoke new swarms of Saracens in the East, and of superstitious abettors of usurpation and errors in the West; which wasted a great part of the Church, and, by the sting and poison of their false doctrine, had permission to envenom very many in all places.

4. "And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads."]—Yet so did it please God to restrain the power and success of their infection and annoyance, as that they should not prevail over those places and persons, which He in his secret counsel had determined to preserve: no; not even the most weak and tender plants in his Church; but only over those men which have not the mark of God's particular and gracious protection set upon them.

5. "And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man."]—And even over them also was the power of these noisome persons so limited, as that they should not utterly destroy them; but oppress and afflict them for the space of an hundred and fifty

years after their first seizure upon every several region which they should infest; at which time their tyranny should abate: the proceedings of which pernicious agents should be at first more easy and tolerable, and afterwards should grow to extremity and painful death.

6. "And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them."—And therefore in those grievous oppressions both of body and of estate and of soul, men shall be so vexed, that they shall be weary of their lives; and shall wish to be freed from that servitude even by death itself, and shall not be allowed it.

7. "And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men."]—And the form and deportment of these infernal locusts was altogether martial, like unto barbed horses prepared to the battle; carrying all by a cruel and impetuous violence, and bearing down all oppositions before them: and through their happy success they triumphed as kings, and had the very forms of crowns upon their heads; and they carried themselves, for their own advantage, friendly and plausibly to those whom they meant to work upon.

8. "And they had hair as the hair of women, and their teeth were as *the teeth* of lions."]—And they were altogether effeminate in their dispositions; being given up to wantonness and lust: and to maintain their luxury, they were immoderately ravenous and cruel; by strong hand invading the dominions and inheritances of their opposites.

9. "And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle."]—And they were strongly defenced against all hostile attempts: the eastern locusts by their own conquests; the western by that hand which they had got over the kings and princes of the earth, which were ready prest for their maintenance and supportation: and when they were provoked, their preparations and threats were great and terrible, like to the rattling of many chariots and neighing of horses to the war.

10. "And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months."]—And these hellish locusts, besides their ordinary effect of wasting and spoiling the earth, had dangerous venom in them,

and deadly stings in their tails, which were like to those of scorpions; and had permission from God to torment and empoison those with whom they had to deal, for the space of the forenamed hundred and fifty years.

11. "And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon."]—And they ranged themselves under one kingdom or government; the eastern locusts under their Mahomet; the western under their universal head; both of them under Satan, the prince of darkness, who, being a manslayer from the beginning, hath his name from destruction.

12. "One woe is past; *and,* behold, there come two woes more hereafter."]—One great calamity and misery to the Church is already foreshowed; which is in the joint endeavours of the eastern and western locusts; and, behold, there are two more and more grievous afflictions yet remaining.

13, 14. "And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates."]—And the sixth angel sounded; and as the temple on earth resembles heaven, and the golden altar in the temple, being near seated to the holy of holies and the propitiatory, signifies and imports a near approach to the throne of God, I heard a voice coming as it were from the four corners of that golden altar which is before God, saying to that angel which had the charge to sound the sixth trumpet, Hitherto the evil spirits have been restrained from the extremity of their machinations against my Church which is in the eastern parts, about the great river Euphrates; but now I do, in my infinite justice and wisdom, see it to be time to let them loose to inflict their greatest mischiefs upon those coasts.

15. "And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men."]—And those four evil angels, which were to be executioners of God's wrath, were let loose; which, howsoever they were restrained before, yet were ever forward and eagerly prest to do mischief, according to the proportion of the time limited them: if they were allowed but one hour's liberty, they were ready prepared to do their utmost hurt for that hour: if

for a day, or a month, or a year, they were accordingly addressed for their execution upon the third part of the inhabitants; by the sword of the Turks, and those bloody wars which should be raised by their instigation.

16. "And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them."] —And the number of those Turkish armies shall be exceeding great above the proportion of all those Christian forces which shall oppose them.

17. "And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone."]—And then I saw their horses and the riders on them in my vision, armed strongly and set forth in a terrible fashion; their breastplates and targets representing nothing but fire and fury against their enemies; and their horses were fierce and lion-like; and the riders of them were furnished with such engines of death as carried sulphur and fire and smoke in the mouths of them.

18. "By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths."]—And by these instruments of death a great part of the Europeans were slain; the main force of the Turks consisting in their troops of horses and the military preparations of this kind.

19. "For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt."]—Such power and success shall they have in their battles and open assaults: but withal they shall underhand work much secret mischief by their serpentine plots and devices, whereby they shall withdraw many from their Christian religion to accursed Mahometanism.

20. "And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk."]—And the rest of those European Christians and neighbouring nations which have yet escaped those plagues of Turkish cruelty, have not been warned by so severe an hand of God to repent of their wicked works, and especially of their idolatry; wherein they have, under a pretence of holy devotion, worship-

ped the devil, and fallen down before idols of gold and silver and brass and stone and of wood, which neither can see nor hear nor walk.

X. 1. "And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire:"]—Now, that in the midst of these broils and miseries which should befall the world, it might appear that God had special respect to his Church; behold the great Angel of the Covenant, even Christ the Son of God, appeared as coming down from heaven in a very glorious fashion; having as it were a bright rainbow upon his head, shining with variety of excellent colours: and his face was resplendent and beamy, like to the sun; and his feet were as pillars of fire, to show the certain and powerful revenge that he will take of his enemies.

2, 3. "And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left *foot* on the earth, and cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices."]—And he had in his hand a little book open, whether to signify that abundance of knowledge of God's word which should be after the barbarisms of superstition and Turkish ignorance, or whether to signify the clearness of those few prophecies which yet remained after these forementioned events to be fulfilled: and he put one of his feet upon the sea, and the other upon the earth, to signify that he had the power and command of both, and that the things which he was to speak concerned all, both continent and islands, and all that lived either on sea or land: and he spake aloud with a strong and mighty and dreadful voice, as when a lion roareth: and when he had spoken that which he would say, seven thunders, as the echo of that speech of his, were heard to resound with a very fearful noise, expressing what he had delivered.

4. "And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not."]—And when the seven thunders had finished their sound, I was about to write that which was delivered by them; but presently I heard a voice from heaven, charging me to the contrary, saying, Keep unto thyself those things which the seven thunders have uttered, and do not publish them to the world.

5, 6. "And the angel which I saw stand upon the sea and upon

the earth lifted up his hand to heaven, and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer."]—And this glorious Angel of the Covenant, whom I saw stand upon the sea with one foot, and on the land with the other, did in the solemn form of an oath lift up his hand to heaven, as calling God the Father and the Holy Ghost to record of that serious truth which he would speak, and swore by that eternal and infinite God who created heaven and all that is therein, and the earth with all the things that are in and upon it, and the sea and all the things therein, that the time and world were now drawing to an end, and after these things should be fulfilled, should be no more.

7. "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets."]—But that in the days of the sound of the seventh trumpet, by which the seventh angel should blow forth the plague of God's last wrath, Antichrist should be destroyed, the kingdom of Christ should be erected, and the mystery of God's final judgment, wherein all prophecies shall end, should be accomplished and performed.

8. "And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth."]—Then the voice which I heard from heaven spake unto me again, and charged me that I should go and receive the full and clear instructions of those mysteries contained in that book which was open in the hand of Christ.

9. "And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey."]—And I went unto Christ the Mediator, and humbly besought him that he would be pleased to give me the clear and perfect understanding of the mysteries therein contained; who graciously condescending to my request, did not only give me the book, but power to comprehend it, charging me to take in and speedily to digest the contents of it; and withal foreadmonished me, that the matter comprised therein, howsoever it should be very sweet and pleasant to me in the knowledge thereof, yet in regard of the trouble and opposition which will follow upon the

publishing thereof, and conveying of it forth to the use of others, it should be found very bitter and unpleasing.

So also verse 10.

11. "And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings."]—And he said unto me, As I have under these former visions showed thee the state of my Church, and revealed it unto thee for the further manifestation thereof to others; so do I now again renew unto thee the representation of the same truths under other forms of expression: thou therefore having taken in and digested the contents of this book, must prophesy again of the same things before many peoples and nations and tongues and kings.

XI. 1. "And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein."]—And now to express the state of the Church under the first opening of those seven seals, there was given unto me a reed like unto a rod, wherewith to measure the temple and the altar, signifying in effect, that I was enjoined to take full notice of the condition of the Church of God under the Gospel, and those that did faithfully and truly make profession thereof.

2. "But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months."]—But I was commanded to neglect and pass over the measure of the outer court, in token that I should make no reckoning of those that did falsely and unjustly challenge to themselves the title of a Christian profession; for that they should, in God's just judgment, be given over to heretics and misbelievers in opinion, and men superstitious and profane in practice; who should prevail against the more sincere and sound part of the Church, and hold them under their tyranny for the space of one thousand two hundred and sixty years.

3. "And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth."]—Yet in the meantime I will raise up some few faithful witnesses against them, and for my oppressed truth; and they shall, in their several successions, continue to speak against the errors and corruptions of the times, for that whole space of a thousand two hundred and threescore years, howsoever with much opposition on the part of their enemies, and trouble and sorrow on their part.

4. "These are the two olive trees, and the two candlesticks standing before the God of the earth."]—These are they whom I will raise up as the noble and profitable instruments and means of much grace, illumination, holiness to my Church, in a continued succession of times.

5. "And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed."]—And if any heretic or profane person shall rise up against them, and oppose their holy doctrine, the power and evidence of that Spirit which is in these messengers of God shall convince them, and shall bring judgments upon them.

6. "These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will."]—These holy men shall prevail so far with God, as that upon their prayers, so as it was in the case of Elias, the heavens shall be shut up, that no rain shall fall upon the earth during the time of their interdiction; and, according to the power given unto Moses, they shall be able to turn the waters into blood, and to bring much variety of plagues upon the earth; and God shall show that he bears great respect unto them.

7. "And when they shall have finished their testimony, the beast that ascended out of the bottomless pit shall make war against them, and shall overcome them, and kill them."]—And when they have finished their testimony, which is after a thousand two hundred and sixty years, the antichristian power shall be more vehemently bent against them; and shall strongly labour to suppress them, by putting some of them to death.

8. "And their dead bodies *shall lie* in the street of the great city, which is spiritually called Sodom and Egypt, where also our Lord was crucified."]—And that great and wicked city, which is spiritually resembled by Sodom for uncleanness, and by Egypt for cruelty, oppression, and superstition, even that under whose power and jurisdiction the Lord was crucified, shall be notoriously known for her guiltiness of their innocent blood shed.

9. "And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves."]—And those that are favourers of error and superstition, in all the kingdoms and the countries of the world, shall gladly hear and see the

cruelty which shall be offered to these faithful messengers of God; and shall partake in persecuting them, both alive and dead; denying them the rites of Christian burial, and suffering their carcasses to lie openly in their streets, so long as till there might be danger of their own annoyance.

10. "And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth."]—And all carnal men, which are superstitiously affected, and who were troubled with their bold and conscionable reproofs, shall rejoice and be glad at the death of these holy men, and in a congratulation of their riddance shall send presents to each other: for these are they, who, by preaching down their wicked courses and erroneous doctrines, did much vex and disquiet those favourers of idolatry and error.

11. "And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them."]—But after they have been for a short time thus suppressed, persecuted, and slain, the Spirit of God, who is the author of life, shall raise up likeminded successors unto them, who, as if they had been animated with the same soul, shall maintain the same holy quarrel; and their insulting enemies shall be much dismayed and affrighted therewith.

12. "And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them."]—But as for them who have been thus persecuted and martyred, they shall be received triumphantly into heaven, and shall hear the gracious invitation of God calling them up to their crown and glory, and their very enemies shall be witnesses of their blessed exaltation.

13. "And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven."]—And at the same time, when these revived abettors of God's truth shall bestir themselves, there shall be very great commotions and stirs in the Church; and a great part of the Roman adherency shall fall off from her; and many thousands of them, who have, against the light of their own consciences, upheld the errors and abuses of the times, shall be swept away with the just judgments of God; and the remnant shall be

afraid of the like measure, and shall give glory to the God of heaven, and embrace his holy truth.

14. "The second woe is past; *and*, behold, the third woe cometh quickly."]—The fifth and sixth trumpet have their several sounds of fearful plagues that shall befall to the Christian world: the second of those woes, denounced by the sixth angel, is now so past, as that the main force of it is abated; and now the third woe, which the seventh trumpet shall proclaim, is near at hand.

15. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever."]—And the seventh angel, who sounds an utter and final destruction to all the enemies of God and his Church, blew the trumpet; and immediately there were heard joyful acclamations in heaven, of the saints and angels, which said, Now the enemies of God are quite vanquished, and the kingdom of God and his Son Christ is advanced and submitted unto by all the nations of the world, and established for ever.

16. "And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God."]—Then those four and twenty elders, which represented the patriarchs and prophets of the ancient Church of God, sitting before the throne of God in glorious seats, fell down upon their faces and worshipped God; saying, &c. verse 17.

18. "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth."]—And those profane enemies of thine which were exasperated against thy Church, and offered all manner of affronts and violences unto it, shall now find that the time of thy wrath is come; and the season of thy last judgment, wherein all that were formerly dead shall appear before thee, and receive their retribution according to their works; wherein thy servants the prophets, and thy saints, and those that fear thy name, both small and great, shall receive an happy reward of life and glory, and the persecutors of thy Church shall be recompensed with everlasting destruction.

19. "And the temple of God was opened in heaven, and there as seen in his temple the ark of his testament: and there were

lightnings, and voices, and thunderings, and an earthquake, and great hail."]—Then was an open way set forth (to the world) not only to the true evangelical Church figured by the Temple, but also to the very holy of holies, and therein to Christ the Saviour, figured by the ark of the new testament: and withal there was thereupon a terrible execution of judgment upon those wicked enemies of the Church and Gospel of Christ in all variety of plagues and punishments.

XII. 1. "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:"]—Hitherto hath the estate of the Church been represented in two several visions: now it pleased God to show the same unto me more at large in a third vision; beginning at the primitive times thereof, and continuing till the end of all things. The primitive Church was therefore represented unto me as a woman resplendent and glorious, though of herself, in respect of her nature and sex, weak and feeble, yet made pure and majestical by the perfect beams of Christ's righteousness shining upon her: the moon was under her feet, to signify her treading upon all the transitory and changeable things of this life, now in the times of her first simplicity; and upon her head was a crown, not of gold, but of heavenly matter, even of stars, to signify that she is honoured as a queen in heaven; of twelve stars, to signify the heavenly doctrine of the twelve apostles, the maintenance whereof is the only glory of her.

2. "And she being with child cried, travailing in birth, and pained to be delivered."]—And she that had been formerly barren was now fruitful and great with child; ready to be delivered of her happy burden; longing to bring forth children unto God.

3. "And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads."]—And there appeared another wonder in heaven, for there was represented to me a fearful image of that opposition which should be made to the Church; viz. that the devil which was resembled by a great red dragon cruel and bloody, whose chief seat and city standeth upon seven hills, being crowned with the command and government of the world, and having under it many confederated kingdoms wherein the strength thereof consisteth, should stir up the tyrants of the Roman empire, to set themselves against it in all violent courses.

4. "And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born."]—And the issue of this tyrannical persecution raised by Satan was such, as that by this means very many who were and might have been lights to others, were miscarried from their Christian profession, and drawn back to pagan idolatry: and these bloody persecutors, agents for the then Roman empire, stood ready to watch for any that would or durst profess the name of Christ; and so soon as any man did but offer to stand out for the maintenance of the Christian faith, were ready to seize upon him, and to proceed cruelly against him.

5. "And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne."]—But in spite of all the malice and opposition of enemies, the Church brought forth, through the power of the Gospel, a masculine issue of true and faithful professors; in whom Christ was truly formed anew, even Christ mystical, that Son of God who should rule over the nations, and in whose right his members partake of the same glory: and this blessed issue of hers was taken into the special protection of God, and in their several times glorified with him.

6. "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days."]—And the Church, viz. the faithful professors of Christ's name, being after this persecuted, were glad to retire themselves into deserts and solitary places; where the providence of God had prepared maintenance and safe protection for them, where they continued during the heat of that persecution.

7. "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels."]—And the devil, the arch enemy of man's salvation, raised up war against Christ and his Church; and there was a very great and sore conflict betwixt Christ and his faithful servants on the one part, and Satan and his complices on the other.

8. "And prevailed not; neither was their place found any more in heaven."]—But Satan, notwithstanding all his power and malice, prevailed not against the Church; neither was permitted to achieve any thing against the salvation of God's elect.

9. "And the great dragon was cast out, that old serpent, called

the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."]—And the great dragon, the devil and Satan, even that old serpent, which bore a deadly and perpetual enmity to Christ and his holy seed, and who is the great deceiver and tempter of the sons of men, was utterly defeated of all power to prevail against God's Church; and was put over, and limited to the exercise of his tyranny, upon those earthly and carnal men whom he prevails over.

10. "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night."]—And I heard a loud voice of saints and angels triumphing in heaven at this victory of Christ and defeat of Satan, saying, Now is salvation without all impeachment prepared for God's chosen; and the strength and the kingdom of our God, and the power of Christ his Son is enlarged: for Satan, who is the great tempter and accuser of God's children, urging their sins against them, and pleading for revenge of their misdeeds, and raising calumnies and slanders against them, before God and men, is foiled and dejected.

11. "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."]—And these elect children of God have overcome him, not by any power of their own, but by the blood of Christ that Immaculate Lamb, applied to them by a lively faith; and by the power of that mighty word of truth which they have given their confession unto; and by their resolute and patient suffering, and yielding up their lives to a most bitter death for the maintenance of the Gospel.

12. "Therefore rejoice, *ye* heavens, and ye that dwell in them, Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."]—Therefore rejoice, O ye heavens, and ye blessed angels and saints that dwell therein, for this your happy victory in Christ your Redeemer. But woe be to you, earthly and carnal-minded men, whose affections are wholly set upon worldly things! for since Satan cannot have his will of God's faithful ones, he will be sure to tyrannize over you; and for that purpose is he labouring, in his extreme rage against mankind, to execute his wrath upon you; wherein he is so much the more

eager and vehement, because he knows his kingdom draweth near to an end.

13. "And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child.*"]—And when this malicious dragon saw that he was defeated of his purposes of hindering the salvation of God's saints, he turned all his rage against the Church militant on earth; raising up, by his wicked instruments, all manner of persecutions against her who had brought forth that masculine issue of faithful professors.

14. "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent."]—But unto the Church were given, by the wise and gracious providence of the Almighty, many both forcible and speedy means of her delivery; that she might retire and betake herself to a place of more obscure safety, where he took order for her preservation and nourishment during all the time of her persecution.

15. "And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood."]—And the serpent, when he saw that the speed of her rescue was such as that he could not overtake and surprise her, he cast forth after her whole floods of lies, slanders, and reproaches, by the mouths and pens of her blasphemous enemies; and broached store of erroneous and heretical doctrines, wherewith, if it were possible, he might draw her either into detestation or apostasy.

16. "And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth."]—But this attempt of his was also in vain; for the providence of God so ordered it, as that all these false reproaches and attempts of infection prevailed not, but vanished away, even as a flood of land-water is swallowed up of the earth, and is seen no more.

17. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."]—And the devil was so much the more exasperated against the Church, for that he saw himself disappointed in all his projects; and therefore he ceased not to stir up war against those children

of the Church which professed the truth of the Gospel, and endeavoured to keep sincerely the commandments of God, and the only true religion of Jesus Christ.

XIII. 1. "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy."]—And I stood upon the shore of the island Patmos, and behold there was a further vision presented to me: for I saw out of the ambitious stirs and tumults of the world there arose the great Roman empire in the form of a beast, by reason of the brutish conditions of those that swayed it; whose chief seat was placed upon seven hills, and whose government was managed by seven several forms of sovereignty; and whose strength consisted in ten several kingdoms, which were under the command of that empire; and divers profane and wicked governors of that monarchy made profession of horrible blasphemies and impieties, in that they challenged to be styled and adored as gods.

2. "And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority."]—And the beast which I saw, representing the Roman empire, was as it were composed of the qualities of those other three former monarchies which were past: for in fierceness and speed of conquest it was like the leopard of the Greek monarchy; and for ravening, like the Persian bear; and for haughtiness and cruelty, like to the Babylonian lion: and the devil did by all means set forward the power and authority of this empire, advancing it by frauds and cruelties, that it might serve for his own purposes.

3. "And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast."]—And I saw one of his heads wounded deadly in the cutting off of the Cæsars' line in Nero, and in the intercision of the empire for some time by the Huns and Goths and Vandals: but this wound was soon healed up, and the flourishing condition of that empire was such, as all the world wondered at it, and were glad to do their homage and fealty to it.

4. "And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him?"]—And men were so besotted with the admiration thereof, that they

were ready to adore those hellish powers by whose means and furtherance this empire was so advanced; and to dote upon the honour and greatness of this, which they called a sacred and perpetual monarchy; saying, What empire was ever so great and large as this, and what nation or kingdom is able to stand out against it?

5. "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months."]—And Satan had so prevailed with divers of these Cæsars, that in the pride of their heart they spake horrible blasphemies against God; proclaiming their own deity, and calling for adoration from the people; and through the permission of God, power was given unto this empire, to prevail and execute tyranny and cruelty for the space of a thousand two hundred and sixty years.

6. "And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven."]—And these proud and atheous governors opened their mouths against God, to blaspheme his name, and to arrogate his title to themselves; as also to slander and traduce his Church, raising wicked calumniations against his saints and servants.

7. "And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations."]—And besides their blasphemies, they were permitted, in the just judgment of God, to raise cruel persecutions against those that professed the name of Christ, and to put them to death; and this power was yielded to them universally in all kingdoms and countries under their dominion.

8. "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."]—And all that dwell upon the earth under the Roman dition shall be forced to burn incense to their Cæsars, and to worship them as gods; even all they whom God hath not by his especial favour decreed and designed to eternal life from eternity, purchased by the death of his Son Jesus Christ.

9. "If any man have an ear, let him hear."]—If God have given to any man an understanding heart and an hearing ear, let him well consider of these great and mystical things which are spoken of this empire.

10. "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints."]—For as this Roman empire shall long tyrannize over the world, and lead many thousands into captivity; so itself shall be dealt with at the last: and as it hath been guilty of much innocent bloodshed, so it shall accordingly be served again, and shall perish by the sword of an enemy: but in the mean time there is much patience required of God's saints, and much faith to expect and attend the accomplishment of these things, which must, though late, yet in their just time be fulfilled.

11. "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon."]—And besides this secular, I beheld a spiritual tyranny, arising from small and weak beginnings to a great height of pride and impiety; the semblance and outward show whereof was meek and lamb-like, as tending to the advancement of the name of Christ; but the doctrine and practice of it was proud and cruel.

12. "And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed."]—And he taketh upon him to exercise all imperial power; making indeed but a mere shadow of the empire; yet outwardly pretends to draw all the earth to the subjection and obedience of that monarchy whose deadly wound was healed. See verse 3.

13. "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men:"]—And this spiritual tyranny doth advance itself continually by boasting of great miracles that are daily done by the abettors thereof: so that, as Elias in his time, by calling down fire from heaven, did approve the truth of his doctrine and mission from God; so doth this tyrannical state go about to justify their teaching and usurpation, by strange and wonderful miracles.

14. "And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth."]—And this spiritual tyrant deceived the inhabitants of the earth by those miracles which he had power to do in the presence of the subjects of that great empire; and caused the people to renew and receive a new restored form and image of that long vacant empire of the

West, which had received that deadly wound by the sword of the Huns and Goths and Vandals.

15. "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."]—And he had power to put a new life into that new restored image or shadow of the ancient empire; that it should be able to do the wonted actions of life, and make laws for its own government and the establishment thereof; and joining the force of his decrees with the edicts of that meanly-revived empire, should constrain all men, under pain of death, to yield their homage and subjection to that monarchy of his own erecting.

16. "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, and in their foreheads."]—And he caused all, both small and great, rich and poor, to make open profession of themselves, to be the subjects and vassals of the Roman empire; and both in their countenance to declare it and with their hands to fight for it.

17. "And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."]—And he excommunicated all that would not subject themselves unto it; inhibiting them from all liberty of trade and traffick, or any affairs of secular commerce, which did not profess their reverence and obedience to that his Latin empire, and the honourable titles given thereunto.

18. "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* six hundred three score *and* six."]—Here is a proof of the wisdom and sagacity of any reader: let him therefore that hath skill and knowledge reckon the number of the numeral letters which are in the name of this empire; for they make up the name of a man, even of one of the first princes, viz. Latinus, which swayed this government; and the numeral letters of his name make up the number of six hundred sixty and six.

XIV. 1. "And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads."]—Now after that I had seen these fearful representations of the two great enemies of God's Church, I had a comfortable sight showed unto me of Christ the blessed protector thereof; who was represented to me as a Lamb standing upon his holy mount Sion; and with him

those his chosen servants, in infinite numbers, which had formerly received the mark of his gracious protection, and who had faithfully professed the truth of his religion.

2. "And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:"]—And I heard the heavenly voice of God's Church, unanimously praising and magnifying the name of God, for his wonderful mercies to them; with such loudness and strength, as if it had been the sound of many waters, or of a mighty thunder: and I heard the joyful melody that they made in the expressing of their thanksgivings unto God.

3. "And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth."]—And these holy choristers sung, not the old song of their forefathers, which praised God for the redemption which was to come, but sung new songs of thanksgiving for their redemption already achieved, in the presence of God and his angels and glorified saints: and none of the carnal and unregenerate men of the world could know what that joyful song meant, none having ever found the sweetness and comfort of these mercies of God in Christ, but only his chosen and redeemed ones whom they concern.

4. "These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the firstfruits unto God and to the Lamb."]—These are they who are neither defiled with bodily fornication with women, nor with spiritual fornication with idols; but have kept themselves chaste and clean from both those pollutions: these are wholly addicted to the sincere worship and service of Christ: these are bought with a price, even that inestimable price of his blood; being specially dedicated, as the holy firstfruits of mankind, to God and to Jesus Christ his Son.

5. "And in their mouth was found no guile: for they are without fault before the throne of God."]—These are so justified from their sins by the blood of Christ, and so sanctified from their corruptions by his Spirit, as that there is no wickedness nor falsehood in them; and that, being clothed with Christ's righteousness, they appear without spot or blemish before the throne of God.

6. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people;"] —Then I saw another mighty and glorious messenger of God, who, for the more speed of delivery and safety from all danger of oppugnation, flew with the message of that true and sincere Gospel of Christ which had been long suppressed and opposed by men, the truth whereof is everlasting; having charge that it should be broached and published to all nations, and kindreds, and tongues, and people, by the faithful dispensers thereof.

7. "Saying with a loud voice, Fear God, and give glory to him;"]—Teaching them all the world over, that, forsaking all their superstitions and sinful willworships, they should fear God only, and give glory to him, &c.

8. "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."]—Then upon the free and sincere preaching of the Gospel there followed another messenger from God, which cried, saying, It is fallen, it is fallen; the mystical Babylon, the great city of the world: because she hath drawn all nations to drink of the cup of her spiritual fornications; and thereby hath caused them to drink of that cup of God's wrath and vengeance which belongs to those grievous offences.

9. "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand."]—Then followed a third messenger from God, with further tidings of judgments upon those which do wilfully maintain the pride and tyranny and wicked errors of the antichristian state, saying, If any man do, after these clear publications of the Gospel, give divine worship to any created power, whether civil or spiritual, and shall make profession of his servile and idolatrous prostitution thereunto. See chap. xiii. verse 8.

10. "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb."]—The same man shall drink of that unconceivably bitter cup of God's wrath and vengeance, without any mixture at all of mercy and remission: and he shall be infinitely and eternally tormented

with that fire and brimstone of hell; and both the holy angels of God, and Christ the meek and merciful Saviour of men, shall see them without pity so tormented for ever.

So also verse 11.

12. "Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus."]—And now, upon the sight of these torments inflicted upon wicked and idolatrous men, God's children shall well find the fruit of their patience and constant profession of the true faith of Jesus Christ and their conscionable obedience to the commandments of God, in that they see themselves free from this grievous vengeance, and possessed of joy and happiness.

13. "And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."]—And I heard a voice from heaven bidding me to write these words following, as worthy of perpetual remembrance and consideration: Blessed are the dead which have now laid down their life for Christ; and such as are found in Christ when they go hence: no less blessed are they than those holy martyrs of the primitive times: yea, saith the Holy Spirit, they are doubtless blessed, because they both are freed from those calamities which attended their life, and do likewise receive the comfort and benefit of all the good works which they did here below.

14. "And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle."]—And I looked, and I beheld a present representation of address unto a terrible judgment: for there appeared Christ, the eternal Son of God, as in his glorious humanity, sitting upon a white cloud, to show the integrity and glory of his presence: having on his head a golden crown, representing his majesty and power; and a sharp sickle in his hand, implying his readiness to cut down the ripe sinners of the world, and to execute his just severity upon them.

So also verses 15–18.

19. "And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God."]—Then the angel did accordingly, by the sickle of his powerful execution, cut down the sinful gene-

ration of mankind; and did cast them down into hell, the place of torment appointed for all the wicked enemies of God.

20. "And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs."]—And the execution was wonderfully great and fearful; insomuch as the blood of the slain was so deep, as that it reached up to the very bridles of the horses, for the space of two hundred miles in length: so great and general was the destruction of those who did wilfully follow the enemies of Christ.

XV. 1. "And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God."]—And I saw another wonder in heaven, great and marvellous: for, in way of preparation to that last judgment and execution, I saw seven angels, which had power to inflict the seven last plagues upon the enemies of Christ; in which is the accomplishment of all those judgments which he meant to bring upon the kingdom of Antichrist before his utmost confusion.

2. "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God."]—And I saw as it were a sea of crystal, mixed with some tincture of redness, as of the colour of fire; by reason of the persecutions attending the profession of Christ: and I saw them that had courageously and constantly stood out, both against the impious edicts for idolatry which proceeded from the heathenish emperors, and against the wicked and sinful decrees of their successors, and the tyranny usurped by them, standing joyfully upon that glassy sea, as having escaped all the billows of their late persecutions, and testifying their joy in outward expressions of a melodious thanksgiving.

3. "And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints"]—And they, in acknowledgment of the benefit of their deliverance from these fiery waves of persecution, sung the same song that Moses the servant of God uttered upon his deliverance from the Red sea; Let us sing to the Lord, for he hath triumphed gloriously; and together with it sung a most

sweet and pleasant ditty which was taught them by the Lamb himself, Christ their Redeemer, &c.

5. "And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:"]—And after this, I looked, and beheld the very inward part of heaven, (which was as the holy of holies, wherein the ark of the testimony was placed,) having been formerly shut, was now opened.

6. "And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles."]—And from thence, even from that more inward and reserved place of glory, came those seven angels, which had the seven last plagues to inflict; and they, to signify their purity and faithful diligence in their executions, were clothed in pure and white linen, and had their breasts girded with golden girdles.

7. "And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever."]—And one of those prime angels which were next to the throne delivered unto the seven messengers of God's wrath seven golden vials, wherein were contained those deadly liquors of just vengeance which the everliving God had decreed and appointed to be poured out severally upon his enemies on earth.

8. "And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled."]—And as it was of old in the material temple, that when God would show his presence therein the smoke filled the room, so as the ministers of that holy place could not stand in it; so it was now, in the giving of this commission for these seven last plagues: the glory of God did so show itself, as that no man was able to comprehend the majesty thereof, until this so important a business was despatched.

XVI. 1. "And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth."]—And I heard a great voice, as proceeding from God out of his temple in heaven, saying to those seven angels, which were designed to be the executioners of this vengeance of God, Go your ways, and pour out the several plagues upon the people of the earth.

2. "And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men

which had the mark of the beast, and *upon* them which worshipped his image."]—And the first angel went and poured out his vial upon those regions of the earth which are under the Roman empire; and there fell a noisome and grievous sore and botch, like to the sixth plague of Egypt, upon the idolatrous clients of that bestial government, and the successors therein; and, spiritually, great exasperation of mind, through envy and malice, against those which preached the sincere Gospel of Christ.

3. "And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man:* and every living soul died in the sea."]—And that no part might be free, the second angel poured his appointed plagues upon the sea, to the effusion of the blood of those that dwelt by or upon it; in so large quantity, as that the waters seemed as the congealed blood of a dead man; so as the corrupted moisture thereof could not but kill all that lived therein: which was literally fulfilled in those bloody battles betwixt the Turks and Christians; and those of hostilely affected Christians among themselves.

4. "And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood."]—Yea, that nothing might remain pure and wholesome, as the earth and the sea were smitten with plagues, so the rivers and fountains also were by the vial of the third angel turned into blood; as it was done in the first plague of Egypt, through that extreme bloodshed which the avenging hand of God should justly cause amongst men by their own cruel divisions.

5. "And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shall be, because thou hast judged thus."]—And I heard that angel which had special charge given him over the waters confess how just the proceedings of God were in this vengeance of his; saying, O thou eternal God, who art of thyself, and hadst thy being from thyself before all beginning of time, and shalt be everlastingly, thou art just and righteous in thus plaguing these wicked persecutors of thy servants.

6. "For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy."]—For they have not stuck to shed the blood of thy saints in their horrible and frequent massacres; and now thou hast given them blood to drink: neither are they worthy of any other potion, who took delight to spill it.

7. "And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments."]—And I heard a voice of one of those martyrs, which had cried formerly for revenge from under the altar, (chapter vi.) now applauding the justice of this vengeance; saying, Even so, Lord God Almighty, thou hast heard our prayers, and hast approved thy judgments to be most true and righteous.

8. "And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire."]—And yet further, that even the very heavens, whose influence had wont to be wholesome and beneficial to mankind, might now be turned harmful and deadly to wicked men, the fourth angel poured out his vial upon the sun; and thereupon that goodly planet, which was wont to bring comfort by the light thereof to the inhabitants of the earth, became so fiery and scorching, that the beams thereof were intolerable; breeding extreme plagues and calentures, and other deadly maladies amongst men.

9. "And men were scorched with great heat, and blasphemed."]—And men, being broiled as it were with the extremity of heat, and tormented with the diseases which followed thereupon, instead of humbling themselves under the just and powerful hand of God, wickedly blasphemed his name, who had the power to inflict these plagues: and they repented not of their sins, nor gave him the glory of his justice.

10. "And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain."]—And the fifth angel poured out his vial on the prime seat and metropolis of the empire; and the power and government thereof, both spiritual and temporal, began to be obscured and abased; and the followers and abettors thereof gnawed their very tongues for indignation.

11. "And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds."]—And instead of acknowledging their error, they blasphemed the God of heaven, because of their deep discontent and vexation, and repented not of their wickedness.

12. "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared."]—And the sixth angel poured out his vial upon the great river Euphrates,

which was the defence of the eastern Babylon; and as Cyrus, when he went about to take that city, first drained the channel of the Euphrates, and derived the streams another way, so shall it be now ordered, by the providence of God, that this great river shall be made passable to the kings of the east, that so those of the Turkish empire may have way and opportunity for their armies against the west.

13. "And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast," &c.] —And I saw a resolute conspiracy and combination of Satan, and his two powerful instruments, the secular and spiritual powers; who agreed to send forth their most forcible agents, for the making a strong party on their behalf.

14. "For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."]—For they are the emissaries of Satan; and for the effecting of their purpose do and pretend strange miracles, stirring up the kings of the earth to arm all their powers, and to bring them forth to that great battle wherein Almighty God hath determined to give that notorious foil unto the enemies of his Church.

15. "Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."]—Behold, this which I intend to do, I will do it suddenly and unexpectedly. Blessed is he that abideth in prayer and watching, keeping about him the garments of true righteousness and innocence; lest, being stripped thereof, he be put to just shame and confusion.

16. "And he gathered them together into a place called in the Hebrew tongue Armageddon."]—And these people were gathered together by the providence of the Almighty, through the instigation of their busy emissaries, into a place designed by God for their destruction; as Sisera and his army were brought into the valley of Megiddo for their overthrow.

17. "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done."]—And the seventh angel poured out his last and most universal plague into the very air wherein the enemies of his Church do breathe; and there came a great

voice out of the heavenly temple, even from the throne of the Almighty, saying, The overthrow of mine enemies is now come to a very speedy execution.

18. "And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake,"]—And in a kind of heavenly applause to this sentence and decree of the Almighty, and as an effect of those plagues which were poured out of the seventh vial for the confusion of the enemies of God, there were voices and thunders and lightnings; and there was a great earthquake, and strange commotions, and alterations of the states of the world; such as were never formerly seen or known.

19. "And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath."]—And the great city, which was the empress of the world, by the force of that commotion was divided into three parts; while some adhered unto their old superstitions and errors, others professed dislike and detestation of them; and a third sort carried them in a neutrality betwixt both; and the cities of the Paganish, Jewish, Mahometan profession fell off from their wonted misreligion: and that great city, the mystical Babylon, came in remembrance for her speedy revenge before God, who now was ready to pour upon her the fierceness of his wrath and indignation.

20. "And every island fled away, and the mountains were not found."]—And every island fell off and revolted from her; and those firm stays, which she thought to be most assured, were no more found to stand out for her maintenances.

21. "And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."]—And as it was in the days of Joshua, that God fought against his enemies from heaven, by casting down great and weighty hailstones upon their heads; so shall he confound his Antichristian enemies at the last: and men, in the bitterness of their anguished souls, shall be ready to blaspheme the name of God, which sendeth this judgment upon them.

XVII. 1. "And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the" &c.]—And

there came one of those seven angels which had the charge of the seven last plagues to be poured upon the world, and talked with me, saying, Come hither, and I will show thee the judgment of that great city, who is infamous for her spiritual fornications, and who ruleth over many nations.

2. "With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication."]—By whom the kings of the earth have been drawn into abominable idolatries; and the inhabitants of the earth have been deceived and bewitched with the pleasing doctrine and practice of her superstitions.

3. "So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns."]—So he ravished me away, in an holy ecstasy of spirit, into the wilderness: and there, for the more free and full contemplation of these matters, by the opportunity of the solitariness of the place, he represented unto me the antichristian state in the form of a woman sitting upon that great and glorious seat of the empire; which was distained with horrible and great blasphemies, being situated upon seven hills, and having the command of ten kings.

4. "And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication."]—And the woman was very gorgeously set forth in all manner of rich ornaments that the earth or sea could afford: and she had in her hand a golden cup, specious in show, but full of error and abomination; which was that poisonous and intoxicating doctrine of heresy and idolatry wherewith she hath seduced the people of the earth.

5. "And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."]—And in the open show and carriage of her, any indifferent man might read thus much; This is that mystical Babylon, the great city of the world, the most infamous author and pattern of all both spiritual and bodily fornications and all outrageous wickedness.

6. "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration."]—And I saw the cruelty of this state and government such, as that it was even

overlaid with the excess of that innocent blood of God's saints and holy martyrs which it had causelessly shed: and when I saw this sight, I stood marvelling with great astonishment and admiration.

7. "And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her."]—And the angel, seeing me thus amazed, said unto me, Why wert thou thus astonished at this sight? I will show thee the true and plain meaning of this vision; and the signification both of the woman and of the beast that carrieth her, &c.

8. "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is."]—The beast then which thou sawest is no other than the Roman empire; the port and magnificence whereof was very great in the days both of their former governors, and especially in the reign of their late emperors, Julius, Augustus, Tiberius, and Claudius: but now, in the following times of Nero, Galba, Otho, Vitellius, and Domitian, is much abated of the former glory and greatness, and is now void by the death of the late governor; but shall be supplied again by much variety of usurpers, as it were out of hell itself; into which place of perdition they shall soon return: and those that do not belong to the election of God, nor are acquainted with the course of his providence, shall wonder at the strange and uncouth alterations of this vast monarchy; which was once so glorious and powerful, and now is not so great as it was, yet still hath an eminent being amongst men.

9. "And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth."]—This is the interpretation of this vision, according to true understanding and wisdom. The seven heads are seven hills, whereon that city is built.

10. "And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space."]—And withal they signify seven forms of government or rule, which that state hath been and must be swayed by; viz. kings, consuls, dictators, decemviri, tribunes, emperors, ecclesiastical princes; whereof the five first are past and gone, and the sixth of them is now in being, and the seventh

is not yet come; and when it doth come, it shall not hold long before it be wasted, and for the time suppressed by the inundation of barbarous nations.

11. "And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition."]—And that last form of government, which I said should be for a time suppressed, and yet is not come into being; even that is the eighth, in respect of that spiritual power and jurisdiction, which it shall challenge and usurp; and yet is one of the seven, in respect of this temporal dominion, which it claimeth; and shall in due time be destroyed.

12. "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast."]—And the ten horns which thou sawest are ten several kings; but such as are not yet in being, nor have their kingdoms as yet erected; but shall be set up afterwards, even at the same time that the second beast shall arise to greatness out of the ruins of the empire.

13. "These have one mind, and shall give their power and strength unto the beast."]—These are all agreed to give their utmost strength and assistance to that second beast, which is the false prophet; and shall join both their counsels and forces to that purpose.

14. "These shall make war with the Lamb, and the Lamb shall overcome them."]—These shall oppose the government and doctrine of Christ; and at the last the truth of the Gospel and the power of Christ shall overcome them, &c.

15. "And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues"]—And he saith unto me, The waters which thou sawest, where this antichristian state beareth rule, do signify people, and multitudes, and nations, and tongues.

16. "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."]—And the ten kingdoms which thou sawest represented by the ten horns shall fall off from that antichristian state; and shall hate it, and leave it utterly destitute and forsaken, and shall both profess and execute all manner of hostile violence against it.

17. "For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words

of God shall be fulfilled."]—For God hath so overruled them by his secret and powerful providence, as that they have unwittingly done that which his most wise counsel had determined, in that they yielded up their kingdoms unto that second beast until the time should come wherein the decree of God should be accomplished.

18. "And the woman which thou sawest is that great city, which reigneth over the kings of the earth."]—And that woman which thou sawest sitting as sovereign in this antichristian state is that great city which is the mistress of the world, and reigneth over all the kings of the earth.

XVIII. 2. "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."]—The mystical Babylon, the great city and state, is fallen, and utterly ruined; and is become a desert habitation of devils, a place haunted with unclean spirits, and a desolate wilderness for screechowls and other ominous birds to abide in,

3. "For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies."]—For she hath poisoned all nations with the infections of her spiritual fornications, and hath thereupon drawn them into the partnership of her judgments; and the kings of the earth have been seduced by her to her palpable idolatries; and the merchants of the earth, both spiritual and temporal, are grown rich through the traffick of her voluptuous and curious delicacies.

4. "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."]—And I heard another voice from heaven, charging all that wish well to their souls to depart from the superstitions and abominations of that city and state, and warning them to avoid the partaking of her sins, upon pain of partaking of her plagues.

7. "For she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow."]—For she saith in the pride of heart, as that type of her, the old Chaldean Babylon, did, Isaiah xlvii. 8, I sit as a queen over all the earth; I am not as a solitary widow, but am full of lovers: the great princes of the world are

glad to court me with their best observances; neither is it possible that I should fail and miscarry of my greatness, or be in any danger of distress.

9. "And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her."]—And those kings and princes of the earth which have been drawn into the partnership of her idolatries shall bewail her, &c.

11. "And the merchants of the earth shall weep and mourn over her."]—And those spiritual and temporal merchants, which were wont to enrich themselves with the costly wares, appertaining to her glorious superstitions, shall weep and mourn; &c.

So also verses 12 and 13 &c.

21. "And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."]—And a mighty angel, to represent unto me the irrecoverableness of this mystical Babylon, took up a great stone, like a millstone, and cast it into the sea; saying, Look, how impossible it is that this weighty stone, thus violently cast into the sea, should rise up from the bottom thereof again; so impossible is it, that this Babylon, thus dejected by the just hand of God, should ever recover itself from this final confusion.

23. "For thy merchants were the great men of the earth: for by thy sorceries were all nations deceived."]—Those that traded in thy spiritual merchandises were great and mighty men, and heaped up very great treasures by that traffick of theirs; for by the enchantments of thy false doctrines and idolatries were all nations deceived.

24. "And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."]—For she is found full of blood and cruelty; as being guilty of the effusion of the blood of God's faithful prophets and apostles, and of all his saints and holy martyrs upon earth.

XIX. 1. "And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God."]—And after these things I heard a very great applause in heaven given by all the saints and angels, and a joyful acclamation of all the hosts thereof, praising God for the just destruction of this mystical Babylon.

3. "And her smoke rose up for ever and ever."]—And the

smoke which ariseth up from the fire of her destruction shall ever ascend and remain, as an assured witness of that her burning and utter consumption.

7. "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready."]—Let us rejoice and be glad, and give glory to God: for, whereas Christ Jesus of old betrothed himself to the spouse his Church now the marriage shall be fully solemnized and consummated; and the bride, his Church, hath decked and trimmed herself with those spiritual ornaments that are fit for the spouse of so glorious an Husband.

8. "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."]—And this her heavenly Bridegroom hath granted to her, for that purpose, the shining and precious raiments of purity and integrity; which is the dress that he hath prepared for the souls of his saints.

9. "And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."]—And the angel said unto me, Write thou, and make an everlasting record of this which I shall now say unto thee; Blessed are they which are effectually called by God to be partakers of the marriage supper of Christ their Saviour, and are therein united unto him. And he said unto me, These things which I have spoken unto thee are the undoubted truths of God himself, and shall most certainly be fulfilled.

10. "And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy."]—And I, seeing the glory of that angel, and hearing him to mention the name of God, fell down to worship him. But he forbad this my adoration; and checked me for it, saying, Beware of offering any such kind of reverence to me: I am thy fellowcreature and thy fellowservant, and one of thy brethren in office; bearing, as thou dost, the testimony of Christ our Lord: worship thou God only: as for me, I am one of those ministering spirits whom God doth use in the revealing of his mysteries to his prophets, that they may testify and declare them to men: and the office of testifying Jesus to men is of the same rank with that of revealing him by way of prophecy unto the teachers.

11. "And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war."]—And now, after these representations of the bloody oppositions which should be made to his Church, and the discomfiture of his proud enemies, I saw heaven opened: and there was showed me a representation, both of the happy triumph of Christ Jesus and his blessed Gospel, and of a preparation for a further victory: and, behold, there was showed to me a white horse; and a glorious rider sat upon him, whose name was the Faithful and True God, who doth judge justly, and revengeth righteously.

12. "His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself."]—Whose eyes are as sharp and as searching as fire, making passage into the very innermost and deepest secrets of the heart; and upon whose head were many crowns, to signify his sovereign command over all the kingdoms of the earth: both he and his name are infinite and incomprehensible, neither is any finite creature capable of the perfect knowledge thereof.

13. "And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God."]—And he was clothed with a vesture dipped in blood; to show that he had already victoriously steeped his garments in the blood of his enemies, and triumphed in their confusion, and so should do again: and his name is called, The eternal and incarnate Word of his Father.

14. "And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean."]—And the armies of the saints in heaven followed him, in a triumphant and warlike manner, upon white horses; clothed in perfection of purity and righteousness.

15. "And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God."]—And out of his mouth proceedeth that sharp two edged sword of his mighty word, whereby he pierceth and subdueth the hearts of all nations: and by the powerful sceptre of that kingdom of his he swayeth and governeth them; and he most justly and yet terribly executeth the fierce and final vengeance of God upon his enemies.

16. "And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."]—

And in the demonstration of his power, he hath given open marks and proofs of his glorious sovereignty over all creatures; so as he is publicly proclaimed and acknowledged, The King of kings, and Lord of lords.

17. "And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;"]—And I saw an angel stand in the sun, the most conspicuous place in heaven, to execute the office of the great herald of God; who with a loud voice cried to all the fowls that fly in the air, saying, Behold, there is a wonderful slaughter towards, of all the enemies of Christ: there will be infinite numbers of carcasses strewed upon the earth; come, therefore, O all ye fowls of prey, and address yourselves to this great banquet that the great God hath provided for you.

18. "That ye may eat the flesh of kings, and the flesh of captains."]—That ye may feed upon the delicate flesh of kings and great commanders of the earth, &c.

19. "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse."]—And I saw the great Roman monarch and his confederated princes and their armies gathered together, to make war against Christ and his Gospel, and against the faithful professors thereof.

20. "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone."]—And that same presumptuous monarch was overcome and taken; and together with him that false prophet, the man of sin, who had, by pretence of many miracles, deceived both him and those that professed their homage to his idolatrous government, and ascribed divine worship to his shadow or image, that came in his room. These both, after their grievous seducements and abominations, were cast down into hell.

21. "And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth," &c.]—As for the remnant of their followers, which, out of ignorance or simplicity, maintained their errors and tyrannies, they were slain by the powerful command of Christ, and upon their bodily death all the fowls were filled with their flesh.

XX. 1, 2, 3. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season."]—And whereas in my former vision I had seen the dragon persecuting the Church under the tyrannical rule of the heathen emperors; now I saw an angel come down from heaven, having power and commission from God to chain up and imprison the dragon, that old serpent, the devil, and to restrain his power during the space of a thousand years, after Constantine's restoring of peace to the Church: who did accordingly lay hold on him, and shorten and restrain his power and malice from his wonted violent and subtle machinations against the Church; that he should not, in so prevalent manner, deceive the nations of the earth until that thousand years were accomplished: and after that, he must be let loose, for some further exercise of God's children, and seducement and destruction of his enemies; but that liberty of his shall be but for a short time.

4. "And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."]—And now I saw such glory and majesty put upon the faithful ones in the time that Satan was shut up, as that they sat upon thrones; and the power of judgment was committed unto them to manage the affairs of God's Church, and to execute due censures upon the offenders: and I saw those faithful and holy martyrs which were ready to lay down their lives for the testimony of Jesus Christ and his Gospel; and those which refrained from and abhorred the idolatry of the times: and they lived and reigned with Christ in a sanctified and comfortable estate here upon earth; framing themselves to all godly courses during all this time of the thousand years of Satan's restraint.

5. "But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection."]—But for the rest, which lay dead in their sins and impieties, they did not at all

recover at the last this spiritual happiness and life, and attain to the true knowledge and fruition of God. This which we now speak of, viz., the abandoning of the corruptions of the times, and attaining to the true knowledge and love of the saving truth of God, and a conscionable obedience to him, is the first resurrection.

6. "Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."]—Blessed and holy is he that thus hath his part in this first resurrection: for certainly on such, the second death, which is eternal damnation and separation of the soul from God, neither hath nor can have any power, but they shall be wholly consecrated to the service of God and his Christ, and shall here reign with him, in their several times, all the whole space of the thousand years wherein Satan is shut up: they shall triumph in God and themselves, while the rest of the world is in vexation and bondage.

7. "And when the thousand years are expired, Satan shall be loosed out of his prison."]—And when those thousand years shall be expired, Satan shall, for the time, be let loose, and suffered to raise great tumults and troubles in the world.

8. "And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle."]—And shall, upon fair pretences, stir up all the enemies of God's Church which are in all the regions of the earth, both Scythians, Turks, and misbelieving Christians, and shall gather them together to battle against the little flock of Christ: &c.

9. "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them."]—And they went up into all the coasts of the earth, and by their great number encompassed the small handful of God's saints round about; and taking advantage of their paucity hemmed them in, as enclosing the true believing Church for the slaughter: but the fire of God's wrath did as it were fall from heaven upon their heads and consume them, and frustrate all their cruel intentions.

11. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them."]—And I saw a great and glorious throne erected for the last judgment, and the Son of God sitting thereon in great majesty and heavenly magnificence; at whose

presence the heavens and earth did melt away, and were so suddenly changed, as that they appeared in their former estate no more.

14. "And death and hell were cast into the lake of fire. This is the second death."]—There shall be now no more dying nor graves: all these things are at an end, and nothing shall remain but a final damnation of the devils and reprobate souls for ever. And this is the second death.

15. "And whosoever was not found written in the book of life was cast into the lake of fire."]—And whosoever was not found registered in God's eternal election to life was cast into hell fire.

XXI. 1. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."]—Then I saw an happy renovation of all things, even the heaven and earth refined to their utmost perfection: for this imperfect condition of the heavens and earth, that now are, passed away; neither was this sea as it now is, but freed from that impurity and corruption which it now hath.

2. "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."]—And now, in this universal revolution of the world, I John saw the celestial city, the purified and glorious Church of God, coming down as it were from God out of heaven, decked with all kind of spiritual ornaments, and prepared with all riches of grace and glory, as a fit bride for her gracious husband.

3. "And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God."]—And I heard a great voice out of heaven, saying, Behold, now God shall settle his eternal habitation with men: so dwelling with and in his saints, that he shall never be removed from them; but shall, in a full and perfect manner, enjoy and possess them as his people, and they him as their God.

5. "Behold, I make all things new. And he said unto me, Write: for these words are true and faithful."]—Behold, now I will remove away all the impurity and imperfection of my creature, and make all things absolute and glorious.

6. "And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely."]—And he said unto me, It is as surely done as if it were passed already: I am the

first and the last; even the first before all beginning, and the last after all endings; eternal, without beginning or ending. To him that hath hungered and thirsted after righteousness will I freely give, out of the lively fountain of my grace and mercy, everlasting life.

7. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."]—He that overcometh the temptations of Satan and the world shall be possessed of this heavenly inheritance of glory; and I will be his God and Father, and he shall be my dear Son for ever.

8. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."]—But those which have cowardly, for fear of pain or danger, shrunk from the truth, and the unbelieving, and those which have lived in abominable sins, cruel murderers, whoremongers, &c., shall have their portion in the everlasting torments of hell fire; which is the second death.

10. "And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God."]—And he ravished me away in an ecstasy of spirit, and, as it were upon an high mountain, showed me the excellent beauty of his now renewed and purified Church, the holy and spiritual Jerusalem, which God from heaven had put upon that blessed Bride of his.

11. "Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal."]—Which was set forth with all heavenly glory, even the glory of God's eternal presence: and the shining brightness thereof was like unto the lustre of the most precious and glittering stones.

12. "And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel."]—And to set forth the magnificence thereof, by the resemblance of a city built of the most pleasing and precious matter that the earth can afford, the walls thereof, which are wont to be for defence and ornament, were strong and high; impregnable by any enemy, and perfectly safe for the inhabitants: and as it is the praise of a city, that the situation and form of it gives both security from enemies and easy entrance to the citizens, so it was here: as there

was a strong and high wall to keep out the enemy; so there were twelve gates to admit of the convenient and free passage of the inhabitants, that every tribe of Israel might have a gate of his own: and for the more sure guard of those twelve gates, there were twelve heavenly angels to keep them; and every several gate had the name of a several tribe engraven upon it of the children of Israel.

13. "On the east three gates; on the north three gates; on the south three gates; and on the west three gates."]—For the elect of God, which should come from the East coasts, there were three gates appointed, and set open ready to receive them; for those likewise which should come from the North, three gates; for those, which should come from the South, three gates also; and three gates, in like manner, for those which should come from the West.

14. "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb."]—The wall of the city, which encompasseth and fortifieth it on every side, which is that sacred bond of unity wherewith the whole Church is knit together, and is defended from the danger of all error and ignorance, is built upon the foundation of the prophets and apostles, Jesus Christ being the chief cornerstone.

15. "And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof."]—And the angel, who was employed to reveal these things unto me, represented unto me a golden met-wand, which he had in his hand; as thereby importing that he was to make manifest unto me the excellent symmetry and proportion of this heavenly city and the gates and wall thereof.

16. "And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal."]—And the city is so built and contrived, that nothing is wanting to the exquisite perfection thereof: it is every way square; and in all the parts and measures thereof, framed by the line and level of God's infinite wisdom and power; able, for the largeness thereof, to contain all those happy souls that appertain thereunto.

17. "And he measured the wall thereof, an hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of the angel."]—The wall or bulwark of this city is infinitely strong;

being for the breadth of it raised up in twelve several courses of the firm and invincible doctrine of the twelve apostles; and thereupon arising up to twelve times twelve cubits, according to the measure, not of an ordinary man, but of the angel, which appeared in a larger shape.

18. "And the building of the wall of it was *of* jasper: and the city *was* pure gold, like unto clear glass."]—As for the matter, both of the wall and of the city, it is so pure and rich and precious, as no earthly substance can possibly express it: but, if aught be more excellent and of higher estimation than other, as gold, pearls, and precious stones of all exquisite varieties, let these serve to resemble the beauty and unconceivable glory of this heavenly city.

So also verses 19, 20, 21.

22. "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it."]—And whereas in the old Jerusalem Solomon's goodly temple was the glory of that city, now here, in this heavenly Jerusalem, there is no one room set apart for the temple, but the whole city is the consecrated temple to God and to his Christ: neither shall there need any signs or sacraments of God's presence and grace, but the Lord God shall be there really and essentially exhibited to all his saints; and God the Father shall there clearly manifest himself in his Son Christ Jesus to his elect.

23. "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof."]—And this glorious city had no need of any outward and adventitious light from the sun or moon or stars, which are but the conveyances of this created light to the inferior world: for the glory of God the Creator doth perfectly enlighten it, more than many thousand suns can do; and the Lamb, Christ Jesus, is the full and bright Luminary which sendeth forth perfect beams of heavenly knowledge and blessedness to all his.

24. "And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it."]—And whereas the earthly Jerusalem was the receptacle of none but her own people, abhorring the communion of the Gentiles; now here, all the elect of all the nations of the world shall be received into one blessed society, and shall enjoy the glorious light of God's presence: and the kings of the

earth shall be admitted into it, and shall here so lay down their glory, as that they shall see and confess all their earthly pomp and magnificence to be nothing in comparison of this.

25. "And the gates of it shall not be shut at all by day: for there shall be no night there."]—And in this city there shall be such safety and such freedom, as that the gates thereof shall not be shut at all; but ever stand open for the receipt and admittance of the blessed saints of God: even the material and earthly cities are wont to be open by day, but shut by night; but here there shall be no night at all, but a perpetual day of continuing and constant blessedness.

26. "And they shall bring the glory and honour of the nations into it."]—And if there be any one amongst the Gentiles more excellent than other, it shall be his happiness to be admitted hither; and here shall he be glad to lay down all his former glory.

27. "And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life."]—And yet, though the gates shall be always open, shall there be no entrance here for any impure and polluted soul; nor for any that liveth in abominable wickedness, and practiseth lying and falsehood: but only the elect saints of God, which are ordained to this blessedness, and sanctified by the blood of Christ their Saviour.

XXII. 1. "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."]—And to show that there can be no pleasure wanting in this city of God, the angel showed me a pure river of water of life, clear as crystal; free from those muddy impurities which we meet with here below; proceeding, not out of the temple, as that which Ezekiel saw, but out of the throne of God and of the Lamb: the Lord himself being that inexhaust fountain, from which these everlasting refreshments do proceed.

2. "In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations."]—Whereas in the earthly paradise there was one only tree of life, which grew in the midst of the garden, as a sacrament and pledge of that eternal life, which man should upon his obedience enjoy, of the taste

whereof man was deprived upon his sin; now, in the midst of the streets of this new Jerusalem, and on either side of this clear river, there is growing this Tree of Life in a free and plentiful manner, so as there is open access thereunto for all comers. And that there may be no danger of either cloying or fading, this Tree of Life shall yield all pleasing variety of fruits; and shall perpetually flourish, without all interchange of winter and summer: every month shall be an autumn, to yield her ripe increase: and this ever-flourishing Tree of Life, Christ Jesus, by the sovereign leaves of his merits, shall be effectual to heal all the maladies of the believing Gentiles.

3. "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him."]—And whereas, after man's first placing in paradise, there soon followed a curse; now, in this heavenly city, there is no danger or fear of a curse; but the glorious throne of God and of his Son Christ shall be erected in it for ever, and his servants shall celebrate his name with perpetual songs of praise and thanksgiving.

4. "And they shall see his face; and his name *shall be* in their foreheads."]—And they shall have the blessed vision of him; and shall be owned for his before all saints and angels.

5. "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."]—And in that presence of God, there shall be no shadowing of that bright glory and resplendence, no changeable course of day and night; but the Sun of Righteousness ever shineth there, so as there can be no need of candle or material sun to enlighten them: for in God's light they shall see light, and they shall reign for ever and ever.

7. "Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book."]—Christ himself spake in my hearing, saying, Behold, I come quickly; neither will delay my return: but in the mean time, blessed is he that carefully thinks upon and duly observes that which is contained in the prophecy of this book.

9. "Then saith he unto me, See *thou do it* not: for I am thy fellowservant," &c.]—See chap. xix. ver. 10.

10. "And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand."]—Do not seal up

this book; but let the words of the prophecy thereof be open, for all men to read and know; for there is present use of them; and the time is at hand wherein some part of them shall be fulfilled.

11. "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."]—Now he that deals unjustly, let him, if he think good, dare to do unjustly still; and he which is filthy, let him, if he list, be filthy still: and, contrarily, let the righteous man hold on the course of his righteousness; and let the holy man continue in his holiness.

12. "And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be."]—For, behold, I am now shortly coming; and will not come empty handed, but will bring with me due retributions to every man, according to his work, whether it be good or evil.

13. "I am Alpha and Omega, the beginning and the end, the first and the last."]—See chap. xxi. 6, and chap. i. 8.

14. "Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."]—Blessed are they which walk holily and conscionably, according to his will; that they may have their part and portion in Christ who is the Tree of Life; and may enter in through him, which is the way and the door, into the possession of the heavenly Jerusalem.

15. "For without *are* dogs, and sorcerers, and whoremongers."]—Out of the precincts whereof are justly excluded all filthy and wicked persons, all currish and spiteful snarlers at goodness, and contemners of holy counsel, whoremongers, &c.

16. "I am the root and the offspring of David, *and* the bright and morning star."]—I am both the Root of David, whence he had his being according to my Deity, and the Branch that issued from David according to my human nature: and I am that clear Light of the world which enlighteneth it with the beams of knowledge and grace; and all true light, both of understanding and comfort, is derived from me alone.

17. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."]—And the Spirit of God moveth the hearts of his faithful ones; and they which are his spiritual bride, being therewith moved, are ready to second his holy motions, and say in a fervent desire, Come, Lord:

and let him that heareth or readeth this prophecy, break forth into the same holy desire, and say, Come, Lord: and in the mean time let him that hungereth and thirsteth after grace come to him; and whosoever is by this Spirit moved and enabled to desire grace from him, let him abundantly receive of that plentiful grace and mercy, comfortably and freely.

18. "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:"] —And now, that I may seal up this prophecy with a just and vehement ratification, forasmuch as I know the devil will be apt to raise questions, and stir up endeavours for the disparaging of the authority of this book, I do protest and testify to every man that heareth or readeth the words of this holy Revelation, If any man shall, upon pretence of defect and imperfection, add any thing unto these things which are here written, God shall plague him with an addition of all those fearful plagues of death and hell which are contained in this book.

19. "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book."]—And if any man, upon pretence of the superfluity and needlessness or improbability of any passage thereof, shall diminish any part of the words of this prophecy, God shall so wipe his name out of the book of life, and so thrust him out of the holy city, his new Jerusalem, as that he will make it manifest to the world, that the same man neither hath been nor shall ever be recorded amongst the elect ones, nor had nor shall have any portion in heaven.

20. "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."]—And, lo, that Son of God which makes this powerful ratification saith, Surely I come quickly. Amen. Even so, come, Lord Jesu.

Soli Trinuni Deo, Laus, Honor, Gloria.

END OF VOL. IV.

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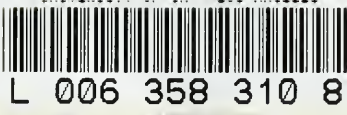
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